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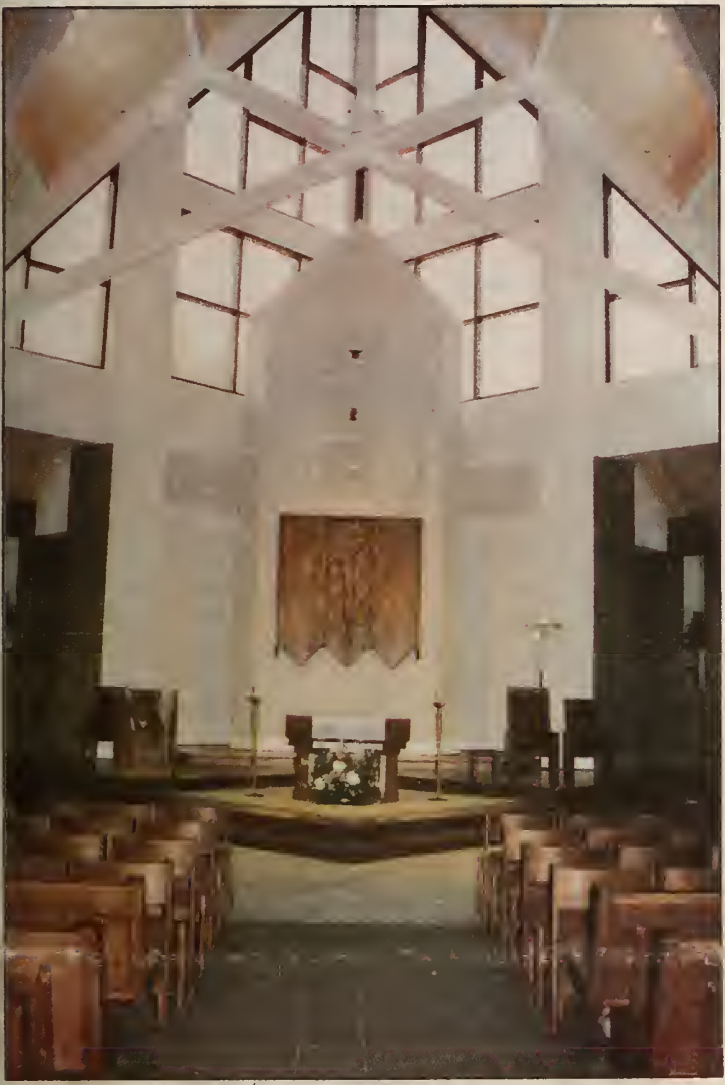
CATHOLIC NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 1 • September 3, 1993

Bishop Begley Dedicates New St. Aloysius Church



Photos by
CAROL
HAZARD

Above:The new open and airy sanctuary at St. Aloysius uses skylights and windows to let in natural light.
Above right: The old St. Aloysius Church will be converted into a chapel in the next phase of renovations.
Below right: The stone exterior and stucco trim on the new sanctuary blend with the old stone rectory and church.

HICKORY — The St. Aloysius sanctuary was full to the brim for an Aug. 28 dedication, celebrating the completion of a new church, basement and classrooms. Msgr. John J. McSweeney, diocesan administrator, was the celebrant.

"There's a lot of joy and good feelings behind this whole project," said Bob Horowitz, chairman of the building committee. "We truly have a renewed spirit. Now, we can use this building as a tool to grow from."

The $2.3 million project capped a seven-year effort. In keeping with the project theme, "A Renewed Spirit," a hand-carved dove graces a wooden podium on the altar.

"My brothers and sisters in Christ, you all are the essential part of this building which has the apostles and prophets for its foundation and Christ Himself for the cornerstone," retired Bishop Michael J. Begley said in the homily.

"You all have a task to perform," Bishop Begley said. "You have been challenged to bring Christ to the market place." Although the job will not be

See **Dedicate,** Page 13

Father John Parsons Dies At 51

Father John Fletcher Parsons, III, died Aug. 28 in East Tennessee.

He was born May 31, 1942 in Panama; the family moved to Tampa, Fla., in 1946. Father Parsons graduated from Jesuit High School in Tampa and attended the University of South Florida for a year, before joining the U.S. Air Force in 1962. Following four years in the Air Force, he spent two years at the National Aviation Academy in St. Petersburg, Fla., graduating with a commercial pilot's license.

Father Parsons had first recognized a call to priesthood while a teenager, but did not pursue it until years later when he was an airline pilot based in Charlotte. He began his studies for the priesthood at age 36. Following preparatory courses at Sacred Heart College and Belmont Abbey College, he entered the Sacred Heart School of Theology at Hales Corners, Wis., in 1978. He was ordained a priest on Jan. 30, 1982 in St. Patrick Cathedral, Charlotte, by Bishop Michael J. Begley.

Following ordination, his first assignment was as parochial vicar at Queen of the Apostles Church, Belmont. He later served as parochial vicar at Sacred Heart Church, Salisbury; at St. Vincent de Paul Church, Charlotte, and at Holy Family Church, Clemmons. He had also served as pastoral minister for Char-

See **Parsons,** Page 13

FATHER JOHN F. PARSONS

Ceremony Postponed

The official proclamation of St. Lawrence Church in Asheville as a minor basilica, originally scheduled for Sept. 5, has been postponed until Friday, Oct. 1, at 6 p.m.

Carol Ann Duke and Robert Watkins, kindergarten students at Sacred Heart School in Salisbury, enjoy recess during a late summer morning. Across the diocese, 5,300 students returned to Catholic schools. See special Back to School section beginning on Page 7.

Photo by JOANN KEANE

Strong Faith Leads New Vice Chancellor To Service

By JOANN KEANE
Associate Editor

CHARLOTTE — Curtiss Todd calls himself a convert from Catholicism.

While the newly appointed vice chancellor of the Diocese of Charlotte — and permanent deacon for Our Lady of Consolation Church in Charlotte — posseses a strong Catholic faith, it took many years of discernment for Deacon Todd to find his way back to the faith that was his since birth.

Deacon Todd, 55, was named vice chancellor of the Diocese of Charlotte effective Aug. 9, appointed by former Bishop John F. Donoghue. As vice chancellor, he serves as chief administrative assistant to Msgr. John J. McSweeney, diocesan administrator.

The appointment comes as an answer to a prayer, says Deacon Todd. Over the course of several decades, he wrestled with his feelings; an internal battle that continually drew him closer to the church. Those feelings surfaced again about three years ago as he felt a need to work full time for the Church.

Already in service to the diocese as a permanent deacon, the father of four, and grandfather of two, yearned for more.

Son of a Catholic mother and Episcopalian father, Deacon Todd's early years brought him exposure to both religions. He recalls Catholic Mass as well as attending services at the Episcopal Church with his father.

Another faith entered the picture while attending a Lutheran high school in his hometown of Greensboro. The Lutheran Church made an impact, so much that he joined. He was drawn to the Lutheran Seminary. It didn't pan out, and he gradually drifted from the church.

"I stayed away until I was about 28," says Deacon Todd. "Then I started feeling 'something is missing, something is wrong, and I need to do something with my life.'"

As a young man approaching his 30s, he studied different denominations. The seed of Catholicism planted by his mother was still there, but he refused to accept the Church solely on his mother's teachings.

He discovered the truth. Every religion he studied had roots back to an individual church leader, not to Christ. His Epiphany came when he realized the Catholic Church to be the only religion he could trace directly to Jesus Christ. "I joined, and went through instructions," says Deacon Todd.

He stayed active for seven years or so, and became complacent with his faith. And the feelings of 'life is more meaningful, something is missing' returned with a vengeance.

The Todd family — Curtiss, wife Paula, and children — began attending Mass at the Oratory in Rock Hill.

One Sunday — on his way to Mass — he mindlessly headed north on I-77 instead of south. By the time he realized where he was, he was too far up the highway to return in time for Mass. He remembered Our Lady of Consolation, only a few exits away. The departure from the ordinary changed his life forever.

While he found peace with his faith, the nagging voice within challenged him to do more. After a few years at Our Lady of Consolation, he applied to the diaconate program, was accepted, and to this day, believes it to be part of God's plan.

Since 1971, Deacon Todd was employed by the United States Equal Employment Opportunity Commission, most recently as deputy director and acting director in Charlotte.

"One of my daily prayers became 'Please let me be able to retire from my current job and get a job in the Church,'" says Rev. Mr. Todd.

This past June, his prayers came closer to reality, as the EEOC offered early retirement. Deacon Todd, five years from his own retirement date, jumped at the chance. The newly retired civil employee was closer to his dream.

Candidly, he admits he was willing to accept virtually any diocesan position. "I was thinking in terms of vacuuming the floors," he says with a smile. He simply wanted to be in full time diocesan service.

As a permanent deacon of the Diocese of Charlotte, he Todd knows about the importance of serving the Church.

"Service, plain and simple is the call of the diaconate," says Deacon Todd. "It's service to God and Church." He adds that service is not limited to the parish, it means the workplace, community, and home as well.

Madelyn Sullivan, secretary to the diocesan administrator, and Deacon Curtiss Todd, vice chancellor, sort through the morning mail in the Chancery office.

Photo by JOANN KEANE

Two From Diocese To Speak At Development Conference

NEW ORLEANS — Msgr. John J. McSweeney, administrator of the Diocese of Charlotte, will speak on "Motivating Employees" at the National Catholic Development Conference and Exposition Sept. 19-22 in New Orleans at the Hyatt Regency Hotel.

He will discuss ways to promote a kind and gentle workplace, using guidelines for leadership such as the Ten Commandments.

Ordained in 1974, Msgr. McSweeney was appointed Prelate of Honor by Pope John Paul II and is a Papal Knight of the Equestrian Order of the Holy Sepulchre. He is a member of the board of directors of the National Catholic Development Conference Inc., and he recently received an honorary Doctorate of Human Letters from Belmont Abbey College, North Carolina's only Catholic college. Last month, Msgr. McSweeney was elected diocesan administrator. He will serve until a new bishop is appointed to replace Bishop John F. Donoghue who was promoted to archbishop of Atlanta.

Jim Kelley, also from the Diocese of Charlotte, will speak on "Developing Stewardship As a Way of Life in Your Parish." Kelley is director of development for the diocese. He is responsible for organizing and operating the Diocesan Support Appeal, helping parishes conduct stewardship programs and capital campaigns, assisting Catholic school development efforts, directing a planning giving program and writing grants.

Some 700 fundraisers from religious communities, dioceses, schools, churches, human service organizations and other nonprofit organizations are expected to attend the conference.

Catholics At Outdoor Mass Urged To Keep Devotion To Mary Strong

By WESLEY YOUNG

WINSTON-SALEM — Father Joseph Kelleher urged Catholics not to become the "missing link" in the Church's unbroken tradition of devotion to the Blessed Virgin Mary at an outdoor Mass of the Assumption in Winston Square Park.

"I ask you to pray tonight ... begging God to give us as individuals, to give our parishes, to give our diocese and the universal church a strong dose of devotion to Mary, the Mother of God," Father Kelleher, the homilist, told a crowd that filled the park amphitheater.

Each communicant received a candle, and as the Mass ended, the sun went down. A few lights flickered here and there as people lit their candles. Others lit their neighbors' candles. The amphitheater twinkled with light in what turned out to be a moving conclusion to the Mass.

The Mass, sponsored by the Catholic parishes of Forsyth County, opened with "Hail, Holy Queen" and ended with "Immaculate Mary." A statue of Mary was in the foreground before seven priests who concelebrated the Mass with Father James Solari of St. Leo the Great Church, Winston-Salem.

Father Solari said the Mass was the local version of the World Youth Day visit by the pope in Denver, which also ended on the Feast of the Assumption.

"I am sure that this was not by accident, that the Holy Father picked this time of the year to come to this country and to speak to the youth, knowing that the Feast of the Assumption would fall today," Father Solari told *The Catholic News & Herald* before Mass. "So I think our mini celebration here, by comparision to that in Denver is our ratification and our 'amen' to his visit and to the wonderful inspiration he offered to the youth."

Mary's protection of our youth is "extremely important in these difficult secular times," Father Solari said. "So we ask her to guard and protect them and inspire them to lives of service for God's people."

Father Solari said he had some specific requests of Mary on this day. "I think the concept of Christian unity under the patronage of Our Lady is very important; that Christians regard each other as brothers and sisters in the Lord. We also think of the great need for Mary's help for better integration of the races in this community."

In his homily, Father Kelleher said Catholic devotion to Mary is rooted in Scripture, and he noted that the Diocese of Charlotte is dedicated to Maria Mater Ecclesiae: Mary, Mother of the Church.

"Finally, I go back to the Scriptures

See **Assumption,** Page

Have you given thought to being a priest in the Diocese of Charlotte?

Contact :
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

Digging In...

Children of St. Barnabas Parish in Arden dig in during ground breaking ceremonies Aug. 15 for an expanded church. The expansion is expected to be completed by the Easter Vigil, 1994. Beemer Harrell is the architect and John S. Clark Co. the general contractor.

St. Dorothy Begins New Season Of Spiritual Renewal Program

LINCOLNTON — St. Dorothy Church is preparing for its third season of RENEW, a parish-based spiritual renewal program.

Using the theme "Empowerment By The Spirit" for the season, parishioners will explore the power of the Holy Spirit in their lives and what the Spirit calls them to do.

Through prayer, small faith sharing groups and special church services as part of the RENEW process, parishioners reflect on their spiritual lives and their role in helping others.

"I have thoroughly enjoyed RENEW; I think it's wonderful," said Harriet Abernethy, a St. Dorothy parishioner for 35 years. "We have needed something like this in our church, and I'm looking forward to it starting again."

"I really enjoyed the experience, missed it when it was over and can't wait for it to start again," said parishioner Suzanne Jankowski.

The RENEW season is from Oct. 3 to Nov. 12. A parish mission Sept. 26-30 will include daily services at 7 p.m. by Father Frank Cancro, pastor of St. Eugene Church in Asheville.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

GS

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

Dear Friends in Christ:

On the weekend of September 11-12, 1993, our Diocese will hold the annual appeal for the Catholic University of America. We ask your support to the greatest extent possible for our national Catholic institute of higher education.

The Catholic University serves our national Church. Through CUA's ecclesiastical degree programs in Theology and Philosophy, the University has educated priests, religious and laity that serve in every diocese in the nation. The bishops, who planned Catholic University over a century ago, foresaw a graduate center of Catholic theology, philosophy and research for Catholic students and the Church in our Nation's capital.

Last year, the national collection generated the level of support needed to offer the ecclesiastical programs in Theology, Canon Law, Church History, Religion and Religious Education, Biblical Studies, Greek, Latin, Semitics and the School of Philosophy. CUA needs you to help maintain high standards of research and service in those areas so vital to our Church today.

Thanking you for your generosity and wishing each of you God's blessings, I am

Sincerely in Christ,

Rev. Mr. Curtiss P. Todd

Rev. Mr. Curtiss P. Todd
Vice Chancellor

1524 E. Morehead Street Charlotte, NC 28207

Elizabeth Thurbee, veteran Catholic Social Services employee, has been named diocesan CSS director.

Photo by CAROL HAZARD

Elizabeth Thurbee Promoted To Catholic Social Services Director

By CAROL HAZARD
Associate Editor

CHARLOTTE — Elizabeth Thurbee, director of the Charlotte office of Catholic Social Services, was named diocesan director of CSS effective Sept. 1. Thurbee succeeds Trinitarian Sister Frances Sheridan, who is moving to Mobile, Ala., as director of Catholic Social Services for that diocese.

A 13-year employee, Thurbee was hired at CSS as supervisor of adoption. In 1984, she became director of the First Street Office in Charlotte, and continued her work as diocesan supervisor of adoption services.

Thurbee was selected as CSS diocesan director for her professionalism and long standing commitment to service in the Diocese of Charlotte, said Msgr. John J. McSweeney, diocesan administrator.

"We believe Elizabeth has the administrative skills, sense of compassion and leadership we need for that office," he said. "We're pleased she has accepted the offer and we look forward to working with her and the CSS board of directors."

Based on the recommendations of a search committee, Bishop John F. Donoghue appointed Thurbee to the position before his installation as archbishop of Atlanta. The appointment was announced by Msgr. McSweeney.

"My primary goal and commitment will be to continue to work very hard so CSS can provide the very best service for the clients who come to us and make sure our services are meeting the needs of the parish community and community at large," Thurbee said.

Thurbee received her masters degree in social work in 1964 from Florida State University, Tallahassee. She worked for the Medical College of Georgia, Augusta, in maternal and infant care. In 1967, she became a program coordinator for Economic Opportunity in Atlanta, supervising a neighborhood service center designed to help impoverished people find employment.

Thurbee resigned in 1969 to have her first child, Jessica. A second daughter, Kathryn, was born in 1970, the year the Thurbee family moved to North Carolina. In 1972, Thurbee became supervisor of adoption for the Mecklenburg County Department of Social Services. In 1978, she became a training officer for the agency.

After her son, Alan, was born in 1978, Thurbee worked part-time as a coordinator for Florence Crittenton Homes, a residential program for young pregnant women. She subsequently became the Charlotte coordinator for a work/study program for UNC-Charlotte graduate students in social work.

Thurbee started at CSS in 1980. Her son, Evan, was adopted in 1989. Her husband, Lee Thurbee, died in 1991, six

See **Thurbee,** Page 13

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Humanitarian?

When former President Bush sent American troops into Somalia last year on what was described as a "humanitarian" mission, we questioned the wisdom of the action. We still think President Clinton is making a mistake continuing what is now officially a "peacekeeping" mission — although it has all the earmarks of a police action.

At first, the operation appeared to be something of a success. The relief aid began flowing to the starving Somalis and the U.S. troops began turning their duties over to United Nations forces.

But, then the roof fell in just as we had feared it would. The various war lords and their armed militias began attacking U.N. forces and what was supposed to be a humanitarian mission became more and more of a military operation.

Now, Clinton has sent in 400 U.S. Army Rangers, apparently with orders to get the principal war lord, Mohammed Farrah Aidid, one way or another. So far, their operation has resulted in what can only be described as a fiasco.

Earlier this week, the Rangers stormed buildings in Mogadishu in an effort to capture Aidid. They found the building which was their target deserted. But, in the process of the raid, they damaged the headquarters of a French relief agency and seized the compound of a U.N. organization where they detained several U.N. workers even after they identified themselves.

One Pentagon official says the operation "was not particularly auspicious for the Rangers." That seems to be putting it mildly.

Needless to say, the relief agencies which still are trying to feed the Somalis say the military operation is severely hampering their work.

So much for humanitarian aid.

It seems to us that it is time for the Clinton administration to rethink the entire situation in Somalia. There has to be a better way to help the Somali people without turning the U.S. Army into an international police force.

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Pro-Life Corner

Respect Life

"Wait, then, for the Lord. Persevere. Be of good courage. Do not lose your trust in God. Do not retreat, but dedicate yourself, body and soul, to His glory. The reward is most generous. And I shall be at your side through every trial."
Thomas à Kempis, *Imitation of Christ*

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope: Science And Faith Can Work Together

POPE JOHN PAUL II

The Pope Speaks

VATICAN CITY (CNS) — The values of science and faith can work together to help humanity avoid ecological disaster and bring peace and freedom to all, Pope John Paul II said.

Just as a decade ago scientists alerted the world to the threat of a "nuclear holocaust," the pope said, they can influence the world on the need to protect the environment and do so in a way that benefits all human beings.

Pope John Paul's remarks were made in a message to an Aug. 19-24 international meeting of scientists, gathered in Erice, Italy, to discuss "planetary emergencies."

Several of the 60 scientists participating in the meeting sponsored by the Ettore Maiorana Center were from the United States. They included Richard Carwin, an expert on strategic armament, who presented his proposal for a world bank in which the plutonium from dismantled nuclear weapons would be "deposited" and allocated for peaceful uses only.

The "greenhouse effect," the hole in the earth's ozone and new treatments for cancer were also on the meeting's agenda.

Pope John Paul asked the scientists to spearhead a movement among their peers throughout the world to educate others about the need to protect the environment and to develop technologies that would safeguard it.

"The enemy which threatens life and the progress of peoples today is called egoism, lack of love for one's neighbor and a desire for power in every sector: economic, political and industrial," the pope said.

He called for "a profound cultural change ... in which the values of science, held in common with and not opposed to those of faith, become the supporting axle of civil, moral and material development, not just for some people, but for all men and women of the earth who, as brothers and sisters, must confront and resolve the problems of planetary emergencies."

The pope offered his support and prayers for the work of the scientists with the hope that their efforts would contribute to "a triumph in the world of life and not death, hope and not despair, freedom and not slavery."

In a statement issued at the end of the meeting, the scientists called on the leaders of industrialized nations to appoint a working group of technical and military experts to evaluate the possible uses of advanced technologies in countering armed aggression.

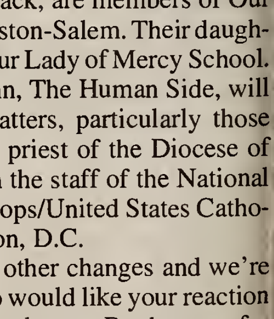
"Science, by itself, is impotent; it cannot impose a culture of peace," the scientists said. Instead of using the so-called "peace dividend" to find ways to use technology to benefit humanity, governments are still investing in weapons systems, they said.

The scientists also expressed concern about the nuclear weapons remaining in the countries of the former Soviet Union and the danger they could be used in regional conflicts.

We're Making Changes

BOB GATELY

Editor's Notebook



If you have read this far into this first issue of our third year of publication, you've noticed a few changes in *The Catholic News & Herald.*

We have a new look, especially on these pages which carry opinion pieces. We've added one new column and have revamped an old one. There likely will be more changes as we go along.

The new additions to our columnists are Dr. Martha Shuping of Winston-Salem and Father Eugene Hemrick.

Dr. Shuping will be writing a revamped Crosswinds column. Instead of being based on the experiences of Catholic Social Services staff members, the column will be devoted to mental health and psychological problems submitted to Dr. Shuping by our readers. Because of her connections with Catholic Social Services and at the request of CSS, the column will continue to carry the Crosswinds name.

Dr. Shuping has a degree in psychology from Michigan State University and a medical degree from Bowman Gray School of Medicine in Winston-Salem. She did her psychiatric residency at North Carolina Baptist Hospital. She also has a degree in pastoral ministry from the University of Dayton.

She has an extensive background in mental health work in Tennessee and North Carolina and presently is in private practice in Winston-Salem. She also is a contract staff member with CSS.

She and her husband, Mack, are members of Our Lady of Mercy Parish in Winston-Salem. Their daughter, Jennifer, is a student at Our Lady of Mercy School.

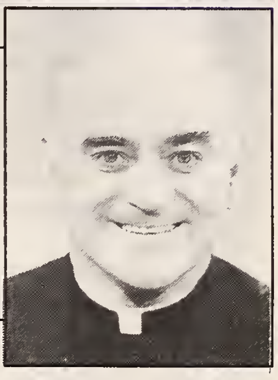
Father Hemrick's column, The Human Side, will deal largely with family matters, particularly those relating to children. He is a priest of the Diocese of Joliet, Ill., but is working on the staff of the National Conference of Catholic Bishops/United States Catholic Conference in Washington, D.C.

We are still working on other changes and we're open to suggestions. We also would like your reaction to the new look and the new columns. By the way, for those of you who are wondering about Faith Alive, we haven't dropped it. We just haven't had room for it in the last couple of issues.

Canonization And Father Ciszek

FATHER JOHN CATOIR

Light One Candle



The late Father Walter Ciszek was the American Jesuit who spent 20 years in Russian prisons, falsely convicted as a Vatican spy. In those days, the Soviets called every priest they captured a Vatican spy. Father Ciszek was arrested in Poland simply for offering Mass.

Recently his cause for canonization was introduced in Rome, and Bishop Michael J. Dudick, of the Byzantine Catholic Diocese of Passaic was appointed to gather evidence and testimony about his holiness of life. An evaluation of all of Father Ciszek's published works and letters will then be made to determine if they contain anything objectionable or contrary to the deposit of faith. If he passes this test, the Holy See will appoint a postulator to defend his cause.

The next phase of the process usually takes years. A miracle in the form of a physical healing must be verified by a panel of medical experts. They will study any and all reports on cures attributed to Father Ciszek which cannot be explained by natural means. Only one authentic miracle is actually needed to complete this stage of the canonization process.

Once a miracle is verified, the pope and a committee of cardinals will consider Father Ciszek's cause for beatification. If approved, he will be beatified and thereafter the faithful will refer to him as "Blessed Walter Ciszek."

Presently there are several hundred people called "Blessed" on the calendar awaiting a Papal Bull of Canonization, which declares an individual worthy of veneration as a saint.

As far as I'm concerned, Father Ciszek is already a saint in heaven. I knew him for many years when he resided at Fordham University, and I often went to confession to him. He was truly an extraordinary human being. I can still hear his voice. He usually spoke in soft, rapid tones, and managed to turn every conversation to God no matter what you were talking about.

If he knew that people were going to a lot of trouble for him in this canonization process, he would probably say: "Oh my — please don't make such a fuss, just love God and forget about me." Then he would launch into a long explanation of God's great mercy and compassion. I loved to listen to him.

The following passage from his book, *He Leadeth Me*, will give you an additional insight into his thinking:

"Death may be feared by those who do not believe, who have no hope...Christians have always prayed to be delivered from a sudden an unprovided death. But death itself is not a thing we fear. It is a homecoming, like the return of the prodigal son to the welcoming arms of a loving father. This is our faith...We expect (death), as all humans must, but we expect it in confidence and even joy, buoyed up by our faith in Christ and in his victory over death."

Father Ciszek was the holiest priest I've even known. I know I can't go to confession to him any more, but I can pray to him, and I do. Come to think of it, so can you.

For a free Copy of the Christopher News Note, Hold On To Hope, *send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.*

Father John Catoir is director of The Christophers.

Bringing Up Spiritually Healthy Children

FATHER EUGENE HEMRICK

The Human Side

How do parents who want their children to grow up as spiritually healthy persons achieve this in a culture that often militates against the best of their efforts?

It isn't easy. But it sure doesn't hurt when young people participate in parish life — in the Mass and other sacraments, and in religious education, of course, but in the community's life beyond that as well.

In other words, a young person's introduction to the Christian life can benefit from participation in a variety of community activities such as parish youth retreats, parish celebrations (fairs, picnics, etc.) and parish service programs. Volunteering as a lector, usher or altar server doesn't hurt either, nor does singing or playing a musical instrument in the choir or becoming a member of a youth group, large or small.

No doubt most Catholic parents feel it would be great for their children to participate in such activities. But parents may be tempted to give up on that goal when they consider all the other activities that compete for young people's time.

Before surrendering, however, let's consider some unforeseen results of youth participation in parish life.

In an article titled "Attitudes of American High School and College Students Toward Religious Professions," by Joseph P. O'Neil of the Educational Testing Service at Princeton University, we learn that "students who participate in religious activities also participate more frequently in community programs and most school-sponsored extracurricular activities."

"They are more likely to list humanities, social sciences, health sciences and education as desired college majors."

O'Neil points to studies showing that "students who participated in religious activities differed from those who did not participate in that, on average, their parents were better educated and had higher incomes; the students had SAT scores that were higher; they were more likely to have taken honors courses and they aspired to advanced degrees."

Other studies show that youth who take part in youth retreats tend to be more open with their parents in discussing their personal lives and in talking about spiritual matters.

These findings reflect some healthy spiritual and social benefits. Your child, in all probability, will be in good company in these activities. He or she will be "hanging around" with peers who think and act altruistically, and who are oriented to getting a good education. Your child also may relate better to you on personal matters.

What if your parish does not offer many opportunities for parish socialization, or the offerings are of poor quality? Then take the matter into your own hands! Start a committee that pushes for youth participation in the parish or that can initiate a study to learn how to improve youth activities!

If, on the other hand, your children show no inclination to get involved, gently coax them to experience just one activity firsthand. Explain that impressions can be deceptive and that wise people base their judgments on firsthand experience.

Who knows, your children might find friends and activities that they will truly enjoy and that, as a side benefit, will alleviate some of your worst anxieties. Better yet, your children may come to appreciate the social or community dimension of Christianity, which is not at all incidental to an understanding of faith.

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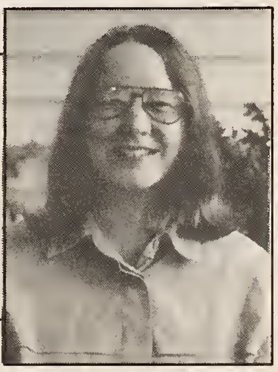
Heart Attack Or Stress Attack?: Coping With Chest Pain

MARTHA W. SHUPING, MD

Crosswinds



Dear Dr. Shuping,

I've been having frequent episodes of chest pain. It scares me because it feels like I'm having a heart attack. I also have a lot of trouble breathing and my heart beats really fast. I've been to the emergency room, but they say there is nothing wrong. My family doctor told me to go to a counselor but I don't understand why. I know I'm not imagining this. What could a counselor do? Scared.

Dear Scared,

I know the pain and the rapid heartbeat are real but, since the medical checkup showed that your heart was normal, you may be having panic episodes. Sometimes when we are worried about things, our bodies make too much adrenalin or other stress chemicals. These chemicals can make the heart beat too fast and cause other uncomfortable symptoms, but it doesn't mean that something is really wrong with your heart. Also, we often breathe too fast, taking in too much oxygen, when we're stressed. Too much oxygen in the body can cause the lungs to try to "put on the brakes." It becomes very difficult to breathe, which is scary, but it's because you already have more than enough oxygen on board.

Sometimes counseling can help us figure out where the stress is coming from. One lady who said her panic attacks came from :"out of the blue" later realized they only happened when she talked with her father. Another woman's episodes were related to problems with her young daughter. Counseling helped to resolve these problems

Sometimes it's not just one thing but our whole life which seems stressful. We may need to find some ways to reduce the overall stress level or learn some good stress management techniques. Daily aerobic exercises such as bicycle riding or walking can give us some necessary "time out" and also helps our body chemistry to normalize. Counselors can help with all of this and can teach breathing and relaxation exercises which can help to prevent these episodes.

Medication, whether prescribed by your family doctor or a psychiatrist, can help to prevent your body from making too much of the stress chemicals or can block their action.

Take your family doctor's advice but be sure to look for a professional

See **Crosswinds**, Page 6

Origin Of The Apostles' Creed

FATHER JOHN DIETZEN

Q & A

Q. A long time ago you published a column in our diocesan newspaper stating that the Apostles' Creed did not come from the apostles themselves. I recently saw an article in a Maryfaithful newsletter which contradicts your statement. It says, on the authority of St. Ambrose, that the 12 apostles met together one time and formed their creed, each apostle contributing one of the 12 articles of faith it contains. Can you explain or clarify this for us? (New York)

A. Someone writes to me every once in awhile about this. It seems to be a legend without foundation, but which dies hard.

There is no evidence whatsoever to support that theory of the formation of what we call the Apostles' Creed. In fact, everything we do know about it contradicts this assumption. The various doctrinal elements we proclaim in this particular creed are found, as we would expect, in very early expressions of faith, first of all in the New Testament itself.

As far as we can tell, however, the present form with its 12 articles of belief dates only from the early 500s, or perhaps from the latter part of the fifth century (late 400s). Around that time, and for centuries after, the story about personal and cooperative formation of the creed by the apostles themselves was popular in the Western Church, for no particular reason other than it sounded logical.

Historical evidence gradually proved, however, that the story is without foundation. The first known Christian writing containing the creed as we have it seems to be a work of Caesarius of Arles, who died in the year 542.

It seems certain, incidentally, that the actual source of the Apostles' Creed is one with which we are all familiar, the promises or statements of faith made at baptism.

These formulas of faith apparently were first used in the liturgy of the sacraments of initiation. Only gradually, over several centuries, did they become the independent credal prayer we have today. In this form, of course, they go back very far, long before even the creed of the Council of Nicaea (Nicene Creed) in 325.

As just one of many examples, we have the text for the interrogation of candidates for baptism according to the "Apostolic Tradition" of St. Hippolytus around the year 217. One finds there nearly all the elements of belief we repeat in baptism vows today, vows which reflect the long tradition of our faith and which echo nearly word for word the language of the Apostles' Creed.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Assumption (From Page 2)

again for this prophetic utterance, which I read to you tonight," Father Kelleher said. Quoting Mary's words in the Bible, he read, "All ages to come will call me blessed."

Devotion to Mary has helped Catholics in times of trial, said Father Kelleher. He recounted how St. Patrick gave the Irish people a strong devotion to Mary. And when the Irish were denied the consolation of their sacraments, they turned to the rosary. They used a "penal" rosary, a small 10-bead ring that could be swallowed in times of danger.

"There was a time in Ireland when there was the same price on the head of a priest as there was on the head of a wolf," Father Kelleher said. "And I stand here before you with pride and say never in those 250 years did one of my people betray their priest. Never."

The rosary, he said, kept the Irish people faithful despite the hardships his ancestors endured.

Joining Father Solari were Fathers Kelleher, Thomas Walsh (who offered the intercessions), Jesuit Lawrence Hunt, Joseph Valentine and Conventual Franciscans Conall McHugh, Curt Kreml and Edgar Holden.

Also present at the altar were deacons Eugene Gillis, Dennis O'Madigan, Gerard Schumacher and Joseph Schumacher.

Wesley Young is a contributing writer and a parishioner of St. Leo in Winston-Salem.

Crosswinds (From Page 5)

who is familiar with panic disorder.

For more information, call the National Institute of Mental Health at (800) 64-PANIC.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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Scripture

Readings for the Week of September 5 - September 11

Sunday: Ezekiel 33:7-9; Romans 13:8-10; Matthew 18:15-20.

Monday: Colossians 1:24-2:3; Luke 6:6-11.

Tuesday: Colossians 2:6-15; Luke 6:12-19.

Wednesday: Romans 8:28-30; Matthew 1:1-16, 18-23.

Thursday: Colossians 3:12-17; Luke 6:27-38.

Friday: 1 Timothy 1:1-2, 12-14; Luke 6:39-42.

Saturday: 1 Timothy 1:15-17; Luke 6:43-49.

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Monsignor Hugh Dolan, 1981
Reverend Thomas F. Price, 1919
Reverend William J. Dillon, 1941
Monsignor P.J. Doherty, 1941
Monsignor Arthur R. Freeman, 1962
Reverend Thomas J. Colgan, 1968
Reverend Patrick Gallagher, 1983
Monsignor John A. Brown, 1986
Monsignor Louis E. Morton, 1986
Monsignor Francis K. O'Brien, 1988
Reverend Gerald Pilz, OSB, 1891
Reverend Gregory Windschiegel, OSB, 1912
Reverend Julius Pohl, OSB, 1924
Reverend Dominic Vollmar, OSB, 1942
Reverend Jerome Finn, OSB, 1958
Reverend Cornelius Selhuber, OSB, 1962
Reverend Leo Frierson, OSB, 1966
Reverend Gregory Eichenlaub, OSB, 1975

Back To School

Sacred Heart kindergartener, Faron Bravis Photo by Joann Keane

St. Leo School

Pastor's Priority Is School

By CAROL HAZARD
Associate Editor

WINSTON-SALEM — As the new pastor of one of the largest parishes in the diocese, Father Jim Solari's time is limited. Even so, he will make the time to be visible and assessible to the 300 students at St. Leo School.

"I'm stretched in terms of time, but I see the school as one of my primary responsibilities and I want to give it as much time as possible," said Father Solari, pastor of St. Leo Church. "I am very eager to get to know these children and be a part of the educational apostulate of St. Leo's."

Father Solari has visited many of the students both in the classroom and on the playground. "I feel I am the spiritual shepherd of the parish and these children are the future of the Church," he says.

Children need an easy relationship with their pastor, not a distant one in which they only see the pastor on the pulpit on Sundays, he says. Besides, he just might be able to plant seeds for vocations if children see priests as "real people who have lots of interesting things to do."

By his presence, he hopes to show them that "God makes use of ordinary people like themselves to become instruments of His service."

Moreover, Father Solari said he hopes to offer support to teachers in their challenging role of helping guide children as they learn skills and develop character. Their task is particularly difficult since children are exposed to so much so soon, he said.

"I like to think an important part of the school program is to address the spiritual as well as educational values that will be part of their entire lives," Father Solari said.

Father Solari will speak occasionally on faith-related topics in the classroom. He will also be involved in school planning, financial administration and working closely with the principal.

Helen Rasmussen, a former faculty member, is serving as interim principal until a permanent replacement can be found. "She is a very highly regard teacher, and I feel she is able to offer the kind of leadership we will need during this transition," Father Solari said.

Sacred Heart School

Parents At Heart Of School

By JOANN KEANE
Associate Editor

SALISBURY — Ask a dozen middle school students what they don't like about school. Most likely, two dozen hands will soar into the air, and the students will quickly spout out every detail unacceptable in their teenage minds.

Not so at Sacred Heart School in Salisbury. Pose the same question to these students, and no negative responses can be given.

On the other hand, ask them what they like and the answers fire back in rapid succession.

Nancy Weber whips up school lunch. Photo by Joann Keane

Two hundred and sixty three pre-kindergarten through eighth grade students attend Sacred Heart School. More would come, but the 263 places the school at capacity, and waiting lists are common.

Tucked away in the quaint community of Salisbury — population 23,600 — Sacred Heart School has served the educational needs of Sacred Heart parish and the community since 1882. While the parish and school structures have changed over the years, the philosophy that founded the school remains intact.

"An environment of academic excellence based on the moral codes and teachings of one's faith will enable the child to achieve full potential," Sacred Heart administrators say is their goal.

"We think its one of the best elementary-middle schools," says Mercy Sister Mary John Madden, principal. "We have a very close knit community."

Included in that community is one extraordinary home school association. Sister Mary John says the board consists of 40 parents, 12 on the executive board. The group meets monthly, responding to needs of their school. "They give us money to do extra things at the school," says Sr. Mary John.

"I'm extremely proud of the parents," says Fr. Thomas Clemments, pastor of Sacred Heart Church. "Their cooperation is outstanding. That's the genius of the school."

The parents of Sacred Heart students exemplify parental involvement. In addition to the home school association, parents are active on campus. In classrooms, the library, computer lab, and in the kitchen, parents find ways to give of themselves for the education of their offspring.

"I think you get out of the school what you put into it," says Nancy Weber, volunteer kitchen coordinator. Each weekday, Weber brings her sons to school. Once the boys head off for seventh, third and first grade activities, Weber dons an apron and heads to the kitchen.

Weber shops for the food, helps plan, and with the eager aid of a small battalion of moms, dads, and grandparents, gets lunch ready.

"We cook pretty much like we would at home," says Weber. "On a much larger scale," says Weber. In less than four hours, the food is prepared, served, and the kitchen cleaned.

"Parental involvement is the key," says Sr. Mary John. "The parents are interested in their childrens' academic and moral development."

Mercy Sister Mary John Madden teaches a reading class. Photo by Joann Keane

Catholic Schools — A Gift To America

By Dr. Michael Skube

Catholic Schools educate students well. Test scores in reading, math, and science continually surpass other schools. This is one of the many reasons why Catholic Schools are a gift to the nation. But let's focus on math and start with the cost of educating students.

According to the National Catholic Center for Education Statistics, per pupil costs in public schools are $4,929. With 5,000 Diocese of Charlotte students in Catholic Schools, that is $24,645,000 which is saved in tax dollars which would be spent if our schools did not exist. Nationally, our schools save taxpayers over $10 billion annually — a gift to the people of Carolina and to the nation.

- Signs are positive for our 16 schools with enrollment increasing over 400 students this year.

- This school year brings two new principals to our schools. Adrian Dominican Sister Mary June Deswysen, with extensive teaching and administrative experience in Florida Catholic Schools, and Gerald Healy, with extensive experience at two other Catholic Schools in this diocese. Sister will be principal at Asheville Catholic, and Mr. Healy will become principal at St. Gabriel in Charlotte. Also, we welcome Father James Solari as pastor of St. Leos in Winston-Salem, Father Frank Cancro as pastor of St. Eugene in Asheville and administrator of Asheville Catholic School, Father Joseph Kelleher appointed campus minister at Bishop McGuinness High School in Winston-Salem, and interim principal of St. Leo's, Helen Rasmussen.

The Catholic Schools are looking forward to the appointment of the new bishop for the diocese. We wish Archbishop John F. Donoghue well in his new challenges in Atlanta, and thank Msgr. John J.McSweeney, recently appointed diocesan administrator of the diocese, for the leadership and support he gives to Catholic School education.

Examining new books in Bernadette Gibson's second-grade class at Asheville Catholic are, from left, Max Torkelson, Hana Chimielewski and Paul Woodhouse. Photo by Tim Reid

Bishop McGuinness

Computer Lab Signals Brighter Picture

By CAROL HAZARD
Associate Editor

WINSTON-SALEM — Bishop McGuinness High School has updated its computer lab. Using proceeds from an annual fundraising drive and book sales, the high school has purchased 17 new computers, replacing a hodgepodge of outdated machines.

"We wanted to make sure our students were computer literate before they got out in the world," said principal George Repass. Since the workplace has become increasingly reliant on computers, most business require computer skills for employment, he said.

Accordingly, computer classes will be a graduation requirement beginning this year. The classes — in word processing, spread sheets and databases — will be available at all grade levels.

The computers are IBM clones puchased at 40 percent to 50 percent below comparable market price. "We were able to do it because we got such a good deal," Repass said.

Also new at Bishop McGuinness this year is a fresh look in several classrooms. Eventually, all the classrooms will be painted, carpeted and refurbished. "We have a 30-year-old building in good shape structurally but in need of cosmetic repair," Repass said.

The improvements reflect an upturn in the school's financial picture, he said. Enrollment has shot up to 290 students this year from less than 220 in 1990. By this time next year, Repass said he hopes enrollment will top 300.

Repass attributes the turn around to growth in the number of Catholics moving into the area, an improved reputation and better public perception of the school. "Dr. Skube (Catholic schools superintendent) has been an invaluable assistant," he added.

By working with the chancery and the Catholic School office, Bishop McGuinness has succeeded so far in turning around "declining enrollment and a seriously eroded fiscal base," said Repass.

Within two months, library reference will be computerized. Also on the agenda is a chapel facelift. Although freshly painted, the chapel is still in need of carpeting and new furnishings.

If all goes well, a new language laboratory is in sight. Maybe next year, if not sooner.

Discover Catholic Schools

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MACS Dishes It Out - Fast

By MEG KENNEY

CHARLOTTE — There aren't any drive-through windows but MACS food is fast.

Mecklenburg Area Catholic Schools opened Aug. 30 with a new concept in school lunches: McDonald's, Taco Bell and Domino's Pizza. The fast foods are being served at MACS elementary schools.

Hamburgers, hotdogs, tacos and pizza top the list of entrees being delivered daily to the schools. The Board of Health has met with each of the vendors to evaluate the food preparation and serving time. The vendors have agreed to make multiple daily deliveries to ensure the food is fresh.

Taco Bell is supplying workers at each site an no extra cost to prepare menu items that do not keep well. Moreover, the vendor has supplied warming ovens to each school. Pet Dairy is providing freezers for storing ice cream and milk.

Employees from each food store were on location the first week of operation to oversee the start of the program, and each school has a direct line to the restuarant should any problem arise.

MACS cafeteria managers oversee daily set-ups, money collection and all other cafeteria needs.

The move to fast food vendors was led by Elaine Freda, a MACS Board of Education member. Freda met and negotiating for months with the catering companies before presenting recommendations to the regional board.

"We are excited about the new program, and feel confident it will be successful," she said. "The companies were very eager to work with us."

Charlotte Catholic High School Students will be served lunches by J&L Services, a food catering business, chosen for their quality and cost.

The rate of participation in the MACS lunch program was 18-21 percent of the student population for the 1992-93 school year.

Meg Kenney is development director for Mecklenburg Area Catholic Schools.

Returning To The Basics Of Education

By MSGR. JOHN J. McSWEENEY

It's back to school time for about 12,500 school age children in the diocese. While nearly 5,300 return to our Catholic schools, close to 60 percent of our young Catholics head back to public or other private institutions.

In all cases, our children will return to the rudiments of religious studies. Whether it is a Catholic school religion class or the parish faith formation classroom, the most basic aspect of Catholic education is the formation of faith.

Parents, too, return to the fundamentals of faith formation. The promises made at the baptism of your children call for an upbringing strong in the faith. The sacrament of baptism binds the holy vocation of parenthood.

And parents embrace the promises made. They realize the importance of passing faith on to children. It is a parental obligation to keep the faith alive, passing along the values necessary to guarantee the next generation of faithful.

Today — more than ever — we need to preserve and share our faith about the life of Jesus as expressed by our Church.

We all want what is best for the children of today and tomorrow. The future is in our hands as we influence the lives of the children who will shape the next millennium.

All of our classrooms would be devoid of meaning if not for the faith and love of Christ that fills the young minds, hungry for the Word. It takes a special dedication to fulfill that commitment.

Many fine teachers returned to classrooms across the diocese. These educators diligently work to instill a "fourth R" into the curriculum. Religion is the thread that binds all subjects in our parochial environment. Without faith formation in our schools, our direction and purpose would be lost.

Equally, hundreds of teachers returned to staff parish faith formation classes. Dedicated professional staff and lay volunteers give freely of their time to immerse our children in the faith.

Whether in the school classroom or parish hall, parents have the responsibility to work hand in hand with our educators. Without the reinforcement at home, it is futile to even consider an education in faith. Our children learn from example; the best teachers of faith are mothers and fathers.

We must equip our children to make a difference in a rapidly changing society. We must help them learn how to bring about change, and to make choices based on Christian values.

Stand strong in your convictions to continue the faith traditions. Take an active role in the education of our future generation. Help them to learn, understand and deepen their commitment to Christian values.

Msgr. McSweeney is diocesan administrator of the Diocese of Charlotte.

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- St. Michael School, Gastonia
- St. Pius X School, Greensboro

Fr. James Solari, pastor of St. Leo Church, chats with interim St. Leo school principal Helen Rasmussen.
Photo by Danny Holmes

One-Year-Old School Expands

By JOHN KOPFLE

CHARLOTTE — "Only one year old, but already bursting at the seams." That's how Principal Gary Gelo describes the reason for expanding All Saints' Catholic School in south Charlotte.

The school's popularity is due in part to the area's growth. Many of the students are new to Charlotte and still others have transferred from private schools.

The expansion to accommodate the school's mushrooming enrollment includes three new classrooms, a small chapel and a multi-purpose room that can serve as a cafeteria or gym.

In its first year of operation, 511 students were enrolled at All Saints compared with 650 this year. The school will add another first grade, second grade, fourth grade and two new eighth grade classes.

The Home School Association is helping finance the addition. This unusual move is a reflection of the strong commitment of All Saints' parents, Gelo said.

The classrooms are expected to be completed by Sept. 15. The multi-purpose room will be completed a few weeks later.

From groundbreaking to completion, construction was scheduled to take eight weeks. The rapid schedule was possible because provisions were made for an addition when the school was built in 1992.

John Kopfle is a member of MACS communications committee.

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Asheville Catholic

Desire To Learn Most Important Lesson

By CAROL HAZARD
Associate Editor

ASHEVILLE — School should be a place where the children want to be, said Adrian Dominican Sister June Mary Deswysen, the new principal at Asheville Catholic School.

Sister June Mary Deswysen Photo by Tim Reid

"The most important thing we can teach them is a desire to want to learn and instill a desire that will last a lifetime," she said.

Her vision for education is what drew her to Asheville Catholic. "The people I met seemed to want from their principal the same thing I thought a principal should provide," Sister June Mary said.

Although school has only been in session a couple of weeks, Sister June Mary is impressed with Asheville Catholic, she said. "The children are personable, friendly and eager to cooperate. Already, I'm seeing interesting and exciting things in the classrooms." These include children working together in small groups or on programs tailored to meet their individual needs.

As principal, Sister June Mary will assess each program. She is looking this year at math and science, seeking to make improvements on an "already very good program."

"We continually re-evaluate, and see where we need to upgrade," she said. "There are always ways we can grow."

Sister June Mary speaks of growth in terms of academic improvement, not enrollment. At 225 students, Asheville Catholic is near capacity. "If we have an excellent program and happy students, and parents see children learning and excited about learning, then the parents will speak for our school."

As part of her professional development plan, Sister June Mary alternates between being a principal and being a teacher. A year ago, she knew it was time to get back into administration. She sent out resumes with the attitude of going anywhere that looked interesting.

She considered a larger school with 600 students, but Asheville Catholic was "like a magnet," she said. It was what she was looking for. In particular, she wanted to be in a diocese where she could work with the superintendent. In this case, it was Michael Skube.

"Sister June Mary has the wide range of experience we were looking for," Dr. Skube said. "We're glad to have her."

Sister June Mary comes to the diocese from West Palm Beach, Fla., where she has taught second grade since 1987. Originally from Miami, she has been a teacher and administrator at various schools in Florida.

She left formal education from 1979 to 1985 to start a clinic for children and adults with learning disabilities. The experience taught her a lot about how people learn, she said.

The clinic in Port Charlotte, Fla., was opened with Adrian Dominican Sister Theresa Nightingale, who came with Sister June Mary to Asheville. Sister Theresa has set up an enrichment program at Asheville Catholic for gifted children who need more stimuli and for children who need extra attention.

Sister June Mary received a bachelor of science degree in mathematics with a minor in education from Barry University in 1967 and a masters degree in educational administration from Michigan State University in 1972.

GET IN A FIGHT

Eight-year-old Maureen Pipkin of Asheville Catholic finds rocking chair a cozy place to read. Photo by Tim Reid

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People In The News

Ailing Bishop Fisher Writes Letter Of Thanks To His Loved Ones

LOS ANGELES (CNS) — In an emotional letter anticipating he would soon die of cancer, Los Angeles Auxiliary Bishop Carl A. Fisher Aug. 19 wrote to thank his loved ones for their contributions to his life. "I know that almighty God is a God of mystery, but after two years of struggle and suffering the time has come when our blessed Lord is calling me to an eternal reward in heaven," he wrote. Bishop Fisher, 47, had surgery for colon cancer in April 1991. For the next year and a half, the cancer was in remission and Bishop Fisher resumed a busy schedule. Then a September 1992 examination showed extensive damage to his liver and further surgery was performed. He gradually slowed down again and in August went into hospice care at St. Mary's Medical Center in Long Beach.

Pilot Tells Pope He Appreciates Emphasis On Children

TYLER, Texas (CNS) — When American Airlines pilot Lee Schumacher chatted with Pope John Paul II for a few minutes before his flight from Denver touched down in Rome, he told the pope he appreciated his focus on youths. "I told him that I appreciated the emphasis he placed on children and young people," Schumacher, a Texan, said in a telephone interview Aug. 19 with *Catholic East Texas,* newspaper of the Diocese of Tyler. "Especially since I have three children, three grandchildren and a fourth on the way." Schumacher, who is a Catholic and attends church at Sacred Heart Mission in Mount Vernon, said he asked the pope to bless some rosaries and a Bible he had with him.

Priests' 'Companions' Write Pope After Failing To Get Audience

VATICAN CITY (CNS) — Seven French women, claiming to represent thousands of women who are "companions" of priests, wrote an open letter to Pope John Paul II after failing to get an audience with him or any other Vatican official. The women, who belong to a group called "Claire-Voie," said the Church's mandatory celibacy rule for Latin-rite clerics forces women "to live clandestinely, for a lifetime, the love they share with a priest." The seven women arrived at the Vatican Aug. 20 seeking an audience. The unsigned letter asked the pope to establish a commission of bishops, "priests who find themselves in the situation under question, and the women equally concerned" to discuss its implications for the Church and for the individuals involved.

Bishop Moeddel Ordained As Auxiliary Bishop In Cincinnati

CINCINNATI (CNS) — Auxiliary Bishop Carl K. Moeddel of Cincinnati was ordained Aug. 24 to serve as "alter ego" and "second self" to the head of the Cincinnati Archdiocese. Archbishop Daniel C. Pilarczyk of Cincinnati used those terms to describe the auxiliary's role during the two-and-a-half-hour ordination ceremony in St. Peter in Chains Cathedral. "In the context of the local Church, the auxiliary is the extension of the diocesan bishop, his alter ego, his second self, charged with the power of holy orders, charged with the same responsibilities for oneness and unity and wholeness," the archbishop said in his homily.

American Nun To Work In Benedictine Hospital In China

VATICAN CITY (CNS) — A U.S. nun is one of five Benedictines preparing to work in a hospital in China's northeastern Manchuria region. The Chinese government asked Benedictine missionaries to return to Manchuria — an area from which they were expelled more than 40 years ago — to build and run the hospital, according to *Fides*, an information bulletin published by the Vatican Congregation for the Evangelization of Peoples. Sister Mary Michael Rottinghaus, a Minnesota native belonging to the Missionary Benedictine Sisters' community in Norfolk, Neb., and the four other sisters have been in China since March, *Fides* reported in mid-August.

Nun Steers Literacy Bus To Help Hispanic Adults Learn To Read

CHICAGO (CNS) — The bus parked behind an apartment complex in a suburban Chicago neighborhood won't be transporting its passengers anywhere but it will take them any place they want to go. Any place, that is, through reading. It's a literacy bus for Hispanic adults, who in turn will be expected to help their children with their own reading. Directing the program will be Sister of St. Joseph Marybeth McDermott, who has spent 40 years teaching children to read. "I'm going where the need is," she said.

Priest Suspended For Refusing To Oppse Abortion Violence

MOBILE, Ala. (CNS) — Archbishop Oscar A. Lipscomb of Mobile has suspended the priestly faculties of an archdiocesan priest who refused to stop calling the murder of abortionists justifiable homicide. In an Aug. 23 statement, Archbishop Lipscomb said he was removing Father David C. Trosch as administrator of St. John's Parish in Magnolia Springs, Ala., because of the priest's "continued public support of an erroneous teaching that the killing of abortionists is morally acceptable." The only priestly ministry that Father Trosch can perform is to officiate at two previously scheduled weddings, the statement added.

Bishops' Spokeswoman Condemns Shooting Of Kansas Abortionist

WASHINGTON (CNS) — The chief pro-life spokeswoman for the U.S. Catholic bishops sharply condemned the Aug. 19 shooting in which Dr. George Tiller was wounded as he left his abortion clinic in Wichita, Kan. "There is no room for violence in the pro-life movement," said Helen M. Alvare, director of planning and information for the National Conference of Catholic Bishops' Secretariat for Pro-Life Activities. "We condemn the shooting of Dr. George Tiller in no uncertain terms ... We call on all who oppose abortion to act consistently with our beliefs about the respect owed to every human life."

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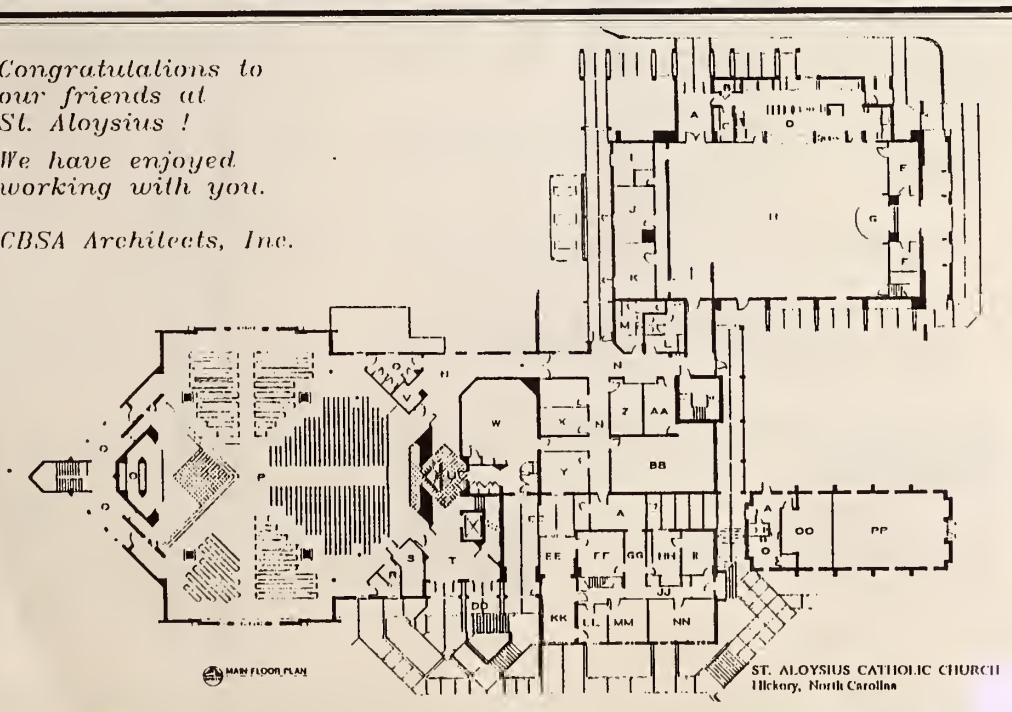


Diocese Loses Sister; 'A Lamb Of God,' Says Friend

CSS Asheville Director To Move To New Ministry In Connecticut

By CAROL HAZARD
Associate Editor

ASHEVILLE — Suzanne Bach wanted a cake decorated with a lamb of God. If the bakery couldn't do it, then "by George," she'd do it herself.

That's because a lamb of God is precisely what Trinitarian Sister Marge Burnard is to Bach, coordinator for the annual widowed, separated and divorced retreat. Bach wanted a fitting tribute to Sister Marge, who says goodbye to the Diocese of Charlotte after nearly 15 years of service here.

After all, it was Sister Marge who started the annual retreat and taught Bach, a single and divorced mother, how to minister to others who had lost spouses.

"Marge is constant and caring in everything she does," says Bach, who is also CRISM coordinator for Catholic retirees.

Sister Marge, 51, has spent the last five years as director of Catholic Social Services for the Asheville CSS office. She leaves Sept. 4 for Trinita, a family life and retreat center in West Hartford, Conn.

Sister Marge and two other sisters will run the spiritually based vacation program in the summer and host groups, such as Alcoholics Anonymous, throughout the year. Owned by the Missionary Servants of the Most Blessed Trinity, Trinita will be run for the first time in two decades by sisters instead of volunteers.

"I feel challenged by it and feel the Lord is calling me there," says Sister Marge.

Sister Marge responded to an inquiry from her community asking people to consider the post. "I had a drawing to it and asked the Lord to let the drawing become stronger or weaker," says Sister Marge. After consulting with her spiritual advisor, she felt a sense of peace and gratitude with the idea, she says.

The measure you measure with will be measured back to you and still more will be given to you. (Mark 4:24)

The passage comes to Father C. Morris Boyd, pastor of St. Joan of Arc, Asheville, as he bids farewell to Sister Marge. "Our prayer is that God will measure back in abundance in return for her generosity to us," says Father Boyd.

Sister Marge has worked closely with Father Boyd, helping him with the parish's marriage preparation program as well as the bereavement ministry. She was on the Family Life Commission and, as a family and marriage counselor for CSS, provided individual counseling.

"Her presence is very healing, comforting, listening," says Father Boyd. "She is a hope inspiring person. She has helped people find the courage to make changes they needed to make in their lives."

Alley Juckem, a CSS volunteer, says Sister Marge has given families hope when they thought there was none. "She is truly an instrument of the Lord."

Sister Marge, she says, is an excellent motivator, helping others help themselves and always finding the silver lining in the darkest cloud. Tomorrow is always a new day for Sister Marge, says Juckem.

Sister Marge came to Charlotte in 1979, and did casework for CSS. She received her masters in social work from UNC-Chapel Hill in 1986. She directed the Respect Life Program and identified the need for post-abortion healing. She worked with Father John Schneider and Rosemary Martin, former director of CSS in Winston-Salem, to help educate priests and CSS staff about the need.

Throughout her years here, Sister Marge has worked with widowed, separated and divorced people, organizing the annual retreat and helping start a support group in Asheville.

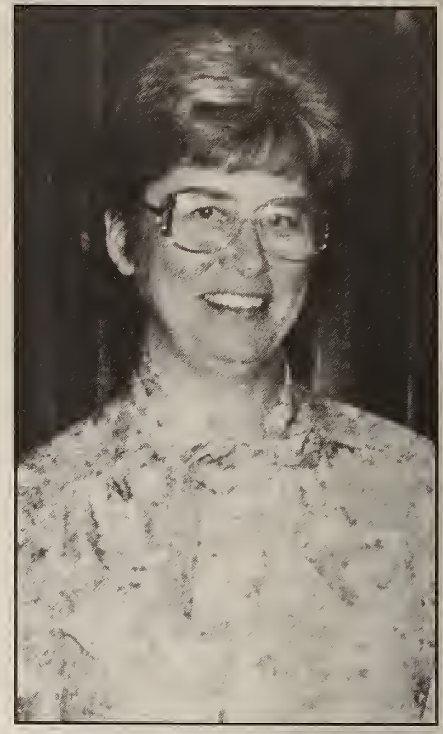
As director of the Asheville office, she developed an outreach program to a growing Hispanic community in addition to counseling families and individuals in crises.

Sister Marge says she will miss the close-knit diocese, the mountains, the people and the vibrancy of the Church in a mission territory.

Yet, she is being pulled back to the roots of her community. Trinita was started 75 years by the community co-founder, Vincentian Father Thomas Judge, as a place where lay people, sisters and priest could be renewed for missionary work.

Father Judge, concerned that people were losing their faith, called on lay people to become missionaries in much the same way they are called on today.

Always walking in faith, Sister Marge says she is open the call for evangelization and the way it will play out in the years to come at Trinita.


After nearly 15 years in the diocese, Sister Marge Burnard of Catholic Social Services is moving to Connecticut.
Photo by CAROL HAZARD

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Charlotte Catholic Opens Season With 28-7 Victory Over Parkwood

CHARLOTTE — Charlotte Catholic got the yardage when it counted Aug. 27 to open its high school football season with a 28-7 victory over Parkwood.

Parkwood outgained the Cougars, 240 yards to 200, and had 16 first downs to five for Catholic. But the Cougars recovered two Parkwood fumbles and intercepted two passes to hand the Rebels their 13th straight loss. The Cougars built up a 28-0 lead before Parkwood scored its only touchdown in the fourth quarter.

Parkwood threatened early in the game when the Rebels blocked a Catholic punt on the Cougar 10. But they were unable to move the ball and Catholic took over to begin an 80-yard scoring drive. Louis Moreno went the final three yards for the score.

A Parkwood threat in the second quarter ended when quarterback Andy Tanner was hit by several Catholic defenders and fumbled. The Cougars recovered on their own two and drove 98 yards for a score with Brian Sweet going the final three.

With less than two minutes left in the half, the Cougars scored again. Quarterback Mike Falenski connected on a 40-yard touchdown pass to Jimmy Loncar and Moreno ran for the two-point conversion.

The Cougars wrapped up their scoring in the third quarter on an eight-yard run by Moreno set up by a fumble which Loncar recovered on the Rebel 18.

The Cougars will be at Monroe tonight for a non-conference game.

Thurbee (From Page 3)

years after the death of their son, Alan.

"I have a deep commitment to CSS based on the personal and professional support I received during the tragic losses in my life," said Thurbee.

"One of the values so real about CSS is it is very professional but small enough to be concerned about the individual. My vision is that we will always be able to maintain that element: We will grow to meet the needs of our constituents in the parishes but we will never lose sight of our need to be atuned to the individual."

Parsons (From Page 1)

lotte Catholic High School and as chaplain for the Catholic Daughters of the Americas. At the time of his death, he was assigned as parochial vicar at St. Lucien in Spruce Pine.

Father Parsons is survived by his mother, Mrs. Mary Louise Parsons, a sister, Mrs. Kathleen Wyble, both of New Orleans, and several nieces and nephews.

The Reception of the Body and Evening Prayer were held Sept. 1, at St. Patrick Cathedral. The Mass of Christian Burial was celebrated Sept. 2, with Msgr. John J. McSweeney, diocesan administrator, presiding. Burial followed at Belmont Abbey Cemetery.

The family requests memorial contributions be made to the Diocese of Charlotte Seminary Fund, P.O. Box 36776, Charlotte, N.C. 28236.

It's A Long Walk...

Wearing caps, Marian Fathers Larry Dunn (l) of Washington, D.C., and Joe Roesch of Our Lady of Grace, Greensboro, are greeted by well-wishers during a procession at World Youth Day in Denver.

Dedicate (From Page 1)

easy, peace can be found in the presence of Jesus, he said. "Here in this church, Jesus awaits your visit."

The new sanctuary, which seats 520 people, was designed for a parish of 800 families. St. Aloysius has grown to 750 families. There are 427 children in faith formation compared with 183 eight years ago.

"If we grow any larger, the church will have to consider building another parish in the area," said Horowitz.

"Our Christian witness will be ever more enhanced by having facilities that allow flexibility and creativity as we worship, learn and recreate together," wrote Father WilburThomas, pastor of St. Aloysius, in a pamphlet describing the expansion.

"We will be able to invite our friends and encourage strangers to learn of the Lord Jesus as we know Him in the Catholic tradition. The possibilities are endless!"

The architectural plan uses "every bit of space" to make the church property complete and functional, said Horowitz. The building, in stone trimmed in stucco, blends with the old stone rectory and church. All are interconnected. The roof has an imitation slate look.

One of the interior highlights is a three-paneled wooden hanging above the altar, depicting three scenes for various liturgical seasons: the crucifixion, the ascension and Mary with baby Jesus.

"I feel like St. Aloysius is the gate of heaven, not just in the building but in the spirit," said Maryvale Sister Mary Norman Woodend, who teaches faith formation at St. Aloysius.

"All through the planning — even though there were differences of opinion — there was peace and unity ... There's a lot of love in this parish."

Plans calls for a second phase of renovation, estimated to cost between $600,000 and $650,000. Although no timetable has been set, an old stone rectory will be turned into church offices. The old church, which had been converted several years ago into a multipurpose room, will become a chapel. A brick church, used as the sanctuary until the dedication, will become a multipurpose parish hall. The pews will be given to St. Dorothy Church in Lincolnton

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Diocesan News Briefs

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CHARLOTTE—Interested in sharing your gifts as a member of the Faith Formation diocesan board. For information, write to the Office of Faith Formation, 1524 E. Morehead St., Charlotte, N.C. 28207. Or call the office at (704) 331-1714.

Fall Jamboree

NEWTON — St. Joseph Church is sponsoring a Fall Jamboree on Saturday, Sept. 18 from 7 a.m.-4 p.m. The event will feature a flea market, ethnic foods, a petting zoo, pony rides and door prizes. Race cars will be on display. Handmade crafts will available for purchase throughout the day. There will be an auction at 2 p.m. For more information, call the parish office at (704) 464-9207, from 9 a.m.-noon.

Confused, Inactive or Alienated?

CLEMMONS — The Evangelization Commission at Holy Family Church will begin an outreach effort for inactive and/or alienated Catholics this fall. The teams will be staffed by RCIA member Sheri Wilson, Deacon Gerald Schumacher, DRE Marcy Boyer Zechinati, Father Tom Walsh and commission team members. The teams have participated in training and preparation sessions. For more information, call Sheri Wilson at (919) 765-3499 or Father Walsh at (919) 766-8133.

Older Adult Caregivers

CHARLOTTE — The Selwyn Life Center at Mercy Hospitals is sponsoring a Caregiver of Older Adults support group for anyone who is caring for an aging parent, spouse or other family member.

The support group will meet every second and fourth Tuesday from 10 a.m.-11:30 at Mercy Hospital in the private dining room. For more information, call the Selwyn Life Center at (704) 379-5005.

Wellness Seminar

CHARLOTTE — Mercy Sister Marie Micheletto will speak on "Developing a Wellness Lifestyle in the face of Caring for Someone with an Irreversible Dementia" at a dinner seminar at St. John Baptist Church on Tuesday, Sept. 14, beginning at 5:45 p.m. The Selwyn Life Center at Mercy Hospitals and the Charlotte Area Health Education Center are sponsoring the seminar. For more information, call Betty Ross Gaskins or Mary Bass at (704) 355-3120.

OWLS

CHARLOTTE — St. Gabriel's OWLS (Older, Wiser, Livelier Seniors) will meet in the church fellowship hall Sept. 15 at 11 a.m. Carl Brooks, an investment broker, will discuss investment planning, trusts and will. Anyone 50 or older is invited. Bring a bag lunch. Dessert and coffee will be provided.

Bereavement Update

CHARLOTTE — Steve Kuzma, a funeral director, will speak on "Making Arrangements For A Christian Funeral" at St. Matthew Church Sept. 9 from 7 p.m.-9p.m. Registration deadline is Sept. 7. To register, call (704) 543-7677.

New Beginnings

CHARLOTTE — Starting Sunday, Sept 12, the New Beginnings club for widows and widowers will meet on the seond Sunday of the month at 2 p.m. at the Catholic Center, 1524 E. Morehead St., in the conference room. For more information, call the Catholic Center, (704) 331-1720.

Come Pray

CHARLOTTE — A prayer group meets every Wednesday from 7:30 p.m.-8:30 p.m. at St. John Neumann Church. The group prays the Chaplet of Divine Mercy and the rosary in the chapel.

Men's Retreat

HOT SPRINGS — The Jesuit House of Prayer is hosting a Sept. 10-12 retreat for men, "Who Is Jesus For Me Today?" For information or reservations, write to the Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743 or call (704) 622-7366.

Secular Franciscan Inquiries

ASHEVILLE — The St. Clare Fraternity is being reactivated at the Basilica of St. Lawrence. Inquiry classes are from 1 p.m.-2 p.m. on the third Sunday of each month in Laurentine Hall. For more information, call Helen Turek at (704) 684-1533.

Parish Honors Benedictines

Eunice Cherry, president of the Confraternity of Christian Women at St. Michael Church, Gastonia, presented a bronze plaque to Abbot Oscar Burnett in appreciation of the Benedictine monks of Belmont Abbey for their years of service to the parish. Six large willow oaks were dedicated at an Aug. 7 "Living Memorial" in honor of the monks.

AA Retreat

HOT SPRINGS — The Jesuit House of Prayer is hosting a "Twelve Step Weekend" Sept. 17-19 for men and women who are Alcoholic Anonymous members. For more information, call the Jesuit House of Prayer at (704) 622-7366.

Renewal Conference

HICKORY — A Charismatic Renewal Conference is Sept. 24-26 at the Catholic Conference Center. Deadline for registration is Sept. 4. To register, call Carol Flynt at (704) 331-1709.

Marriage Encounter

HICKORY — The next Marriage Encounter Weekend is Sept. 10-12 at the Catholic Conference Center. For more information, call Mike or Denise Mays at (704) 632-4856. For reservations, call Tom or Emilie Sandin at (919) 274-4424.

50 Plus

CHARLOTTE — The 50 Plus Senior Club of St. John Neumann is meeting in the church hall on Wednesday, Sept. 8 at 11 a.m. Bring your lunch, and come and enjoy an Old Fashion Fashion Show. Dessert and beverages will be provided.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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World and National Briefs

TV Blasted For Overplaying 'Dissent' During Papal Visit

WASHINGTON (CNS) — Television news ignored Pope John Paul II's message at World Youth Day in Denver and instead reported stories "based on the dissenters' agenda," charged the head of the Catholic Campaign for America. At an Aug. 25 press conference in Washington, Thomas V. Wykes Jr., the campaign's executive director, complained, "You would think the media would be ready to lead us out of the darkness." When the pope spoke, Wykes added, "500,000 Catholic Americans in Denver took this message to heart," a group "twice as big as Woodstock." The largest official estimate for any World Youth Day event was 375,000 for the Aug. 15 Mass at Cherry Creek State Park.

5 Million Suffer Post-Abortion Trauma, New Publication Says

SPRINGFIELD, Ill. (CNS) — At least 5 million U.S. women have suffered severe post-abortion trauma, according to a new quarterly publication that will seek to summarize the latest research on the impact of abortion. *The Post-Abortion Review* is published by the Springfield-based Elliot Institute for Social Sciences Research, founded in 1987 to perform original research and education on the impact of abortion on women, men, siblings and society. "Pro-choice groups continue to hide the fact that at least 20 percent of women suffer post-abortion psychological problems by describing this problem as occurring among only a 'minority' of women," said David Reardon, institute director. "While 20 percent of women is technically a 'minority,' it is heartless to dismiss the suffering and pain of 5 million women as insignificant."

Bus For Cuba Church Allowed To Be Delivered; Hunger Strike Ends

LAREDO, Texas (CNS) — A bus that became the focus of debate over the U.S. embargo on trade to Cuba was allowed to leave for a Mexican port Aug. 23, ending a three-week hunger strike by a Dallas Catholic priest and other peace activists. The bus was part of a caravan of supplies being sent to Cuba by the organization Pastors for Peace when it was impounded July 29 at Laredo on the U.S.-Mexico border. U.S. Customs workers allowed the 100 tons of goods being transported in the 88-vehicle caravan to cross the border, but said the bus violated the trade embargo, which prohibits export of non-humanitarian aid. In protest, 14 activists including a Dallas priest began a hunger strike, living in and around the bus, which was parked in a customs lot.

Detroit Archdiocese In Merger Creates First Trilingual Parish

DETROIT (CNS) — Merging a predominantly Polish Catholic parish with a mostly Hispanic congregation has created the Archdiocese of Detroit's first trilingual parish. Members of St. Stephen, the Polish church, joined Hispanic members of Mary, Mother of the Church Mission to celebrate the merger during a Mass Aug. 15 following a procession of the congregations to a park located halfway between the two. "The whole event was extremely optimistic," said Father Joseph Gembala, pastor of the new parish.

U.S. Archbishop Condemns Croatian, Bosnian Atrocities

WASHINGTON (CNS) — A member of the U.S. bishops' International Policy Committee condemned atrocities attributed to Croat and Bosnian forces in the Balkan war. In letters to the Croat ambassador to the United States and the Bosnian ambassador to the United Nations, Archbishop Theodore E. McCarrick of Newark, N.J., said no "burden of suffering" experienced by their respective peoples justifies "serious human rights abuses" by their military. "We have condemned Serb aggression and 'ethnic cleansing' against Croats by Serbs and Muslims," Archbishop McCarrick reminded Croatian Ambassador Petar Sarcevic in an Aug. 19 message.

Easing Poverty Called Best Strategy For Fixing Welfare System

WASHINGTON (CNS) — The problem with the nation's welfare system is not the program, but the poverty that drives people into it, said the chairman of the U.S. bishops' Domestic Policy Committee and the head of Catholic Charities USA. In Aug. 20 testimony to the Working Group on Welfare Reform, Family Support and Independence, a Clinton administration project, Auxiliary Bishop John H. Ricard of Baltimore, the committee chairman, said, "Dealing with poverty is not a luxury to which our nation can attend when it finds the time and resources. Rather it is a moral imperative of the highest priority."

Papal Foundation Allocates Nearly $570,00 To Latin Indigenous

VATICAN CITY (CNS) — A papal foundation designed to help the poorest people in Latin American has allocated almost $570,000 to fund self-help projects designed by indigenous communities in 10 nations. The allocation decisions of the "Populorum Progressio" Foundation were made during an Aug. 9-10 meeting in Merida, Mexico, just before Pope John Paul II arrived in the city with a plea to the continent's governments to help the original inhabitants of their lands. The foundation was established by Pope John Paul in April 1992 with an initial $1 million and the charge of helping indigenous and poor farmworkers. Its name comes from the Latin title of Pope Paul VI's 1967 social encyclical, "On the Development of Peoples."

Government Offensive, Rebel Splits Add To Sudanese Starvation

VATICAN CITY (CNS) — The combination of a new government offensive and splits within the opposition forces make starvation a serious threat for hundreds of thousands of Sudanese, a Comboni missionary said. Catholic and Anglican church leaders in southern Sudan are doing everything they can to mediate an end to the dispute between the guerrilla factions, said Comboni Father Giuseppe Filippi. The fundamentalist Islamic government, he said, continues to use food as a weapon in its war against the black Christians and animists of the South.

Ecumenist Says Catholics, Lutherans To Tackle Tough Issues

VATICAN CITY (CNS) — The Vatican's chief ecumenist said the Catholic-Lutheran dialogue in Scandinavia is ready to tackle two of the most difficult theological questions related to Christian unity: ministry and the meaning of church. Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, made his remarks during celebrations of the 400th anniversary of the Lutheran Church of Sweden. "Today we can say that during the last 25 years of dialogue, Lutherans and Catholics have come so close together that we are able to declare the final goal of our ecumenical endeavor as being nothing less than full visible unity," the cardinal said Aug. 21 in Uppsala, Sweden.

South African Church Leaders Condemn ANC Actions In Camps

PRETORIA, South Africa (CNS) — South African church leaders have condemned the actions of African National Congress officials who oversaw ANC detention camps in the 1980s. The South African Council of Churches made the comments in reaction to an internal probe by an ANC commission into allegations of torture at the camps. The commission's report implicated two senior ANC officials and members of ANC security organs now based at the organization's headquarters in Johannesburg, South Africa. The South African Council of Churches said the report was a "sad reflection" on certain activities of a liberation movement that had aimed to bring human rights to South Africa. The church leaders called for disciplinary action against those responsible.

Bosnian Croats In Danger Of Losing Rights, Archbishop Says

VATICAN CITY (CNS) — Catholic Croats living in Bosnian zones controlled by Muslims are in danger of losing their rights, said Archbishop Vinko Puljic of Sarajevo, Bosnia-Herzegovina. For Croats the chances of survival are minimal, he said in a letter to Tadeusz Mazowiecki, U.N. human rights monitor for the former Yugoslavian republics. Vatican Radio reported the letter Aug. 21 after preliminary agreement was reached among Croat, Serb and Muslim leaders to divide Bosnia into three ethnic-controlled republics. In Sarajevo and other areas controlled by the Muslim army, the civil rights of Catholics have been taken away, said Archbishop Puljic.

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MALE JOURNEYS: WHO ARE WE?
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Rev. Tim Auman
Fr. Conrad Hoover, C.O.

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The Diocese of Charlotte
Presents
Regional Assemblies

"The Spirit's Presence is shown in some way in each person for the good of all." (I Cor. 12:7)

Assemblies will be held:

October 9	**October 30**	**October 12, 1994**
Winston Salem	Hendersonville	Charlotte
Bishop McGuinness High School	Immaculata School	St. Ann School

An Assemblies Committee composed of members of the former Diocesan Pastoral Council have designed these days for the on-going education of parish pastoral councils, parish commissions, pastors, parochial vicars, and pastoral associates.

Assemblies begin at 9:00 a.m. with an address by Msgr. John J. McSweeney, diocesan administrator.

Presentations at 10:00 a.m.

"What Does It Mean To Be 'Catholic' In The South Today?"
by Dr. Kenneth M. Sanchagrin
This workshop will explore the nature of our "foreign" and "minority" status in this overwhelmingly Protestant region from both a cultural and theological perspective. General implications for Catholic identity, religious practice, ecumenical and civic participation will be offered. Through guided discussion practical issues will be discussed. (This workshop will not be offered Oct. 30.)

"How To Spread The Good News"
by Carol Brown and Patsy Edmisten
This presentation will include: Using a collegial style of leadership that empowers others, integrating a family perspective in a wholistic view of ministry, targeting ways in which parents and others can be involved, training and education of volunteers, using special liturgies as an integral component in education, and questions and group sharing.

"What's A Council To Do!"
by Sister Jean Linder, OSF
This session will address the mission, role, functions, and relationships of the pastoral council and will include discussion of bylaws and guides for small parishes and missions. It will serve as an orientation for new members and a review for ongoing members.

"Order Of Christian Initiation Of Adults"
by Joanna Ninteman Case
This workshop will contain: Brief overview of the process of true conversion of life (rather than simply changing denominations), discipleship and mission to the world, and pastoral concerns.

"Putting Children And Families First"
by Sr. Miriam Fiduccia, MSBT, and Scott Spivak
This workshop will explore how we become a voice for children and families as we seek to shape a society — and a world — with a clear priority for families and children in need.

"Preparing A Parish Newsletter"
by Kelly S. Hebert
An out line for planning a bulletin or newsletter will be given and samples of different newsletters will be available for comparison.

"Lutheran/Catholic Relationships At The Parish Level"
Speakers will be available at each site to discuss this. At Hendersonville, there will be a seminar focusing on Lutheran-Catholic relations but also referring to trends in Methodist and Anglican-Catholic relations.

Name: ____________________

Address ____________________

City/State/Zip ____________________

Telephone ____________________

Parish ____________________

Location attending: ___Winston Salem ___ Hendersonville ___ Charlotte

10 am Session Selected ____________________

11:45 am Session Selected ____________________

Mail form by Sept. 28 to: Office of Planning, 1524 E. Morehead St., Charlotte, NC 28207

Presentations at 11:45 a.m.

"Ministry to the Homebound"
by Tony Lefeber
This workshop will discuss the "whys" and "hows" for visits, Sacramental and social visits, and the rite of distributing Holy Communion outside the Mass.

"Tame That Wild Tube"
by Gail Hunt Violette and Loretta Wnetrzak
Through television, movies, video and magazine deconstruction, we will learn to harness the beast within. Who wins? Who Loses? Who decides? (This session will not be offered on Oct. 30.)

"A Walk Through The Liturgy"
by Fr. Kenneth Whittington
This will be a detailed walk through the liturgy for the Solemnity of the Epiphany. Details will be discussed such as how music is chosen, what guides the choice of options for the Mass, how ministers are trained, how liturgy committee and pastors work together to bring coherence to the liturgy. Morning and evening prayer will also be included.

"A 'How To' Workshop For Conducting A Meeting"
by Sr. Jean Linder, OSF
This workshop will include format and dynamics in conducting a meeting. It will incorporate the "discernment/consensus" model.

"Biblical Fundamentalism"
by Fr. Andrew J. Novotney, SJ
A definition of "fundamentalism" and a brief history of biblical brand will be presented. Both negative and positive aspects as well as suggestions for conversation with Biblical Fundamentalists will be given. Time will be given to questions and open discussion.

"Family Life At The Parish Level"
by Sister Miriam Fiduccia, MSBT
This workshop will provide ideas and resources for implementing family life ministry at the parish level. It will look at ways in which a family perspective can infuse all of parish ministry. There will be opportunity for participants to share their successes and to problem-solve areas of concern.

"Visions Of Parish Social Ministry"
by Scott Spivak
Explore ways that Community Life and other parish leaders can empower their parish as the people of God to fulfill the Church's mission of love, justice, freedom and peace in light of Scripture, Catholic social tradition and experience. Practical applications and participant discussion will be included.

Registration Information:

- **Assemblies are provided at no cost to participants.**
- **Each assembly will begin at 9:00 a.m. and conclude at 1:15 a.m.**
- **At each location, places will be provided up until 3:00 p.m. for those commissions and other groups who wish to network following the assembly.**
- **Mail registration by Sept. 28. A workshop may be cancelled for lack of sufficient pre-registrants.**
- **Directions to assembly sites will be furnished upon request.**

ATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 2 • September 10, 1993

Before the battle, a Catholic chaplain gives absolution to a soldier in Saudi Arabia during the Gulf War. (Defense Department photo)

God And Chaplains Go With You

By CHARLES BOWLING JR.

It was the height of World War II when I met my first chaplain. I called him "Uncle John," but he was really my second cousin. His sister had come to stay with us in suburban Washington, D.C., so she could visit him daily at the Walter Reed Army Medical Center where he was a patient. I was her chauffeur.

I was impressed that a chaplain would be a lieutenant colonel in the U.S. Army. Father Foley had been ordained a Catholic priest in our hometown of Memphis. In 1933, he was named Chief of Chaplains in the Civilian Conservation Corps.

Father Foley had been an aide to Cardinal Francis Spellman, whom Pope Pius XII had named vicar general of the United States Armed Forces. Together, they had flown to all the war fronts — North Africa, Sicily, Italy — and then Father Foley was assigned as a chaplain with combat troops in France.

Those were trying times for the world and combat duty in winter was exceptionally hard on the infantry. One day, his battalion was attacked for the umpteenth time by Stuka dive bombers from the German Luftwaffe. Father Foley dove into a shell hole for protection. A bomb landed next to him but never exploded.

As a teenager, I was impressed. But "Uncle John" didn't want to talk about the war. He had seen too much. His exposure to the weather and the strains of long combat duty had put him in the hospital.

He did not do well in the hospital. He was told he needed his left leg amputated and the operation was performed the next morning. When he seemed stable, he was told a blood clot in the right leg would necessitate a second amputation. The color in his face matched the pallor of his sheets.

When the surgeons told him his arm had to be amputated, he said, "No ... My hands are consecrated. I will not allow another amputation."

See **Chaplain,** Page 10

Cardinal Law Says U.S. Culture Anti-Catholic, Anti-Religion

BOSTON (CNS) — In the U.S. press and culture, "it is open season on the Catholic Church," Cardinal Bernard F. Law of Boston said Sept. 3 in a column in his archdiocesan newspaper, *The Pilot*.

He challenged "the negative way in which the Church is so often portrayed in the press" — especially in the areas of child sex abuse by priests and dissent from Church teachings. But he suggested that the deeper issue is a strong bias against religion itself in America today.

"The Catholic Church takes a beating in the press because we are the largest religious body in the country," he wrote. "The underlying hostility of our culture is not only anti-Catholic, however, it is anti-all organized religion."

Cardinal Law said his reflections were set off by several events, including a recent conversation about the Church's bad press with some non-Catholic friends and the appearance Aug. 29 of an article on Catholicism and dissent in *The New York Times*.

He quoted an assertion in the *Times* article that, according to "most" Catholic leaders, dissenting Catholics "won't easily be driven from their spiritual home or dismissed by a hierarchy compromised by its handling of sexually abusive priests."

"This broadside attack on the Catholic hierarchy is simply a throwaway line in an article which is otherwise offensive also," Cardinal Law wrote.

He called child abuse by priests "the issue which weighs heaviest on every bishop's heart" because of the serious, often lasting, harm and the "terrible betrayal of trust" involved. But he suggested that the media have failed to put past abuse incidents in the context of society's attitudes then or to recognize what the Church is doing now to address the problem.

"I know that in this archdiocese we treat this problem with the utmost urgency," he said. "Our policy, subject to review at the end of this year, has benefited from our own experience and the experience of others. "

"What is particularly offensive is the accusatory tone sometimes present in the press."

"The second anti-Catholic drumbeat is the exaltation of Catholic dissent," he said. "The press seems obsessed with a desire to redefine Catholicism along lines which are congruous with the prevailing culture: Absolutes are out and toleration is the ultimate and only virtue."

"This kind of tolerance is the antithesis of what faith is all about," he said. "It is no secret to anyone that there are 'prestigious theologians' and highly placed academics who can be called upon at a moment's notice to deliver ex cathedra sound bites in praise of a brave new Church in which dogma is fuzzy at best and where everyone has a 'do it yourself' approach to morality."

While the Church is living through difficult days, "they are good days as well," Cardinal Law said. "The memory of Denver is still fresh with the radiant faces and expressions of faith of tens of thousands of young people.... God has given the Church Pope John Paul II who teaches with fidelity in season and out of season, when convenient and inconvenient."

Oldest Parish In Diocese To Mark Centennial Of Present Building

CHARLOTTE — One hundred commemorative banners will be hung throughout uptown Charlotte on Sept. 20, serving as the kickoff of centennial festivities for St. Peter's Catholic Church.

According to chairperson Jan Kelly, "One celebration banner for each of our 100 years will decorate uptown streets through Nov. 20 to salute our church as a 'historical and present-day asset of the Charlotte community.'" The present St. Peter Church, the second home of the parish established in 1851, has been at its current site since 1893.

"The banners also signify the many efforts of our parish community in serving the poor and homeless of Charlotte in a variety of outreach programs," added Kelly.

The major centennial event will be a special Mass and liturgy to be celebrated Sept. 25 at 2 p.m. at the church. Parishioners and invited religious leaders will participate in this centennial celebration.

On Oct. 23, at 10 a.m., a special 5k Run/One Mile Walk will be staged for the community on an uptown course. Proceeds will benefit the homeless of Charlotte. The start and finish of the race will be at the church site, located one block north of the *Charlotte Observer* building. Centennial t-shirts will be awarded to all participants, with special awards to 5K winners in ten age categories. Overall male and female winners will receive prizes as well. The race theme — Make Tracks To St. Peter's — carries a secondary meaning since every registered participant is automatically eligible to win a trip for two to St. Peter's in Rome as part of the parish raffle.

Immediately following the 5K Run/One Mile Walk, the parishioners are staging a community Ethnic Feast at the church. The food and fun feast is being held from noon until 5 p.m. Food, other refreshments, dancing, music and costumes from many ethnic groups and

See **Centennial,** Page 16

Sister Comes From Florida To Head CSS Asheville Area Office

By CAROL HAZARD
Associate Editor

ASHEVILLE — Trinitarian Sister Marie Frechette comes to Asheville as director of Catholic Social Services' area office from Pensacola, Fla. She succeeds Trinitarian Sister Marge Burnard, who is moving to West Hartford, Conn., to help direct a family life center.

For the past seven of eight years in Pensacola, Sister Marie has been the program coordinator for a family counseling center.

Her community asked her to consider the Asheville position in March. However, she'd been forewarned about a possible move the previous fall while at a retreat in Holy Trinity, Ala. She'd been thinking about a change and it seems God informed her then that a move might be in the making. "God got me ready," she says.

Originally from Cape Cod, Mass., Sister Marie entered the community in 1965 after graduating from high school. Her first ministry was teaching religious education in Rochester, N.Y. She discovered teaching was not a strong suit, so in 1972, she moved to the Diocese of Greensburg, Pa., to see if she liked social work. It was a good fit. She stayed in Greensburg for 13 years.

Sister Marie, 46, received her bachelor of arts degree in psychology in 1976 from Seton Hill College, Greensburg, Pa. She earned her masters in 1981 from the University of Chicago School of Social Service Administration. Her graduate work focused on family counseling.

"It's my belief that if you can see the whole family, you can help them become better functioning," Sister Marie says.

Trinitarian Sister Marie Frechette is the new director of the Asheville area office of Catholic Social Services.
Photo by TIM REID

Her subspeciality is helping parents whose children have died. In Pensacola, she was a consultant for Compassionate Friends and Parents of Murdered Children.

She also started M.O.M.S., Mornings of Meditation and Study, a church-based women's group. The program opened in one parish and expanded to seven.

Sister Marie says she looks forward to meeting the people of Asheville and learning about the area and culture. "I want to be open to whatever the needs seem to be, expressed and led by the Spirit," she says.

Cardinal Mahony Honors Cesar Chavez In Labor Day Message

LOS ANGELES (CNS) — Cardinal Roger M. Mahony of Los Angeles praised "the life, work and struggle" of the late farmworker leader Cesar Chavez in a message for Labor Day 1993.

"Cesar's life was dedicated to the same basic principles found at the heart of Catholic social thought: the affirmation of human life and dignity; the defense of human rights; the promotion of the right to work and the right to organize to secure decent working conditions and wages; and an unwavering solidarity with and option for the poor," the cardinal said in his Sept. 6 message.

Chavez, who died April 23, was founder and head of the United Farm Workers of America and a longtime friend of Cardinal Mahony.

The cardinal recalled Chavez's words as he ended a 25-day fast in 1968. "I am convinced that the truest act of courage ... is to sacrifice ourselves for others in a totally nonviolent struggle for justice," said the UFW leader.

"His words are as relevant today as they were then," Cardinal Mahony wrote. "It was through his efforts and those of the UFW that the country came to understand the plight of the farmworker and the onerous and, at times, dehumanizing and dangerous working conditions of the farm laborer."

The cardinal noted that Chavez used "the nonviolent 'weapons' of prayer and fasting to confront his opponents" and refused to the end "to engage in violence or to allow others to do so in the name of the UFW."

"On this Labor Day, I believe it is right and fitting to honor the values which guided Cesar's life: the right to work; the need to stand on the side of the most vulnerable; the principle of empowerment; and the dignity of the human person," Cardinal Mahony said.

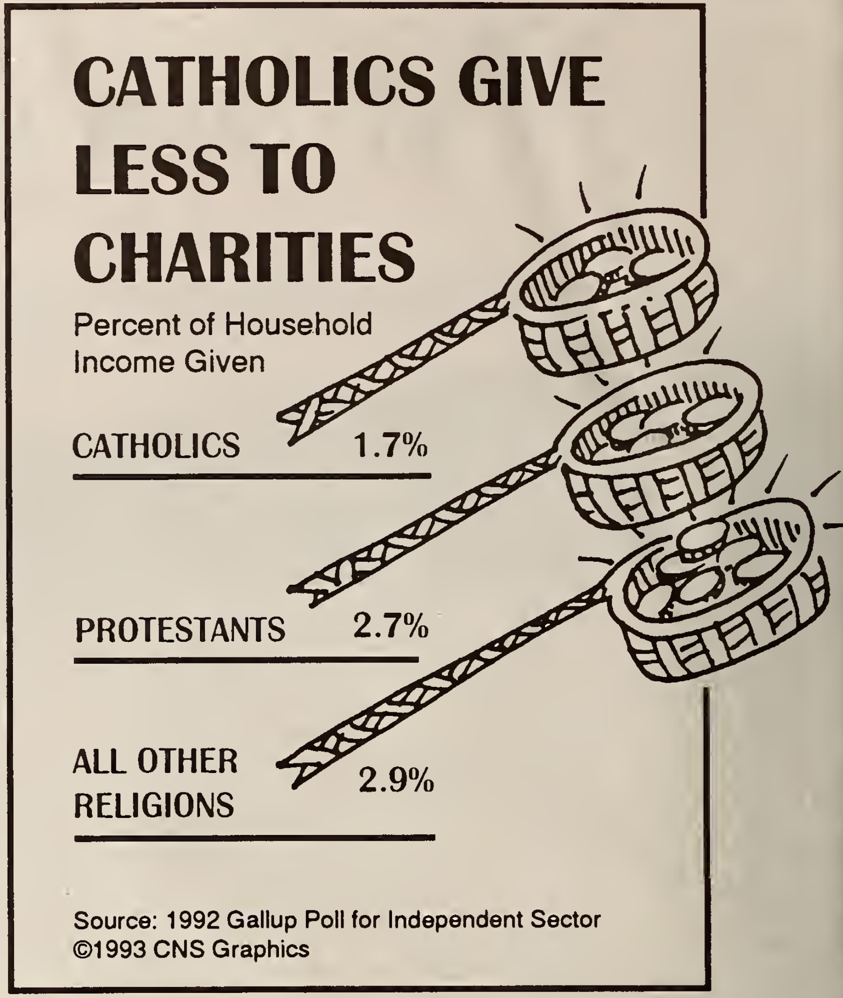
"Every person has the right to work, and should have the opportunity to secure for themselves and their family the basic things that make life dignified," he added. "It is the duty of us all to work to ensure that public policy upholds and protects those rights."

Boston Auxiliary New Baton Rouge Bishop

WASHINGTON (CNS) — Pope John Paul II has appointed Auxiliary Bishop Alfred C. Hughes of Boston as bishop of Baton Rouge, La., succeeding Bishop Stanley J. Ott, who died last November.

The pope also accepted the resignation of Los Angeles Auxiliary Bishop Juan A. Arzube, who had earlier submitted his resignation. He turned 75, the customary retirement age for bishops, on June. 1.

The announcements were made Sept. 7 in Washington by Archbishop Agostino Cacciavillan, apostolic pronuncio.



Source: 1992 Gallup Poll for Independent Sector
©1993 CNS Graphics

Maryknoll Sister Describes Life As Missionary In Nicaragua

By CAROL HAZARD
Associate Editor

GASTONIA — Nicaragua may be politically unstable, but that's not stopping Maryknoll Sister Rita Owczarek. Afterall, it's been her second home since 1954.

That was the year Sister Rita, the daughter of Polish immigrants, arrived in Nicaragua to work in a clinic. Now, at age 75, she is back in the United States for "renewal and repair."

While here for eight months, she offered to visit St. Michael Church in Gastonia and other parishes throughout the country to speak about missionary work in the Central American country.

St. Michael has adopted a "sister" parish in the village of Chacraseca, about 15 miles from Leon in Nicaragua. The parish has taken up a special collection and shipped material, sewing supplies and medicine for pink eye and diarrhea.

A letter writing campaign has begun among the children. What's more, five St. Michael parishioners are planning a trip to Nicaragua this fall or next spring.

St. Michael hopes to "bond spiritually" with its sister church, said Father George Kloster, pastor of St. Michael. "The people there have an awful lot to offer. Our challenge is to experience that and bring it back." The point, he said, "is to enrich the spirituality of our parish."

The Nicaraguan people are "so beautiful, so strong in their faith and their hope and desire to do the best for their children," Sister Rita said. Although they have little materially, they have an abundance of love and hospitality, she said.

They live in shacks put together with wood remnants, banana leaves for roofing and cardboard for partitions. Even so, they make their homes as nice as they can. Using flour and water, th paste magazine pages on walls.

Maryknoll Sister Rita Owczarek, on lea after 39 years as a missionary in Nicaragu visited St. Michael in Gastonia to tell p rishioners about life in the Central Ameri country. St. Michael has a "sister" parish Nicaragua. Photo by CAROL HAZAR

The most important thing to r member about missionary work is help the people help themselves, Sist Rita said. "Being paternal and handi out is not the way to care for a missio

Unfortunately, many families ha been torn apart by ideologies. There division even within churches, Sist Rita said. She is concerned b undeterred, anxious to return Sept. 20 a people and country she has come love.

In the meantime, she shares her lo for Nicaragua with others. St. Mich Parish listens.

Victim's Father Says Independence Struggle Worth It

VILNIUS, Lithuania (CNS) — Tears welled in the eyes of Bronislovas Jankauskas as he waited for his son's tomb to be blessed by Pope John Paul II.

His son, Rolandas, was killed by Soviet troops in 1991 during Lithuania's independence struggle.

Winning freedom "was worth it," said the 57-year-old Jankauskas, looking at his son's grave. "It was worth everything that it took."

Rolandas, 22, was one of 13 people killed Jan. 13, 1991, when Soviet tanks crushed a makeshift barricade shielding about 20,000 people who had taken over the state television and radio transmission tower in Vilnius.

During his Sept. 4-8 trip to Lithuania, the pope visited the tomb of Rolandas and the graves of others killed in the independence struggle. On the overcast, drizzly Sept. 5 morning, the pope praised them as "martyrs of Lithuania."

Rolandas was a Soviet soldier home on leave when he decided to join the independence forces, his father said.

"The pope's visit is the greatest honor for the dead. It's the greatest moral honor for the country," added Jankauskas.

Rolandas' tomb is in an L-shaped section carved into a pine- dotted hillside of the Antakalnis Cemetery in Vilnius. The section is reserved for the men and women killed at the transmission tower and for the seven guards killed by Soviet troops July 31, 1991, at a border crossing. Of the 20 dead, 18 are buried at the site.

Also at the site awaiting the pope was Tomas Sernas, a civilian worker at the border crossing who was paralyzed after being shot in the head by Soviet troops in the 1991 attack.

"It happened suddenly. The commandos came and started shooting," said Sernas from his wheelchair. "Life is a lot better, but we are worse materially" after independence, he said.

A somber pope slowly walked up the grassy hill leading to the tombs. The normal papal smiles and waves to the crowd were missing. Before reading his speech in Lithuanian, the pope prayed silently before one of the two large wooden crosses marking the site.

These people were "the final victims of the painful experience" of communism and a symbol of the "desire for freedom that never faded" in 50 years of Soviet rule, the pope said.

He noted that the cemetery was filled with numerous graves marked by crosses "planted here with faith and moist with tears" and said they provided lessons for newly independent Lithuania. The cemetery has tombs of "soldiers fallen on battlefields, bathing with blood that was meant to be only fields of grain, filled with sun and hope," he said.

Centuries of warfare have made the cemetery the final resting place of Polish, German, Lithuanian, Russian and Soviet soldiers.

The "tombs of soldiers who fell in fratricidal wars" are "pressing invitations to harmony and brotherhood," the pope said. They are a "firm warning against sinister new adventures, undertaken under the blind impulse of ideologies, of national pride and of willful refusal to acknowledge human dignity," he added.

The pope also alluded to the communist leaders buried in another part of the cemetery. These are a lasting reminder that efforts to build a godless society are doomed to failure, he said. But the pope added that he also prayed for those buried under the "tombstones without crosses" because the time as come "to pray and to forgive."

There is a need for "rejecting the temptation of vengeance," he said.

Jankauskas was asked about the pope's call for forgiveness. "You cannot forgive murderers," he said.

Bosnian Bishops Support New Three-State Peace Plan

VATICAN CITY (CNS) — Bishops in Bosnia-Herzegovina said they supported efforts to restructure the republic into three ethnically based states, but cautioned that such a solution carries a new risk of "ethnic cleansing."

The bishops also rejected any steps that would lead to the disappearance of the Church in traditionally Catholic areas of Bosnia-Herzegovina.

The bishops' statement was issued during a Sept. 1 meeting in Zagreb by Archbishop Vinko Puljic of Sarajevo, Bishop Franjo Komarica of Banja Luka and Bishop Ratko Peric of Mostar-Duvno. It was published by the Vatican newspaper, *L'Osservatore Romano*, on Sept. 6.

"During this period, we are making special efforts toward the re-establishment of peace and the structuring of Bosnia-Herzegovina as a union of three republics," the bishops said.

The prelates were referring to the latest peace plan, which foresees three ethnic ministates in a loose Bosnian federation. Serbs and Croats have accepted the plan. Bosnian Muslims have resisted it, fearing that the resulting Serbian and Croatian republics would either seek independence or join with neighboring Serbia and Croatia.

The bishops noted that Bosnian Croats in late August proclaimed their own republic of Herceg-Bosna inside Bosnian territory. They said the Church spreads its message without regard to territorial boundaries, adding that the bishops support any solution that will protect human, religious and national rights.

But the bishops said they saw worrisome signs that "the projected definition of the republics' boundaries could lead to a violent return of ethnic conflict and ethnic cleansing, which is contrary to divine law and human rights." In particular, they said they could "never accept" the disappearance of the majority Catholic Church in areas of Bosnia-Herzegovina.

The bishops also lamented what they said was one-sided reporting on recent war actions in Bosnia. They cited no examples. Several recent news reports from the war-embattled city of Mostar have blamed Bosnian Croat forces for mistreatment of Muslim residents.

How Are Mass Stipends Handled?

FATHER JOHN DIETZEN

Q & A

Q. A priest in our parish told us in a recent bulletin that when Mass stipends are given to the family at the time of the funeral, they should be given to the pastor of the deceased so he can arrange to have Masses offered for him or her. He said, "Masses benefit the soul of the deceased by asking God to shorten his stay in purgetory (pastor's spelling)." Mass stipends, he added, are not to be said at the discretion of the family, and "one wonders how many souls are suffering in purgetory because their families have kept the stipends instead of giving them to the Church." This is news to our family. I have favorite monasteries and missions that will offer the Masses, and the donations are used for the education of priests or for the needy. Could you please inform us of the proper procedure. (Minnesota)

A. At least two points need to be corrected in your priest's remarks.

Especially during and after the Middle Ages, there arose graphic, often lurid, folk images about purgatory as a sort of minihell, the main difference being that it is temporary. The official teaching of the Church is not, however, and never has been, that purgatory involves time of any sort, in our sense of that word.

Purgatory is described in Catholic doctrine as a "state" or condition of purification, or purifying fire, after death. The new Catholic catechism, for example, is careful not to go beyond that traditional terminology. (See especially Nos. 1031 and 1472.) It could, in fact, possibly all take place in an "instant" in that first terrifying vision of the unveiled holiness and majesty and beauty of God.

This is, of course, nothing to be surprised at if we think about it. What does "time" mean, if anything, on the other side of death, in the framework of eternity? We have no idea.

In other words, Catholic teaching gives us no basis for believing that purgatory lasts one hour, or five years, or 5,000 years, and thus no basis for speaking of Masses to "shorten our stay in purgatory." Christianity has an ancient and consoling tradition concerning the value and importance of prayer, including Masses, for those who have died.

Those prayers, however, rise to a God who knows no past or future. For him, all "time," from beginning to end, is one present moment. Our belief in immortality means that, in some mysterious way, all who have passed through death share in that timeless existence.

Second, in my experience families of Catholics who have died regularly exercise extreme care, as they should, in honoring memorial gifts from friends designated as Mass offerings.

It is not required, however, that all such offerings be given to the local parish priest. The common practice of distributing them among priests, relatives and friends, or religious communities and parishes of other family members is perfectly appropriate.

Q. My sister, a widow, married her present husband, who was almost 20 years older than she, out of the Church. They have an 8-year-old son. She talked to the priest who wanted to start annulment proceedings for her husband's first marriage. Her husband refused to sign anything or cooperate in any way. She dearly wants to make things right and be able to receive Communion. Her son is being brought up Catholic and she is active in the Church in every other way. She asked me to write this letter for her and will be anxious for any advice you can give. (Ohio)

See Dietzen, Page 16

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

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Editorial

Media Bias

When Cardinal Bernard Law discusses anti-Catholic and anti-religious bias in the press, we assume he is using the word "press" as a generic term for all of the communications media. If anything, that bias is even more noticeable in the electronic media than in the print media.

The television network news magazine shows, such as "60 Minutes," "20/20" and "Primetime Live," devote their summer programming to reruns of segments carried during the regular season. It has been interesting to note how many of those reruns have concerned scandals involving the Catholic Church.

And the stories — both in print and on the air — have not been confined to scandals involving Catholics. Protestant churches and their clergy have come in for a fair amount of bashing — and we're not just talking about stories about money-grabbing televangelists. Mainline churches and ministers also have been targets.

We are not so sure, however, that Cardinal Law is correct when he talks about bias in the U.S. culture. We think that perhaps that bias exists not so much in the actual culture but in what some representatives of the media would like that culture to be.

While many in the media maintain that they are merely reflecting the culture when they run stories or programs that many find offensive, it seems that they actually are trying to shape that culture to fit their own standards.

In his column this week, Father John Catoir looks at the questions of the supposed alienation of young people from the Church — one of the favorite themes of some elements of the media. Father Catoir calls that a myth and he cites a number of studies which bear him out. Young people continue to consider themselves Catholics and they indicate strong support for the moral values taught by the Church.

That does not seem to reflect any bias against religion in this country's *real* culture. What the media would have us accept as the country's culture is something else again.

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Pro-Life Corner

Respect Life

At the request of Gov. Jim Hunt, the North Carolina General Assembly voted to triple the abortion fund for low-income women to $1,212,000 per year. North Carolina is one of nine states which fund elective abortions. Let your state legislators know how you feel about your tax money being spent on elective abortions.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Says World's 'Little Wars' Are Problem

POPE JOHN PAUL II

The Pope Speaks

VATICAN CITY (CNS) — September brought a welcome olive branch of peace in the Middle East, but it was not enough to ease Pope John Paul II's anxieties about the state of the world. Even as the pope hailed the Israeli-Palestinian agreement as a historic breakthrough, his thoughts were troubled by the persistent bloodletting in more-forgotten parts of the globe.

A window on the pope's frame of mind was offered by U.S. Ambassador to the Vatican Raymond Flynn, who spoke privately with the pontiff Sept. 2 after presenting his credentials. During their chat, the pope recalled living through the Nazi invasion of Poland in 1939, the start of a war that would hold the world's attention for many years.

"The pope said the problem today is not world wars, but many smaller wars. And these miniwars are often more devastating than a big war," Flynn said in an interview.

At a conference on war victims the same week, the Vatican representative, Archbishop Paul Tabet, made a similar observation. He said we live in a period in which "'noninternational' armed conflicts have upset global peace the most and provoked the most innocent victims." These are usually civil conflicts motivate by ethnic, religious and linguistic discrimination, the archbishop said.

The pope is better positioned than most people to follow the 20th century's "hidden" wars because he receives regular reports from the front: in talks with individual bishops and other Church leaders; in reports from nuncios on the spot; and through the work o Vatican offices, especially those dealing with refugees.

Pope: Priests Must Unite To Support Each Other

VATICAN CITY (CNS) — Priests must be united to support each other and to serve the Church well, Pope John Paul II said. The challenges a priest faces in his life and the needs of the Church require the whole body of priests to give witness to their spiritual and sacramental sharing in the priesthood of Christ, the pope said Sept. 1 at his weekly general audience.

The variety of tasks priests in a diocese carry out can be remarkable, he said. They run the gamut from parish administration to leadership in national and international organizations, teaching theology and other subjects, as well as work in the media, art and ecumenism.

"This variety cannot be allowed to create categories or inequalities because they are tasks which for the priests always go back to the plan for evangelization," he said.

It is clear, the pope said, that all priests work for th same cause: building up the Body of Christ. "This i why it is important that every priest be disposed an suitably formed to understand and esteem the worl undertaken by his brothers in the priesthood," the pop said.

Different gifts and talents combined with a variet of needs in the Church and in the world lead to some o the differences in the roles of priests, he said. But ther may be other differences that arise from a differe work styles and differences of opinion about how be to address certain problems.

"Reciprocal understanding is the basis of mutu help in various fields," he said.

Updating Trash Television

BOB GATELY

Editor's Notebook

ABC appears to be adamant about running the controversial program "NYPD Blue" as part of its fall television schedule. Despite protests about soft core pornography and excessive violence, network executives say the show will air as scheduled beginning later this month.

Apparently ABC is willing to lose money in order to prove its point — whatever that is. (I, for one, am not sure just what they are trying to prove unless it's that they can get away with anything.) Many major advertisers wary of alienating viewers and looking at what could be low ratings have refused to advertise on the program. There is some well-informed speculation that ABC is offering commercial time at cut rates to those who are willing to take a chance.

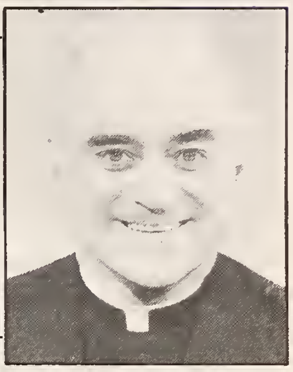
Many of the ABC affiliates which have refused to carry the program are located in smaller markets but some stations in major markets are considering rejecting a program which will be offensive to many of their viewers. As the rejections spread to the larger markets, the show's projected ratings will drop even lower, hopefully leading to a further drop-off in prospective advertisers.

Unfortunately, the show definitely will air in the nation's three largest markets unless ABC changes mind about the whole thing. The ABC stations in tho markets — New York, Los Angeles and Chicago are not affiliates. They are what is known in t industry as network O & O's — that is, statio actually owned and operated by the network. ABC al owns TV stations in some other markets. Offhand don't remember which ones with the exception Detroit which is also a pretty good sized market.

Apparently, the prospect for getting this piece trash off the air depends on how much advertisi revenue ABC is willing to forego.

The Myth Of Youthful Alienation

FATHER JOHN CATOIR



Light One Candle

In recent years, the liberal press promoted many stories that were intended to illustrate the belief that a widespread alienation of youth from religion is taking place in America. They reasoned that religion is outdated and restrictive of human freedom, and therefore of little interest to today's youth. Fortunately, this opinion is not supported by the facts.

People young and old may fight with the Church, they may even be disenchanted with the abuses of individuals, but they are not losing respect for the wonder and the mystery of the Church.

In spite of some defections, recent surveys indicate that of the 1.7 million freshmen who entered college in 1992, 30.5 percent identified themselves as Catholic. This figure is interesting especially when you consider that Catholics are only 22 percent of the general population.

For instance, in a recent UCLA-sponsored survey, when students were asked what was their most important value, 70.6 percent of the 1992 freshmen class considered "raising a family" as an essential or a very important life objective. They all wanted to be financially well off, but most saw this within the context of a stable family life. This finding is replicated in nearly every college in America.

Consequently, at least among the more educated youth, there is a strong concern for the family structures, and a growing interest in the spiritual values which underpin the task of raising children with good character.

Interestingly enough, the parents of today's college kids, the baby boomers of years ago, are also beginning to come back to their roots. Wade Clark Roof's book entitled, *A Generation of Seekers,* (Harper Collins, 1993) concludes that "there is a kind of spiritual renewal occurring among members of the baby boomer generation," referring to those 76 million people born between 1946 and 1964.

While he believes that his so-called spiritual renewal does not necessarily mean a return to organized religion in all cases, it does indicate that many of them are fed up going it alone. In fact, of the two-thirds of those who had dropped out of organized religion for at least two years — about 40 percent have returned, and of those who have returned, 58 percent attend church. Only 4 percent of the baby boomers declare themselves agnostics, with only 1 percent claiming to be atheist.

The positive spiritual searching of the boomers had an impact on their offspring. Instead of further drifting away from the Church than their parents, youngsters are returning too. These are hopeful signs for the Catholic Church as we come to the end of the 20th Century.

Many of the mainline Protestant churches report declining numbers. Between 1960 and 1987, they lost 25 percent of their combined membership while the Catholic Church continued to grow steadily.

The youth of today are looking for strong moral leadership in a world that seems to be morally sick. They are not finding their spiritual center anywhere else, so many of them are coming home.

(For a free copy of the Christopher News Note, "Raising Kids With Character," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of the Christophers.

There's Hope For Post-Abortion Syndrome

MARTHA W. SHUPING, MD

Crosswinds

Dear Dr. Shuping,

Last spring, I had an abortion. Nobody knows. I saw the baby. I lie awake thinking about it. Then, if I do sleep, I dream about it. I can't think about anything else. Sometimes, I just don't want to live any more. I can't believe that God could ever forgive this. I don't even know why I'm writing this. There's nothing I can do about it now.

Anonymous

Dear Anonymous,

I know many women who have felt this way after an abortion, and there is hope. Please get professional counseling but make sure that your counselor is familiar with post-abortion syndrome. Many professionals are simply not aware of the types of reactions that can occur after an abortion and don't know how to help. In fact, the American Medical Association is on record as stating that post-abortion syndrome is a myth. However, the experience of countless women proves otherwise. You are not alone in the pain you are feeling right now.

Fortunately, more and more therapists are recognizing the needs of women just like you and are learning the skills to help. For a referral to a professional counselor in your area who specializes in this type of problem, call the National Office of Post-Abortion Healing and Reconciliation (800-5WE Care) or International Life Services· (213-382-2156).

Even though you may not believe it, there really can be forgiveness and healing. When you feel ready to talk to a priest, Catholic Social Services can refer you to one in your area who has special training related to this issue and will be sensitive to your concerns.

A good book on the subject is *Will I Cry Tomorrow?* by Dr. Susan Stanford, a psychologist who experienced a severe, suicidal depression following an abortion several years ago. The book tells her own personal story of her pain and the healing she later experienced. Stanford also tells how she counsels women in this situation and gives suggestions that may be helpful to you.

The video, *Dear Children* (Liguori Press), available through my office, includes interviews with others who have had similar experiences.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

How Will They Know You Take Community Seriously?

FATHER EUGENE HEMRICK

The Human Side

"The menace to America today is in he emphasis on what separates us rather han on what brings us together — the separations of race, of religious dognas, of religious practice, of origins, of anguage."

According to Daniel J. Boorstin, Pulitzer prize winner and former director of the Library of Congress, this is the greatest danger society faces.

In an interview in *Parade* magazine Boorstin went on to say, "I am wary of he emphasis on power rather than on a ense of community." He said: "I think t's time that we reaffirmed the fact that what has built our country is community and that community is not dependent on government. It is dependent on he willingness of people to build together."

Boorstin confirms what many wise hinkers have affirmed down through he centuries, namely that community is true value.

Unfortunately, today's quick pace nd complex lifestyles are turning the best of communal people into private persons, extroverts into introverts and tay-at-home recluses.

The philosopher Soren Kierkegaard felt that in such ways we are at risk of allowing our true selves to be diminished.

We are most true to ourselves when we are outgoing. How can we grow if we don't commune with others? How can Boorstin's philosophy of community be applied in ordinary life? A few questions may generate some thoughts here.

If you are blessed by living in a family setting, what is the spirit of your dinner table? Despite busy schedules, eating together can remain a sacred value.

Think about ways of inviting each person present into the dinner-table conversation. A spirit of welcome and respect is needed — a spirit so strong that it overrides the urge to eat quickly and run.

Again, ask yourself whether your family's members try periodically to attend each other's special events together. And when a family member is traveling or separated from home for some other reason, how important is it to remain in touch with some frequency?

Are there family picnics or celebrations which include close relatives who help to engender a sense of roots? Is there an effort to reach out to neighbors periodically, to invite them for dinner, to make your home a welcoming place for them?

Is there a spirit which says to neighbors, "When in a pinch, please feel free to call on me for help?"

Is an effort made to plan or participate in activities such as block parties or other events which establish a spirit of neighborliness?

Are there neighborhood watches which not only aim to keep the neighborhood safe, but to keep on the alert for signs that a neighbor needs assistance?

Is there an effort to make Sunday Mass a communal event that the entire family participates in together?

And what about apartment dwellers, whether single or married? How often do they reach out to their neighbors?

No doubt you can add to this list of questions designed to stimulate thinking about how we can live out the value that we say we place on the communal spirit. So add to the list! Take your "communal" pulse!

See **Human**, Page 16

Laws Governing Funeral Rites

SISTER JEANNE-MARGARET MCNALLY

How Canon Law Affects Us

The Code of Canon Law states that the Christian faithful have the right to a Christian burial. Canon 1176 goes on to say that through ecclesiastical funeral rites the Church asks spiritual assistance for the departed, honors their bodies, and at the same time brings the solace of hope to the living. Such rites are to be celebrated according to the norms of liturgical law. The Church prefers that bodies be buried but does not forbid cremation.

As a rule the funeral rites are celebrated in the parish church of the deceased. However, everyone enjoys the right to choose another church giving consideration to appropriate and practical arrangements with the pastor. Even the bishop may choose another church, other than the cathedral, for his funeral rite. Religious, too can choose the place of their funeral. The place of burial may be chosen by the departed person or by those responsible to arrange for his or her interment.

Canon 1264 states that the bishops of the province should fix the amount or set a limit on the amount of the offerings for funerals. The law states that no one is to be denied a Christian burial because of lack of money. This may seem strange in the U.S., but remember that the code is universal law.

Canons 1183-1185 address funeral rites. Catechumens are considered members of the Christian faithful and are entitled to the Church's funeral rites. The local ordinary can permit children to be given ecclesiastical rites if their parents intended they be baptized but they died before their baptism.

Non-Catholics may be given an ecclesiastical burial in (1) the prudent judgment of the local ordinary, (2) the absence of a contrary intent on the part of the deceased, or (3) the unavailability of their own minister. In these cases the Church accepts the wishes of the deceased.

Those to whom an ecclesiastical funeral is denied are rare but the following are mentioned in the code: (1) Cases of notorious apostates, heretics and schismatics. Canon 751 defines apostacy as the total rejection of the Christian faith after one has been baptized. Heresy is post-baptismal denial about a divine truth in the Catholic faith. Schism is post-baptismal refusal of submission to the pope or acceptance of members of the Church subject to him. While the present code does not define notoriety, there is an understanding from the previous code. Notoriety requires a confession or a decision by a competent judge. Notoriety, in fact, means that an action is publicly known or has been committed without any justification. Notoriety in law must be verified before an ecclesiastical burial is denied. (2) Persons who had chosen the cremation of their bodies for reasons opposed to Christian faith are denied these funeral rites. (3) Manifest sinners whose Christian burial may give scandal may also be denied. A manifest sin is one with eyewitnesses who can testify about it. If there is no public scandal, the right of burial is not to be denied even to manifest sinners. In case of doubt the local ordinary is to be consulted for a decision.

It is noted that, contrary to the former law, persons who committed suicide may have an ecclesiastical funeral rite.

If an ecclesiastical funeral rite is denied then it follows that a funeral Mass is also denied. There are however caveats to Canon 1185. Even if a funeral Mass and funeral rite are denied, families and friends of the deceased may request private Masses be offered for the deceased. The Congregation for the Doctrine of the Faith has rules that there is no problem with private Masses. Further, a public celebration of Masses requested by family or friends of the deceased may be celebrated on condition that the name of the deceased not be mentioned in the Eucharistic prayer since such commemoration presupposes full communion with the Catholic Church.

In the Church's concern to prevent scandal, pastors should explain the viewpoint which befits Christian life and in this urge all "to see an appeal to the mercy of God" (Congregation for the Faith).

Mercy Sister Jeanne-Margare McNally, a canon lawyer, is working on a research project on dysfunctional families and marriage.

Personally Opposed, But...

JIM MCINERNEY

Lifeline

"I am personally opposed to anti-Semitism, but I will not impose my own personal morality on others."

"I am personally opposed to discrimination against women, but I will not impose my opinion on you."

"I am personally opposed to racism, but I will not try to legislate against it."

Sound ludicrous? It should. I think it is safe to say that the vast majority of Americans would dismiss these "personally opposed, but" statements. When it comes to taking the life of the unborn child, however, it is the favorite response of many in public life. They get away with it because it sounds so tolerant and democratic.

For a moment (only a moment) let us forget about abortion and examine the premises that underlie this statement.

The first premise is that there is a difference between personal and public morality. There is. We live in a pluralistic society and we cannot be constantly at each others' throats about religious beliefs. For example, let us say that you belong to a religious sect that believes the eating of peanuts is a vile and unholy practice.

My position about your belief would be that you are entitled to it. But if you try to make it illegal for me to purchase and eat peanuts, you can be sure you will have opposition from me and the millions of other peanut lovers in this country. We would say, "If you don't want to eat peanuts, fine. but don't impose your religious creed on the rest of us."

The next premise we will examine in this "personally opposed, but" argument is that it is based on tolerance. If we do not tolerate each others' beliefs we will be in a state of civil war. Let us look at this using another, but essentially similar, example.

Suppose I make my living, not by writing, but by selling illegal and dangerous drugs. What would be your response to me saying: "If you don't want to buy drugs, fine. But don't try to impose your personal morality on me." Your response (hopefully) would be that drugs are dangerous and should be outlawed and that if I persist in selling them I should be put behind bars.

You would be saying that, although tolerance is a desirable trait to have in a democracy, it is not an absolute. There are some things and actions that we must not tolerate. You would be saying that there is a very big difference between marketing peanuts and trafficking in drugs.

For years, we pro-lifers have been accused of trying to impose our moral code on the rest of the country, that we are trying to legislate morality. We are. And we should not be ashamed of it or try to argue around it. If we are full citizens we have as much right to make our views heard in the public forum as any other group.

The fact is, all legislation involves the imposition of someone's morality over someone else's. Zoning laws prohibit individuals from building whatever and wherever they want. Tax laws forbid us to keep everything we earn. Truancy laws impose school on children. Traffic laws set limits on how and where we drive our vehicles. Marriage laws say we can have only one spouse at a time. Find me a law and I will find you someone whose personal moral code has been infringed.

We are also accused of being "single-issue" voters. Although this might be true of some pro-lifers, I have yet to meet one. But what is wrong with single-issue voting? When Jewish citizens vote for candidates who support Israel, they are not called single-issue voters. When African-Americans and other minorities vote their interests, nobody slurs them with the single-issue label.

The pro-life movement has as much right as any other interest group to fully participate at the table of democracy. It has the right to lobby, campaign, and protest. Its greatest foe is not the Supreme Court or Congress, but the "personally opposed, but" crowd that, in the name of tolerance, would silence th only voice the babies have.

This must not happen. God willing it will not.

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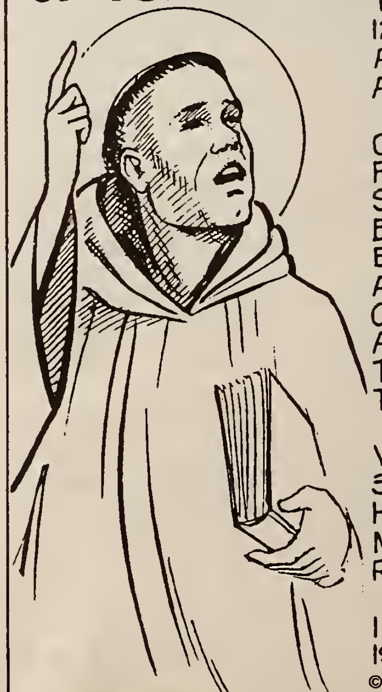
the Saints by Luke

ST. NICHOLAS OF TOLENTINO



NICHOLAS WAS BORN AT SANT' ANGELO, ANCONA, ITALY, IN 1245. HE JOINED THE AUGUSTINIANS THERE AND WAS PROFESSED IN 1263. HE STUDIED AT SAN GINESIO AND WAS ORDAINED AT CINGOLI ABOUT 1270.

NICHOLAS SERVED AS MASTER OF NOVICES AT SANT' ELPIDIO FOR A TIME, AND IN 1274 WAS SENT TO TOLENTINO, WHERE HE BECAME FAMOUS FOR THE ELOQUENCE OF HIS PREACHING AND AS A CONFESSOR, CONVERTING HARDENED SINNERS AND MINISTERING TO THE POOR, THE SICK, CRIMINALS, AND THE NEEDY.

NICHOLAS DIED AT TOLENTINO WHERE HE HAD LABORED FOR 30 YEARS, ON SEPT. 10, 1305. HE WAS VENERATED FOR THE MANY MIRACLES HE IS REPORTED TO HAVE PERFORMED.

NICHOLAS WAS CANONIZED IN 1446. HIS FEAST DAY IS SEPT. 10.

© 1993 CNS Graphics

Los LOBOS

YOU! MAGAZINE Youth BEAT

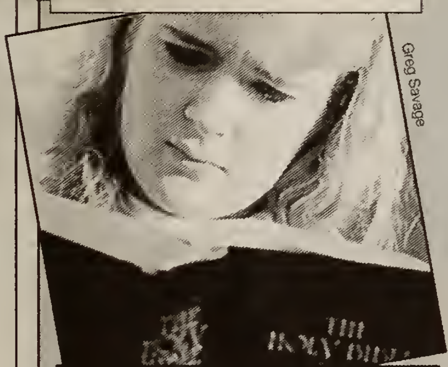
Dennis Keeley

This is a real story where fame meets family, riches meets reality, and music meets people of faith. Meet Louis Perez, drummer and lyricist for Los Lobos, a Mexican-American rock/folk/blues band who took the world by storm when they sang on the soundtrack of the hit movie "La Bamba." They are out to show the world that the streets of L.A. have a lot more to offer than rioting, looting and gangs.

Youth Beat: How has growing with the band affected your faith?
Louis Perez: I think success has done something to us to actually bring us closer to God. Because success is kind of frightening, it makes you feel like you need to hang on to something. Faith goes hand and hand with perseverance. It's the fuel that keeps me going, and helps me weather the storms. As long as you believe in what you're doing, the good things will come.
Youth Beat: Who's idea was it to have the picture of Our Lady of Guadalupe on the big bass drum?
Louis: That was mine. She's my American Express card: you don't leave home without her. She's patroness of Mexico, and the Americas, so it's a statement about who we are and where we come from. One night, on the twelth of December [feast day of Our Lady of Guadalupe], in Tucson, Arizona, we set up a shrine with candles and flowers right up there on the stage, during the concert. It was really neat.
Youth Beat: What are some of the things that have helped you to keep the faith?
Louis: The things that I grew up with. It was always around me. It's something that has become part of me, and it's what keeps me going. I'm thankful to my mother for instilling that faith at a very young age. Family is a very important part of the makeup of this group. It keeps us going, and keeps us grounded. Success can tend to get people away from the things that are really important to them.
Youth Beat: What are the things that you like about the Church?
Louis: I grew up, going with my parents to a little wooden church, seeing little old ladies saying the rosary in the front pew, and that whole sense of tradition is very beautiful. It's something that really appeals to me. I guess as a "modern rock 'n' roll dude," I'm still very much into things that are of tradition and culture. •••

SOUL

By Charles Coulombe


Greg Savage

The Church or the Bible?

"If it's not in the Bible, I won't believe it, and your Catholic doctrines and practices aren't in the Bible!"

Maybe not explicitly. But they are the traditions of the church that were taught by the Apostles and those who followed after them. After all, the church came before the Bible.

"How do you figure that?"

Well, the books of the New Testament were written between the 50s and 90s A.D., many years after Jesus established his church. And it wasn't until a church council in 397 A.D. that the church determined exactly which books should be included in the official book we now call the Bible. So the church came before the Bible.

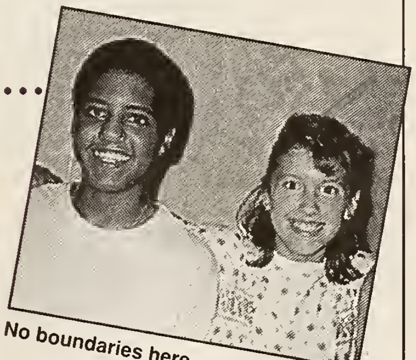
"So you're saying the Bible has to go hand-in-hand with the church?"

Yes. Christ never handed out Bibles and said, "Go get these Xeroxed, pass them out to all the world, and let everyone interpret it as they want." Rather, he committed his teachings to the Apostles, who safeguarded those teachings both by writing the New Testament, and by passing on oral traditions. That's why we Catholics look both to the Bible and church tradition for our doctrines and beliefs. They go hand-in-hand. •••

Life

FRIENDS OF MANY COLORS

By Erin Muth


No boundaries here

Close your eyes and imagine. You're forced to live in a terribly bland society where everyone's a clone. All of your peers look and act like flawless copies of you!

Sounds boring, huh? But maybe our world is just like that, with one exception—we're not forced to live like that, but we've chosen to. Go to a mall or any place where different cultures mix, and you'll see little "packs." You'll see groups of African Americans, Asians, whites, Latinos, etc. clustered together.

Maybe we get cliqued out like this because we don't realize how interesting and fun interracial friendships can be. Sharing the wealth of different heritages, traditions and backgrounds makes friendships between different races an opportunity to "expand our horizons."

If "variety is the spice of life," how spicy is yours? •••

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Movie Reviews

NEW YORK (CNS) — The followng are capsule reviews of movies reently reviewed by the U.S. Catholic onference Office for Film and Broadasting. The films are classified by the SCC and rated by the Motion Picture ssociation of America.

Boxing Helena" (Orion Classics)

Tawdry horror tale in which an unbalanced surgeon (Julian Sands) amputates the limbs of the woman (Sherilyn Fenn) he loves, but who does not love him. Director Jennifer Chambers Lynch makes this nightmare of sexual obsession even more repulsive by treating it in the slick manner of a sentimental romance. Excessively graphic sex scenes, perverse violence and occasional rough language. **The U.S. Catholic Conference classification is O — morally offensive. The MPAA rating is R — restricted.**

"Kalifornia" (Gramercy)

Violent road movie in which a cash-strapped couple (David Duchovny and Michelle Forbes) unwittingly share cross-country car ride expenses with another couple — a dimwitted innocent (Juliette Lewis) and her boyfriend (Brad Pitt), a cold-blooded murderer. Director Dominic Sena allows the drama to wallow in the vicious brutality of a callous killer and the conversion of a normal guy into a vengeful executioner, depicting it all with flippant black humor. Excessive violence, positive portrayal of a revenge murder, rough sexual encounters, nude photos and occasional rough language. **The U.S. Catholic Conference classification is O — morally offensive. The MPAA rating is R — restricted.**

"The Real McCoy" (Universal)

When her little boy is kidnapped by criminals who need her expertise, a paroled bank robber (Kim Basinger) is forced to attempt one more treacherous bank job, with the help of her inept assistant (Val Kilmer). Russell Mulcahy directs a dull and plodding comedy of no originality and completely lacking romantic sparks between the couple. Intermittent violence, an uncritical attitude toward ill-gotten gain and an instance of rough language. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

Who does what in today's parish?

By H. Richard McCord Jr.
Catholic News Service

After earning a college degree in psychology and religion, Pam taught for a while in Catholic high school. This kind of work connected her with the diocesan youth-ministry network.

A parish priest noticed her competence and enthusiasm for youth work and invited her to become full-time youth minister at his parish. She accepted readily.

Now, six years later, Pam is still coordinator of youth ministry for that parish. She oversees a year-round program which involves hundreds of high school youth, young adults and volunteers. The program combines spiritual growth, religious education, social awareness and fun.

Young people are encouraged to take leadership roles in the liturgy and other parish activities. There is an annual youth retreat and twice-monthly gatherings for pizza and discussion of faith. The teens regularly visit an inner-city parish to help children.

"When I arrived here," Pam recalls, this parish was not a kids' place. They didn't feel welcome. Now I think they realize it's their church too. Parents tell me how much difference they see in their teen-agers."

■■■

Pam's story is part of a larger story about the emerging shape and direction of parish ministry. Specifically, it's a story of how, in less than a generation, the typical parish staff moved from being composed of several priests to having one or two priests joined by a professional staff of lay people and women religious.

The change has been beneficial, according to a recent national study by the National Pastoral Life Center under the direction of Father Philip J. Murnion. The study, "New Parish Ministers," reached some interesting and hopeful conclusions.

For example: There are about 20,000 lay people and religious-order members employed as parish ministers by half of the 19,800 U.S. parishes. These ministers do not include the 145,000 lay teachers in Catholic schools and others working in parish maintenance and support positions.

Eighty-five percent of the new parish ministers are women, about 60 percent of whom are lay women, with the remainder religious sisters. Lay men account for 15 percent of parish ministers; there are practically no religious brothers on staffs.

More than half of these lay and religious staff members have a master's degree, usually in education or religious studies.

As a group, the women religious tend to be older, with 40 percent over the age of 60. By contrast, the majority of lay ministers are in their mid-30s to mid-50s.

CNS Photo by The Crosiers, Gene Plaisted

Both lay and religious-order ministers come from solid backgrounds of Catholic education. Many received additional formation through groups like Cursillo, Marriage Encounter and Renew.

The position most frequently occupied by these parish ministers is religious education (42 percent), followed by general pastoral ministry (28 percent). Youth ministers account for 7.5 percent of the total.

The new parish ministers experience a lot of satisfaction in their work. In most cases, there seems to be a healthy pattern of relationships among staff members. Most testify that they feel closer to God as a result of their work. And pastors and parishioners rate the new ministers highly.

Parish ministers put in many evening and weekend hours in addition to a schedule of "office hours" during the week. Their average yearly salary ranges from $13,000 to $20,000 — which helps to explain why few men or women can use this salary alone to support a family.

Sister Diane is a full-time Christian service and family minister. She moved into parish ministry after many years in a diocesan office because she wanted the hands-on experience of putting ideas into practice. She also was looking for a situation in which different ministries would function collaboratively. She's found both in her parish.

"In our staff we build upon and draw out one another's gifts," she tells me. "What we do for each other we try to do as a group for the whole parish. One o my greatest joys is helping people to d ministry; seeing them really energize for it."

Jeff has been religious education director in his parish for 14 years. A husband and father, Jeff brings a fam ily perspective to staff discussions. H asks frequently how parish program affect life at home, how they help parishioners grow in relationships wit those closest to them.

All three of my acquaintances ha advice for someone thinking of gettin into parish ministry. "Clearly there's future in it; so go for it," was Pam' advice. "Young people need significan adults in their lives."

Sister Diane was optimistic, bu cautioned that finances are a consider ation. "You won't get rich working as parish minister; but you can be happy Parishioners welcome lay leadership."

Jeff posed a few questions. "Do yo really care about people? Can you pu your heart into the work?

"Pray a lot," he advised. "Check ou your motivation for serving. Be read to face the human difficulties con nected with the church. You'll have future there if you can be flexible."

(McCord is associate director of th U.S. bishops' Secretariat for Famil Laity, Women and Youth.)

FAITH alive!

FAITH IN ACTION

What do parish staffs talk about? AIDS ministry, perhaps. The Catholic AIDS Ministry of the Archdiocese of Seattle, Wash., published a booklet in 1993 on ministry to people with acquired immune deficiency syndrome. The booklet lists 10 components of a parish AIDS outreach effort, calling for establishment of support groups, "if warranted, for sharing and prayer" among those with HIV/AIDS; recruitment of parish volunteers for AIDS service agencies; research of local services offering assistance to people with AIDS. (Catholic AIDS Ministry; 910 Marion St., Seattle, Wash. 98104. $1 per copy.)

Reflection: When a community responds "effectively to someone with HIV disease, that person's coping abilities and quality of life are enhanced, and such support may contribute to increasing the person's life span," says Seattle's Catholic AIDS Ministry. This suggests how valuable the community's ministry is. One connection people with AIDS need, the booklet says, "is the acceptance and support of their faith community."

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FOOD FOR THOUGHT

There are reasons why the education parishes offer is not directed solely to children and teen-agers today, and those reasons help to explain why the "look" of the parish staff is different from 30 years ago.

Adult Catholics are encouraged not only to fulfill roles within the church that were unfamiliar to their counterparts three decades ago, but also to live their Christian values in a complex society not always particularly receptive to them.

—The level of active participation in the church that adults now are familiar with — active leadership in evangelization efforts, for example — calls for education.

—The awareness and concern that adults are asked to bring to the world around them also demands a preparation enabling them to envision how justice can be practiced in their society's concrete circumstances.

Also, the fact that adults today tend to view education as a lifelong enterprise in other areas of their lives disposes them to expect ongoing educational opportunities related to their faith.

Thus, parishes today quite commonly employ a staff member responsible for adult religious education — a development, as you can see, that is not due solely to a decline in the number of priests.

David Gibson, Editor, Faith Alive!

A priest's perspective on the parish staff

By Father Lawrence E. Mick
Catholic News Service

"Hell is other people," said the existentialist philosopher Jean Paul Sartre. In a not-too-distant vein, many pastors have been heard to say in recent years that hell is an endless meeting!

The rise in the number of meetings attended each month is among the clearest signs of change in the life of a pastor after Vatican Council II.

The increase in meetings is a direct result of increased participation by the laity in almost every facet of parish life, including the process of formulating policies and making decisions on many issues.

While this increased participation is clearly a grace, a pastor nonetheless is blessed if his parishioners have learned the value of short meetings that are to the point!

I suspect most pastors find some meetings burdensome, others helpful and worthwhile. Perhaps the most helpful meeting in the pastor's schedule is the weekly or biweekly staff meeting.

Some parishes, especially small ones, may not have a full parish staff, but rare today is the parish where the only paid minister is the pastor. Some staff members work full time, others part time and some may be volunteers. Whatever their status, they share in the work of the parish in union with the pastor.

Not many years ago, many priests worked mostly solo or with other priests in the parish. Recent years saw an explosion of parish positions, sometimes filled by religious order members, but mostly by lay people. A parish blessed with a variety of well-trained ministers can make the pastor's job easier and more rewarding.

A director of religious education may coordinate religion classes in the school and after-school classes, direct an adult education program and work with the pastor on the catechumenate for adults and children planning to join the church.

A liturgy/music director may work with the parish's worship committee to train liturgical ministers such as Scripture readers, to plan Sunday liturgies and help teachers prepare for prayer and worship with children.

A parish financial manager may handle day-to-day office operations, budget projections, bookkeeping and physical plant management.

Such positions can enable the pastor to devote more time to pastoral care, to preaching and other forms of spiritual leadership. With the decline in the number of priests, it becomes more and more important that priests use their time for such pastoral ministry.

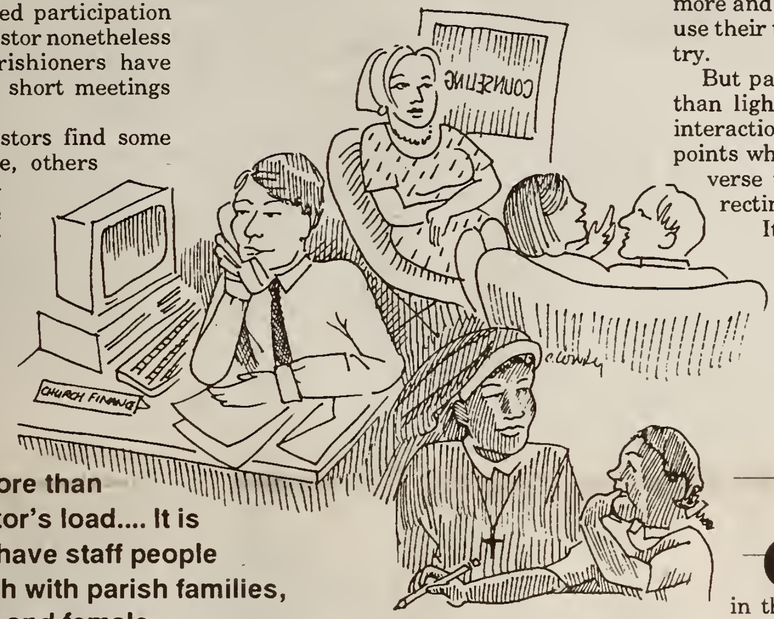
But parish staff members do more than lighten the pastor's load. Staff interaction provides a variety of viewpoints when making decisions and diverse talents for creating and directing parish programs.

It is a great help to have staff people who are in touch with parish families, who bring male and female perspectives to a discussion. These people have personal and professional gifts to offer the parish. The parish benefits from their backgrounds as teachers, businesspersons, union members, homemakers, parents or accountants, for example; the parish benefits from their racial or ethnic background, or from the fact that they are older or younger.

Another gift a good staff brings to a pastor is a sense of community. As more and more priests live alone, I believe it is important that priests avoid becoming either spiritually or emotionally isolated.

Good parish staff members support each other in ministry. They pray and worship together and socialize together too. In a variety of ways, staff members can help each other do their best, survive difficult situations and grow in faith and love as members of Christ's body.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)



"Parish staff members do more than lighten the pastor's load.... It is a great help to have staff people who are in touch with parish families, who bring male and female perspectives to a discussion."

FAITH IN THE MARKETPLACE

As a parish staff member, what do you consider the key to effective ministry?

"I'm the business manager.... My job is to free up the pastor to focus on the pastoral needs. To me the key is that each parish staff member sees how his or her particular task fits into the overall task of the parish. We're a small staff here, so we really depend on everyone to do whatever needs to be done." — Tom Martin, Newark, Del.

"You need to be in touch with the people in the parish. You can't work in a vacuum. The other key thing is working closely with the pastor. In my position as a music minister I catch a lot of flack. So it's important that the parish staff works closely together and supports each other." — Clare Bain, St. Clairsville, Ohio

"The key thing in working with people is empowerment, that someone tells them that by virtue of their baptism they are called to do this. The overall pastoral leadership ... must empower the people who serve.... And that can be done in all sorts of ways — or it can be effectively removed in all sorts of ways." — Jim Stolpa, Winona, Minn.

"Caring. Seeing that people are the central part of what we do as a church. I'm just a simple parish housekeeper. But if someone stops by the rectory and needs a kind word or a hug, I like to provide that." — Jenny McGarry, Bellaire, Ohio

"The grace of God, because it's really a zoo here in the inner city. We have a lot of problems here on our corner; prostitution and drugs. We have contacts with help services all over the city. So as people come in to me for help, I try to see that they get connected with whomever can help them." — Nancy Krienen, Newark, Del.

An upcoming edition asks: Tell of a time your family sat down together to communicate about a concern. What made this occasion a success? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

The parish staff in biblical times

By Father John J. Castelot
Catholic News Service

Christians were outlaws in the Roman legal system and had to keep a low profile. They couldn't build churches, so they had to meet in each other's homes.

In any event, the New Testament communities were small. They were like extended families, households — all bound together by mutual love and support. They were small enough to meet in someone's living room.

Groups of this kind did not need complex organization, but they did need some organization. Leadership qualities gained recognition and were put to use for the community. It was a cooperative venture, with different people contributing their talents, time and other gifts to the well-being of the whole. This was the makeup of the biblical "parish staff."

People chipped in to do whatever was necessary.

We read of overseers and deacons. There was a common fund, and someone had to see to that. The communities were especially careful to take care of widows. And some members were good with old people, some good with children, others good at teaching.

As St. Paul wrote: "There are different kinds of spiritual gifts but the same Spirit; there are different kinds of service but the same Lord.... To each individual the manifestation of the Spirit is given for some benefit" or, as another version has it, "for the common good" (1 Corinthians 12:4-7).

Without the services of the "staff" there would have been chaos, lack of direction.

Paul likens the members of the community to the members of a human body, all quite different but all necessary. All work together to make up the "whole Christ."

"As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ" (1 Corinthians 12:12).

Today's parishes are sociologically quite different from these early communities, but theologically our 20th-century communities are the same. Each parish is another Christ, a living, pulsating body dependent on the contribution of each member for its life and health.

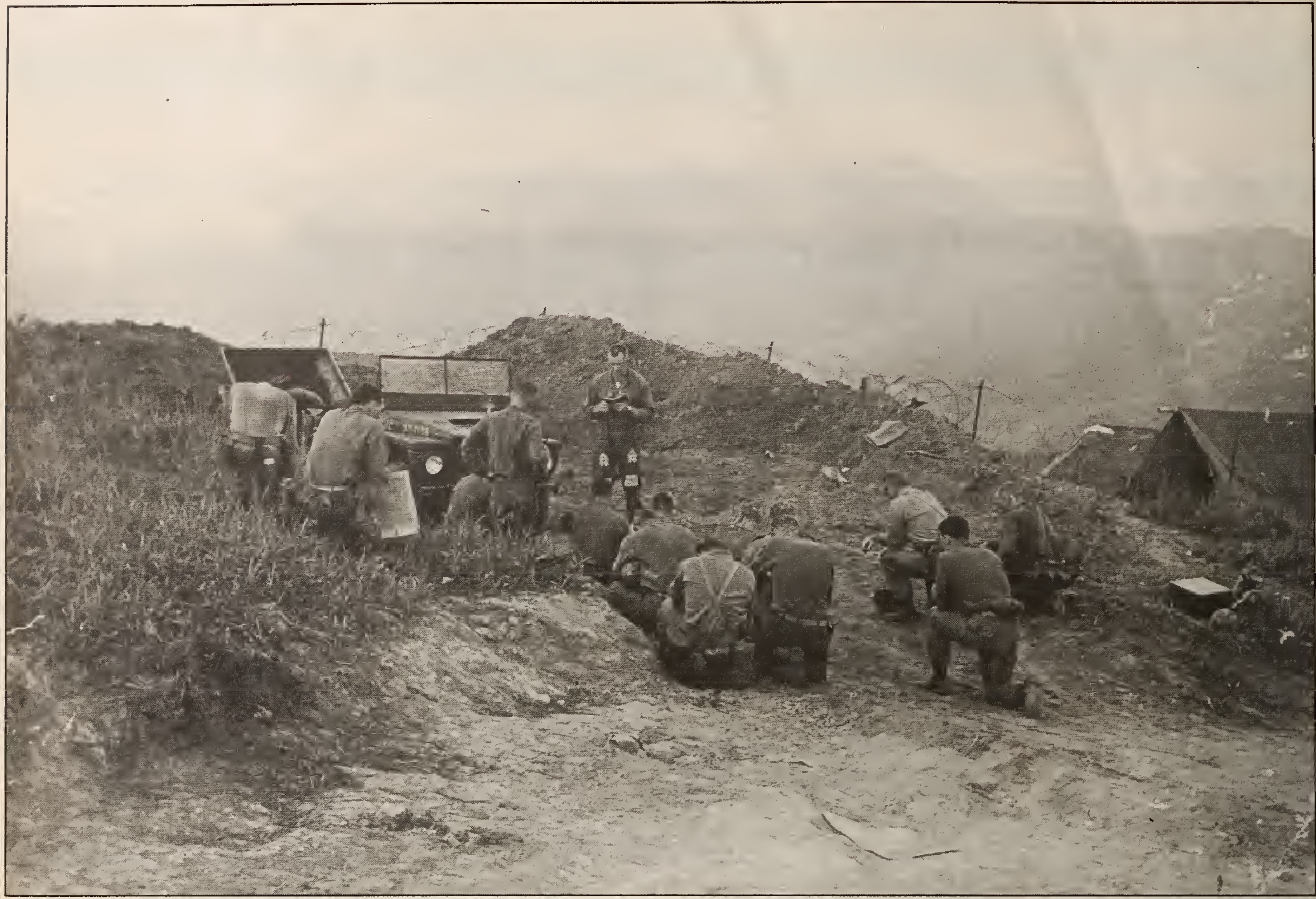
The parish staff, dedicated to serving the community, must be conscious of its importance to the ongoing life of Christ in history, dedicated to maintaining and furthering that life.

Outwardly things have changed — numbers, organization, kinds of service — but the substance remains the same. "Jesus Christ is the same yesterday, today and forever" (Hebrews 13:8).

This is part of what the Scriptures have to say to the contemporary parish staff, and what they say is summed up in the Lord's words: "Whoever wishes to be great among you will be your servant.... For the Son of Man did not come to be served but to serve and to give his life as a ransom for many" (Mark 10:43-45).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!



Chaplain J.F. Walker conducting memorial services on Hill 327 at Danang, Vietnam in March 1965 with the Third Battalion, Ninth Marines. Photo courtesy of USMC

Chaplains (From Page 1)

His condition deteriorated rapidly and on a Wednesday, Father Foley told his sister and me he would die by 3 p.m. the following Friday. He did. He was buried in Memphis.

The next chaplain I met was another Irish Catholic priest, Lieutenant Commander Francis W. Kelley, a hero of Guadalcanal. He was the first of four chaplains to hit the beach with the First Marine Division in the first Allied offensive of World War II. He was later portrayed by actor Preston Foster in the movie, "Guadalcanal Diary."

During the battles of Tarawa and Okinawa, Father Kelley was again on the front lines with Marines. He was portrayed in another movie, "The Marines Take Tarawa," a documentary Marine Corps release.

In the field, chaplains are trained to minister to men and women of all faiths. A Lutheran minister may pray Hebrew to a Jewish soldier and a rabbi may hold a wounded man's hand and recite the "Our Father" and "Hail Mary."

Father Kelley was recalled to active duty at the start of the Korean War. So was I. Everything happened so fast that my pay records were lost in the transfer from Camp LeJeune to the Marine Corps Air Station at Cherry Point, N.C. With no money, I turned to my chaplain, Father Kelley. He made me a cash loan — no papers, no interest.

There are no chaplains in the Marine Corps. All Marines are basic riflemen even if they fly jets. Therefore, the U.S. Navy provides all non-combatants for the corps — doctors, corpsmen and chaplains.

In Korea, as a gunny sergeant, I lost all track of Father Kelley even though he was there. However, I met chaplains from all branches of the armed forces who said Mass in the field, outdoors in all weather, using the hood of a jeep or ammo boxes for an altar.

Chaplains in Korea administered to the wounded, the dead and those going into combat for the first or tenth time. Marine casualties were 4,267 killed and 23,744 wounded and most of them were attended by a chaplain. The Marines are very attached to their Navy chaplains.

As a Marine Corps combat correspondent, I wrote stories about chaplains who helped the Korean people. They organized Marines and Seabees to help rebuild blown-up orphanages. Buildings went up almost overnight and the men contributed cash to their favorite chaplain who would spend it where it was needed most. There was never enough.

Chaplains are not civilian ministers in uniform. They go to their own basic training. After graduation, they are commissioned by the Army and Air Force as second lieutenants. The Navy makes them ensigns. Thereafter, they move up the ranks like other officers, and their pay and allowances are equal to other officers. They also receive combat and hazardous duty pay like others do.

As non-combatants, chaplains have seen combat in all U.S. wars. Father Francis Duffy was chaplain of the famous "Fighting 69th Regiment" from New York City in World War I. He and another officer, Douglas McArthur, were lieutenant colonels in the Rainbow Division. They saw a great deal of fighting in France in 1918.

After the war, his grateful troops erected a life-size statue of Father Duffy in Manhattan. It is still there today in

(Continued next page)

Life-size statue of Father Francis Duffy near Times Square in New York City.
Photo courtesy of Army Chaplains School

Chaplains (From previous page)

Father Duffy Square at the intersection of 7th Avenue and Broadway, two blocks from Times Square.

Father Duffy was portrayed by acor Pat O'Brien in the movie, "The Fightng 69th," released about 1939.

Fifty years ago, four chaplains made history when they handed out life jackets, including their own, to save the lives of their men. They gave up their lives so others might live, when the U.S. troop ship Dorchester was torpedoed and sunk off the coast of Greenland.

Father John Washington, Dutch Reformed minister Clark Poling, Rabbi Alexander Goode and Methodist minister George Fox (who received the Silver star); all stood together, arms locked in prayer as the Dorchester slipped beneath the waves. Of 902 aboard the ship, only 230 were rescued by two Coast Guard cutters.

Col. Archie Roberts, chaplain of he Chapel of Four Chaplains in Valey Forge, Pa., has on display a large painting of the four chaplains on the fantail of the Dorchester in her last moments.

The Vietnam War marked the heaviest concentration of Navy chapains committed to shore combat, nvolving more than 700 chaplains over a nine-year period. Of those, 189 were Catholic priests.

In the field, chaplains are trained to minister to men and women of all faiths. A Lutheran minister may pray in Hebrew to a Jewish soldier and a rabbi may hold a wounded man's hand and recite the "Our Father" and "Hail Mary."

Father Richard McCue, pastor of St. Lucien Church in Spruce Pine and St. Bernadette Mission in Linville, was a chaplain for 25 years. He was a former Marine Corps officer and an infantry platoon leader in 1951 in the Korean War. He served with the Third Battalion, Fifth Marine Regiment in the First Marine Division.

Inspired by a chaplain giving last rites to dying Marines, Lt. McCue returned to the states, attended St. John's Seminary in Boston and was ordained in 1958. Joining the Navy as a chaplain, he served with the Marines in Vietnam.

His close friend and confessor in 1966 and 1967 was Father Vincent Capodanno, who by coincidence was a chaplain with his old Korean War outfit, the Third Battalion, Fifth Marines.

On Sept. 5, 1967, Father Capodanno insisted on staying with his grunts in combat with the North Vietnamese. During a fire fight, Father Capodanno was administering the last rites to a dying Marine when riot control gas was used to break up the enemy attack. The chaplain handed his mask to a rifleman. "You need this more than I do," he said as he assisted the wounded despite heaving incoming fire.

After helping a half dozen or more men, Father Capodanno was wounded in the arm by a mortar round. He refused helicopter evacuation. He ran to Sergeant Peters, who was hit and falling. The chaplain said the "Our Father" with him just before the sergeant died. Helping still others, he continued to move forward and found Sergeant Manfra caught in a cross fire between two automatic weapons. Sergeant Manfra had been hit five times and was hallucinating.

Three men were in a gully just off the knoll, but because of the crossfire, they were pinned and unable to move the wounded sergeant to cover. Father Capodanno managed to reach the wounded man calm him down and move him into the gully.

While tending the wounded, he heard a Marine shout, "Chaplain, my rifle's jammed!" Father Capodanno made his way into the fire zone again, retrieved Sergeant Manfra's rifle and handed it to the Marine.

After bandaging Sergeant Manfra's wounds, Father Capodanno moved out to help others. (Sergeant Manfra subsequently recovered completely from his wounds.)

Just below the knoll and outside the perimeter, Lance Corporal Tanke was putting pressure on the thigh artery of Hospital Corpsman Leal, who was in danger of bleeding to death. Tanke saw an enemy machine gunner set his weapon up about 17 feet away. He fired at the man but his rifle jammed and Tanke ran for cover. The chaplain ran down the hill, picked up Corpsman Leal, placed his body between Leal and the NVA gunner and proceeded to bandage Leal's leg. The enemy gunner opened fire and it was there, hours after the fight, that Father Capodanno's body was recovered.

Father Capodanno was the first Navy chaplain killed in Vietnam. He was posthumously awarded the Medal of Honor on Jan. 7, 1969. A Navy ship and the chapel at the Navy Chaplain's School were named in his honor.

Meanwhile, Father McCue had returned to the United States and spent six years at sea duty on three aircraft carriers. During his 25-year Navy career, Father McCue served as Wing Chaplain with the Third Marine Air Wing and chaplain of the U.S. Naval Academy. He retired as a captain in October 1987 and returned to Boston. He requested and was granted a transfer to the Diocese of Charlotte in July 1989.

Chaplains gave the ecumenical movement an early start, said Father McCue. "When chaplains of all faith share the dangers of combat, work and friendship while being shot at, the experience engenders a great deal more respect for one another's beliefs," he said. "I am proud to have among my friends a number of Protestant chaplains.

Two other chaplains live in the Charlotte Diocese. Father Pius Keating, pastor of St. Margaret Mary Church in Swannanoa, retired as a Navy commander after 20 years of service. Navy Captain John Boreczky is retired and living in Brevard after 24 years as a chaplain.

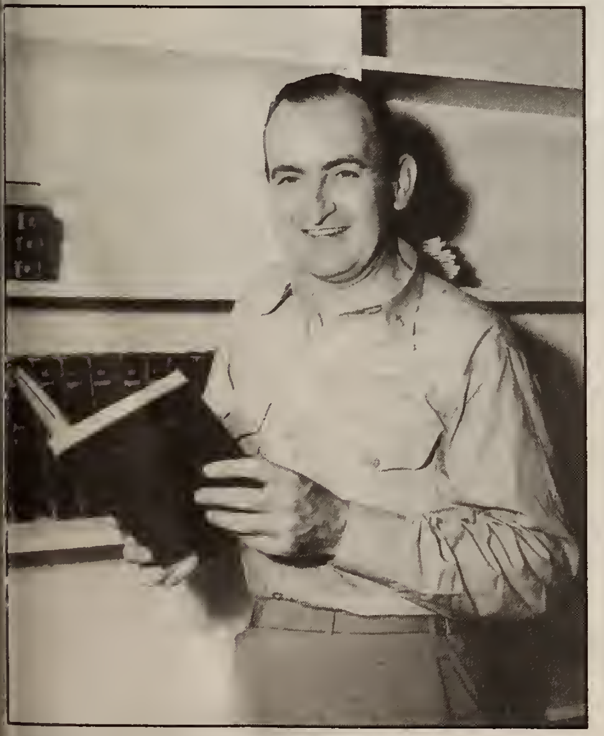
On active duty from the Charlotte Diocese are Father Michael Klepacki, a Navy lieutenant serving in Japan, and Father Peter Fitzgibbons, a captain with the U.S. Army in Korea. Father Fitzgibbons, who was an assistant at St. Patrick Cathedral, St. Gabriel Church in Charlotte and at Immaculate Heart of Mary Church in High Point, served with his Army command in the Persian Gulf War. Father Klepacki was pastor of St. Joan of Arc in Asheville when he entered the Navy in 1988.

For young men and women in the U.S. Armed Forces — many away from home for the first time — the chaplain can be a great morale booster. Unlike a civilian pastor, the chaplain lives with his "parishioners" 24 hours a day.

In World War II, there was a popular saying, "There are no atheists in fox holes." What a comfort it must be to know that a "man of God" is with you at a time when meeting your God may be only hours away.

Charles Bowling is a parishioner at St. Matthew Church, Charlotte, and former parish council chairman.

Father Richard McCue today, pastor of St. Lucien Church in Spruce Pine and St. Bernadette Mission in Linville, 25 years after serving as a Naval chaplain with pal "Sergeant Major." Photo by Charles Bowling



Father/Lt. Cmdr. Francis W. Kelley in 1950, prior to going to Korea. Photo By Charles Bowling

Lt. Richard McCue, U.S.M.C. (with M-2 carbine) and Chaplain Lt. John Quirk of the Third Battalion, Fifth Marine Regiment near Chunchon, Korea, in 1951. Father Quirk was seriously wounded shortly after this photograph was taken.

Comunidad Hispana
Comuniquémonos

CURSILLO HISPANO No. 3
Diocesis de Charlotte, N.C.

Primera fila, de izquierda a derecha: Medardo Garrido, David Reiser, Manuel Vallhonrat, Michael Stubbs, Rafael Silva, Carlos Rodríguez, Miguel Morales y Guillermo Anzola. Segunda fila: Elio González, Juan Carlos León, Hal Kizer, Rafael Torres y Phil Killian. Tercera fila: Rodolfo Esquivel, Bob Vitelli, Walter Siancas, Presbítero Romeo Rivas, Carlos Medina y Michael Langsdorf.

Somos Iglesia

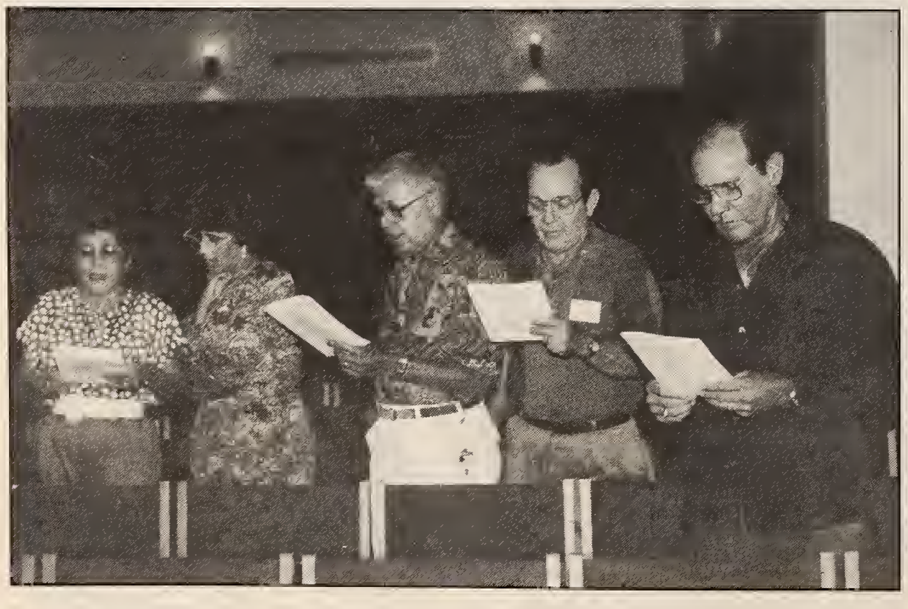
Nuevamente celebramos los Cursillos de Cristiandad en español, número 3 de la Diócesis de Charlotte, aunque realmente ya habíamos tenido dos anteriormente con los hispanos de la Diócesis de Raleigh desde 1989 en Smithfield, N.C. El lugar escogido esta vez fue la Parroquia de Holy Family, en Clemmons, donde siempre nos acogen con mucho aprecio. Para los hombre la fecha fue del 19 al 22 de agosto pasado y para las mujeres del 26 al 29 del mismo mes.

La Región VII nos envió al presbítero cubano Romeo Rivas, quien como Director Espiritual enriqueció con sus enseñanzas no solo a los candidatos, sino también a los miembros del equipo. Los nuevos cursillistas procedían de las comunidades de Lincolnton, Thomasville, Rock Hill y Charlotte. Dos americanos de la iglesia de Holy Family ayudaron en la cocina a preparar deliciosos alimentos.

El número total de Cursillistas Hispanos de la Diócesis de Charlotte llega ahora a 120. Las Reuniones de Grupo, Ultreyas y Escuela de Dirigentes tienen lugar todos los miércoles de 7 a 9 p.m. en el Centro Católico Hispano, Independence Blvd. y The Plaza, en Charlotte.

Los Cursillos de Cristiandad comenzaron en Mallorca (España), al finalizar la década del cuarenta. Se propagaron a otros paises a partir de 1953. En la actualidad se dan Cursillos en más de 50 naciones de los cinco continentes. Se calcula que los han practicado más de dos millones de hombres y mujeres de diversas lengua y razas.

El cursillista adquiere la convicción de que la "La Iglesia soy yo". Se tratat de un Movimiento de Iglesia que, mediante un método propio, posibilita la vivencia y la convivencia de lo fundamental cristiano, ayuda a descubrir y a realizar la vocación personal y propicia la creación de núcleos de cristianos, que vayan fermentando de Evangelio los ambientes.



Los cursillistas de Thomasville asistieron a la clausura de ambos Cursillos #3 y aparecen cantando durante la Misa. Izquierda a derecha: Amalia Guerra, Elsie e Ismael Galán, Diosdado Guerra y Cándido Rosario.

El Presbítero Romeo Rivas impone el crucifijo a Juan Carlos León, acompañado del Rector, Carlos Medina, y del Vice Rector, Walter Siancas.

Escuela De Verano...

El Presbítero Aurelio Ferrín aparece en esta foto junto a Alfonso Grimaldo, en la Catedral de San Patricio. El Padre Aurelio, natural de Cuba, ha estado con nosotros por tres meses dando cursos de verano en Newton, Kernersville, Greensboro y Yadkinville. También ha celebrado las liturgias del domingo en Charlotte, ha conducido las reuniones de los Jóvenes Católicos Unidos, ha ejercido su ministerio sacerdotal con los prisioneros, los enfermos y ancianos y con preferencia con los pobres necesitados. El Padre Ferrín se ha ganado el aprecio de todos con su dedicación, espíritu de servicio y amabilidad.

Noticias Diocesanas

Los ganadores

Los ganadores de la rifa fueron: primer premio, Luis Wolf; segundo, Edgar Angel y tercero, Beaulah Ingram. Agradecemos la coopreración de cuantos contribuyeron a esta actividad de recaudar fondos para el Centro Católico Hispano.

Escuela de Ministerios

La Escuela de Ministerios ofrecida por el SEPI en el CCH, en Charlotte, se iniciará este fin de semana, 11 y 12 de septiembre, de 9 a.m. a 5 p.m. Para más información llamar a la Hna. Pilar, (704) 335-1281.

Clases para los niños

Las clases de Formación de Fe para los niños hispanos comenzarán el 19 de septiembre, 1993, en el Centro Católico Hispano, Independence Blvd. y The Plaza, todos los domingos, de 10:30 a.m. as 12 medidía. Habrá un grupo de 5 años de edad, otro de 6 años, el de la Primera Counión, el de los que ya han recibido la Counión y el de los jóvenes para prepararse a la Confirmacón.

People In The News

College President Flies To Balkans To Escort Students To School

PITTSBURGH (CNS) — Msgr. William Kerr, president of La Roche College in Pittsburgh, flew to Zagreb, Croatia, in August to escort a group of 4 young men and women from three Balkan nations back to La Roche to nroll in fall classes. Ten of the students were living in refugee camps in Croatia. The students are of Catholic, Orthodox nd Muslim faith. They hail from Bosnia, Croatia and Macedonia. Tatjana Grgich, a Croatian-American who owns California winery, sponsored the students as part of a grant for La Roche to stablish an institute to brings together ndividuals from troubled areas of the world and from within the United States o study peaceful alternatives to conflict.

World Youth Day Organizer Made Monsignor By Pope

DENVER (CNS) — Father Dennis M. Schnurr, an associate general secreary for the U.S. bishops' conferences who coordinated World Youth Day acivities, was made a monsignor by Pope ohn Paul II during the international youth event in Denver. The pope conerred the title on the priest of the Diocese of Sioux City, Iowa, Aug. 13. Msgr. Schnurr's parents were there for the presentation. The new monsignor had no idea he was in line to receive papal honors, much less receive them personally from the pope.

Mother Teresa Arrives Home Following Bout With Malaria

CALCUTTA, India (CNS) — Mother Teresa arrived back at her Calcutta headquarters after a week in he hospital with a bout of malaria complicated by a heart condition. The nun considered by many to be a living saint celebrated her 83rd birthday in a New Delhi hospital Aug. 26 and was discharged the following day. She was flown back to Calcutta aboard a special plane. Members of the Missionaries of Charity, the order she founded, welcomed her at the airport and drove her back to the order's headquarters. "It's wonderful to have her back. She's looking very well," said one sister.

Brazilian Liberation Theologican Compares Catechism To Big Mac

SAO PAULO, Brazil (CNS) — Franciscan Father Leonardo Boff has compared the new universal catechism to McDonald's Big Mac hamburger, which is the same all over the world. "Even the Vatican has its Big Mac," said Father Boff, a leading liberation theologian who has requested laicization. "It made a single catechism that is the same for all of the world. It is equal, with the same sins and the same virtues, the same mentality in the North Pole, the Amazon tropics, Rome, Bangkok and Tahiti. It is the glory of the Catholic Big Mac." Father Boff, whose request for laicization has not been decided, made the remarks in an article that ran for two full pages in one of Brazil's leading dailies, *Estado de Sao Paulo.* The article was based on statements he had made at a conference in Dortmund, Germany.

Clinton Asks Religious Leaders To Push For Common Purpose

WASHINGTON (CNS) — President Clinton asked an ecumenical group of religious leaders to help create a national sense of common purpose. "That does not mean that we have to minimize our diversity, pretend that we don't have deep convictions or run away from our honest disagreements," he said Aug. 30. "It means that we must find a way to talk with respect with one another about those things with which we disagree and to find that emotional as well as the intellectual freedom to work together when we can." Among those attending the interfaith breakfast at the White House for about 100 religious leaders were four Catholic bishops, the president of the University of Notre Dame and administrators of half a dozen Catholic organizations ranging from Network to the U.S. bishops' Campaign for Human Development.

* Full-time **secondary religion teacher** needed by Oct. 1. Send resume and salary expectations to:
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(704) 523-5671

Heading Home...

Mother Teresa leaves a New Delhi hospital where she was treated for malaria. She returned home to Calcutta the day after her 83rd birthday. (CNS photo from Reuters).

Clinton's Surgeon General Nominee Apologizes To Archbishop

WASHINGTON (CNS) — U.S. surgeon general nominee Dr. Joycelyn Elders has apologized to the president of the National Conference of Catholic Bishops for past public remarks that had been described as "contemptuous" of the Catholic Church and its pro-life stance. In correspondence released Aug. 31 by the bishops' national Office for Media Relations, Elders said she "never meant to malign or blaspheme the Catholic Church. If my statements have caused any offense, I sincerely apologize," she said. Her letter, dated Aug. 5, was released along with a July 14 letter from Archbishop William H. Keeler of Baltimore, NCCB president, to President Clinton criticizing her views and an Aug. 5 response from the president to the archbishop.

Bishop Calls Homosexuality Result of Original Sin

BROOKLYN, N.Y. (CNS) — "The condition of homosexuality is the result of original sin," Bishop Thomas V. Daily of Brooklyn said in a pastoral letter that drew gay and lesbian protests. "I cannot overstress that, while an objective disorder, homosexual orientation is not morally wrong in and of itself," Bishop Daily said. "It is deliberate homosexual desires and acts that are gravely evil and immoral," he added. Bishop Daily's 3,000-word letter was made public Aug. 27. Two days later 29 protesters from the New York City Gay and Lesbian Anti-Violence Project staged a silent protest and walkout as the bishop celebrated the 10:15 a.m. Sunday Mass at Brooklyn's St. James Cathedral.

Employment Opportunities

Part-time Clerk: *The Catholic News & Herald* has an opening for a part-time (20 hours a week) clerk. Individual will perform clerical duties, including typing and filing. Ideal candidate will have PC experience using Windows. Microsoft Word knowledge preferred. Send resume to *The Catholic News & Herald,* PO Box 37267, Charlotte, NC 28237.

Scripture

Readings for the Week of September 12 - September 18

Sunday: Sirach 27:30-28:7; Romans 14:7-9; Matthew 18:21-35.

Monday: 1 Timothy 2:1-8; Luke 7:1-10.

Tuesday: Numbers 21:4-9; Philippians 2:6-11; John 3:13-17.

Wednesday: Hebrews 5:7-9; Luke 2:33-35.

Thursday: 1 Timothy 4:12-16; Luke 7:36-50.

Friday: 1 Timothy 6:2-12; Luke 8:1-3

Saturday: 1 Timothy 6:13-16; Luke 8:4-15.

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Diocesan News Briefs

Knights Host Bishop Begley...

Retired Bishop Michael J. Begley joined with Knights of Columbus Council 770 for the celebration of the Eucharist, installation of new officers and awards dinner. In front row (l-r) are Father James Byer and Bishop Begley. In second row are Hall Harris, Deputy Grand Knight Bill Jarrell, Grand Knight Jerry Kolb, Pete Hubbard and Joe Gotta. In third row are John Ciepierski, Bob Wilusz, Chuck Malinowski, Marve Wyniemko, Steve Lacy, Joe Kenney and Leo Kachnik.

Attic/Bake Sale

MINT HILL — The St. Luke Attic/Bake Sale at St. Luke Church is Sept. 25 from 7 a.m. to 3 p.m.

Tootsie Rolls

CHARLOTTE — Charlotte Mayor Richard Vinroot has proclaimed Sept. 23 - Oct. 23 as "Knights of Columbus Days To Help Retarded Citizens." Knights will be selling Tootsie Rolls at various locations throughout Charlotte during this time period to help organizations such as Holy Angels, a home for handicapped children in Belmont.

Ladies Auxiliary

CHARLOTTE — The K of C Ladies Auxiliary will meet Thursday, Sept. 6 at 8 p.m. at St. John Neumann Church in the council room. The speaker will be Carolyn Mints from WBTV on "BT About Town."

Infant, Toddler CPR Class

CHARLOTTE — Mercy Maternity Center is sponsoring an Infant and Toddler CPR Class Saturday, Sept. 18 from 8 a.m. to noon. The class will be in the maternity education center in Mercy Medical Park at Mercy Hospital South. Cost is $15 per person. For more information or registration, call (704) 543-2309.

Catholics United

CHARLOTTE — All are invited to the first meeting of the year of Catholics United for the Faith on Friday, Sept. 17. The meeting, at the Catholic Center on Morehead Street, begins at 7:30 p.m. with the rosary. The program will feature a quiz on how much you know about the Catholic Faith. For more information, call (704) 364-9568.

Leisure Club

CHARLOTTE — The Leisure Club for parishioners 55 or older will meet at Our Lady of Assumption Church in the gathering area on the first Friday of every month.

Cable Programming

For the week of Sept. 19 on "The Americas: Faith, Culture and Change," a one-hour documentary on Trappist monk, writer and mystic Thomas Merton will be shown. The program documents Father Merton's early years and restless adolescence in England, his conversion to Catholicism and development as a writer and theologian. The documentary is part of a 13-week series sponsored by The Catholic Communication Campaign on VISN, Saturday at 3 p.m.

Share Your Gifts

CHARLOTTE — Interested in sharing your gifts as a member of the Faith Formation diocesan board. For information, write to the Office of Faith Formation, 1524 E. Morehead St., Charlotte, NC 28207 or call (704) 331-1714.

Fall Jamboree

NEWTON — St. Joseph Church is sponsoring a Fall Jamboree on Saturday, Sept. 18 from 7 a.m. to 4 p.m. The event will feature a flea market, ethnic foods, a petting zoo, pony rides and door prizes. Race cars will be on display. Handmade crafts will available for purchase throughout the day. There will be an auction at 2 p.m.

The jamboree is for all ages, rain or shine. For more information, call the parish office at (704) 464-9207, from 9 a.m. to noon.

Older Adult Caregivers

CHARLOTTE — The Selwyn Life Center at Mercy Hospitals is sponsoring a Caregiver of Older Adults support group for anyone who is caring for an aging parent, spouse or other family member.

The support group will meet every second and fourth Tuesday from 10 a.m. to 11:30 a.m. at Mercy Hospital in the private dining room. For more information, call the Selwyn Life Center at (704) 379-5005.

Wellness Seminar

CHARLOTTE — Mercy Sister Marie Micheletto will speak on "Developing a Wellness Lifestyle in the face of Caring for Someone with an Irreversible Dementia" at a dinner seminar at St. John Baptist Church on Tuesday, Sept. 14, beginning at 5:45 p.m. The Selwyn Life Center at Mercy Hospitals and the Charlotte Area Health Education Center are sponsoring the seminar. For mo
information, call Betty Ross Gaskins
Mary Bass at (704) 355-3120.

Family Rosary Day

CHARLOTTE — The 35th Sem
Annual International Family Rosary D
will be observed at St. Vincent de Pa
Church Sunday, Oct. 3 at 3 p.m. T
speaker will be Father John Putnam
Holy Family Church, Clemmons.

OWLS

CHARLOTTE — St. Gabriel
OWLS (Older, Wiser, Livelier Senior
will meet in the church fellowship h
Sept. 15 at 11 a.m. Carl Brooks,
investment broker, will discuss inve
ment planning, trusts and will. Anyo
50 or older is invited. Bring a bag lun
Dessert and coffee will be provided.

New Beginnings

CHARLOTTE — Starting Sunda
Sept 12, the New Beginnings club f
widows and widowers will meet on t
seond Sunday of the month at 2 p.m.
the Catholic Center, 1524 E. Morehe
St., in the conference room. For mo
information, call the Catholic Cent
(704) 331-1720.

Come Pray

CHARLOTTE — A prayer gro
meets every Wednesday from 7:30 p.
to 8:30 p.m. at St. John Neuma
Church. The group prays the Chaplet
Divine Mercy and the rosary in t
chapel.

See **Briefs**, Page

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World and National Briefs

Picketers Protest ABC-TV Plans To Air 'NYPD Blue'

NEW YORK (CNS) — Critics of ABC's new fall crime drama "NYPD Blue" protested outside ABC's Manhattan headquarters and threatened to boycott sponsors of the program, calling it pornographic. Opponents of the program, scheduled to debut Sept. 21, say it features bloody violence, steamy sex scenes, raw language and gratuitous nudity. Protests at local ABC affiliates were planned to coincide with the Aug. 30 New York picketing, organized by Morality in Media, a national interfaith organization. "Nobody has the right to use the airwaves to destroy the morals of our children," Father John J. Vondras of the New York Archdiocese told the 150 protesters.

Many Faiths Gather In Chicago To Promote Joint Effort For Planet

CHICAGO (CNS) — An opening ceremony marked by colorful dress, colorful language and colorful ritual signaled the start of the Parliament of the World's Religions Aug. 28 in Chicago. A Catholic cardinal dressed in red sat next to a Buddhist monk wearing orange. Blessings were offered in a variety of tongues. The types of headdress alone included nuns' habits, yarmulkes, turbans, veils and an elaborate Egyptian headpiece. Some 6,000 religious leaders and faithful representing 125 faiths came from around the world for the parliament, which commemorates the first World Parliament of Religions held a century ago in Chicago. Organizers are calling the 1993 event "the greatest gathering of religious and spiritual leaders in history."

Strikers Fast To Call Attention To Diamond Walnut Boycott

STOCKTON, Calif. (CNS) — Workers engaged in a two-year strike against Diamond Walnut Co. in Stockton, concluded a 40-day liquids-only fast Aug. 29 to call attention to an ongoing boycott of the company. The broth-and-juices fast went 40 days, according to strike coordinator Barbara Christe, because the number 40 "is significant." During the fast, strikers lived at a Daughters of the Holy Spirit convent at St. Gertrude Parish in Stockton, went to daily Mass at the parish church and recited the rosary each evening under a tent.

Siamese Twins Were Baptized, Confirmed Before Surgery

PHILADELPHIA (CNS) — Amy and Angela Lakeberg, the Siamese twins separated Aug. 20 in pioneering surgery at Children's Hospital in Philadelphia, received the sacrament of confirmation from a Catholic priest three days before the operation. Amy died in surgery. Angela, who received the single heart both had shared since birth, was in critical but stable condition a week after the operation. Father Karl A. Zeuner, pastor of St. Agatha-St. James Church near the hospital, said he administered confirmation to both infants Aug. 17, after they were transferred to Philadelphia for the operation. He said he first verified that they had been baptized at Loyola University Medical Center near Chicago, where they were born June 29.

Bishops Say Congolese Must Commit To Democracy, Reconciliation

VATICAN CITY (CNS) — The people of the Congo must commit themselves to democracy and reconciliation if the nation is to avoid repeating the slaughter experienced after independence, said statements from the Congolese bishops' conference. "In the last two months the Congolese have turned themselves into wolves, fighting one another, arguing once again over the sacred ties which constitute the basis of equilibrium of our society," the bishops said in an early August pastoral letter. The letter and a statement from the secretary-general of the bishops' conference were published in the Aug. 31 edition of *L'Osservatore Romano*, the Vatican newspaper.

Brazilian Church Leaders Call For Solution To Nation's Violence

RIO DE JANEIRO, Brazil (CNS) — Brazilian Church leaders, reacting to the massacre of 21 slum dwellers, have called for a solution to violence plaguing the country. Cardinal Eugenio Sales of Rio de Janeiro said the massacre of the slum dwellers, carried out by masked men, was "one more heavy blow to the dignity of Rio de Janeiro." Bishop Affonso Gregory of Imperatriz, Brazil, called the slum massacre an "act of terrorism" that demonstrates the weakness of the country's civil institutions.

Cape Town Church Leaders Appeal For End To Violence

CAPE TOWN, South Africa (CNS) — Church leaders in Cape Town have appealed for an end to the violence in the province. They also asked politicians to stop using dangerous slogans following the death of a U.S. woman in what was seen as a racist attack by black youths in Guguletu, a Cape Town township. The youths who killed 26-year-old Amy Biehl of Newport Beach, Calif., chanted the slogan of the militant Pan-Africanist Congress, "One settler, one bullet." The term "settler" refers to a white person. Archbishop Lawrence Henry of Cape Town condemned the violence in the city's townships for destroying the lives and property of innocent people.

Church Official Welcomes Iraeli-PLO Plan For Self-Rule

VATICAN CITY (CNS) — A Catholic Church official welcomed an Israeli-Palestine Liberation Organization plan for Palestinian self-rule on the occupied Gaza Strip as a first step toward lasting peace in the Middle East. "The Holy See looks with satisfaction upon this concrete progress in the peace process, hoping that the whole process will advance on all fronts," said Vatican spokesman Joaquin Navarro-Valls. In an Aug. 31 statement the spokesman said the Vatican believes the Middle East peace process can reach the goal of "a homeland for the Palestinian people and security for the State of Israel."

Jerusalem Patriarch Says Plan For Palestinian Self-Rule Is Good Sign

MILAN, Italy (CNS) — An Israeli-Palestine Liberation Organization plan for Palestinian self-rule on the occupied Gaza Strip is a good sign that Arabs and Israelis are moving toward peace, said the Latin-rite patriarch of Jerusalem. "I hope that all that is being said corresponds to the truth" about what the agreement on self-rule on the Gaza and in Jericho means and how it will be implemented, Patriarch Michel Sabbah said after Aug. 28-29 news stories from the Middle East. The patriarch, a Palestinian, was in Italy in late August. He made his remarks about the new agreement in an interview published Aug. 29 in the Italian Catholic newspaper *Avvenire.*

Lebanese Bishop Says Muslims Buying Land Excluding Christians

VATICAN CITY (CNS) — A Lebanese bishop warned that his country is being "Islamicized" through land purchases by powerful Muslim groups and the exclusion of Christians from government positions. "This phenomenon represents a threat to Lebanon, where there has always been coexistence between religious communities," Bishop Bechara Rai of Jbeil told Vatican Radio Aug. 30. Bishop Rai said that even as political leaders declare their commitment to Lebanon's pluralistic future, Muslims have been offering over-market prices for property held by local Christians. The temptation for Christians to sell is strong, he said.

Witnesses Tell Of Religious Tensions, Churches Used As Mosques

ZAGREB, Croatia (CNS) — Several Catholic churches are now being used as mosques in Muslim-controlled areas of war-torn central Bosnia, while others continue to be ransacked and desecrated on capture, according an eyewitness report published by a Croatian Catholic newspaper. The weekly paper, *Glas Koncila,* also published an account by a university professor of Catholic-Muslim tensions in his hometown. The Catholic witness who fled Travnik, Bosnia-Herzegovina, said thousands of Catholics had fled previously Croat-occupied villages around the city, while those who remained face persecution by the Muslim-dominated Bosnian army. The witness asked not to be named, saying 20 family members still remained in the area.

Canadian Bishops To Prepare Brief On Native Peoples

OTTAWA (CNS) — The Canadian bishops are preparing a "major intervention before the Royal Commission on Aboriginal Peoples," said Archbishop Marcel Gervais, outgoing president. In his opening remarks to the Canadian Conference of Catholic Bishops' plenary assembly, the archbishop also said the bishops were considering a statement on natural family planning. Archbishop Gervais, whose term as president of the conference ended Aug. 31, said the brief would be presented in conjunction with a Nov. 8-9 consultation with historic mission churches: Catholic, Anglican, Presbyterian and the United Church.

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Errors Plague Charlotte Catholic In 27-8 Football Loss To Monroe

MONROE — Monroe used its strong running game to capitalize on Charlotte Catholic mistakes and hand the Cougars a 27-8 loss Sept. 3 in a non-conference football game.

The Cougars got off to a bad start when they fumbled at their own 36 on their first play from scrimmage. Monroe recovered and took nine plays to move to the Catholic three. A Rebel attempt at a fourth down field goal was thwarted by a bad snap but Michael McGinnis grabbed the loose ball and passed to Neal Rorie for the Monroe touchdown.

After the kickoff, Catholic drove to the Monroe one but was unable to push the ball over for the score. The Rebels were able to do little and punted to Catholic's 47. Two plays later, Daryle Crowder picked off a pass by Catholic's Mike Falenski and went 48 yards for Monroe's second touchdown. Jason Roidan kicked the first of his three extra points.

Late in the half, Monroe was driving again and was on Catholic's one when time ran out. But the Rebels did not have to wait long. They took the second half kickoff and needed only four plays to score on a nine-yard run by Terry Witherspoon.

Catholic's only score came later in the third quarter on a four-yard run by Damon Keber, Luis Moreno ran for the two-point conversion.

Monroe wrapped up the scoring on a 15-yard run by Tyrone Threatt in the fourth quarter.

The Rebels had 13 first downs to four for Catholic and outgained the Cougars on the ground, 215 yards to 80. Monroe's Sadat Morrison completed three of eight passes for 31 yards while McGinnis added the three-yard touchdown pass on his only attempt. Catholic's Falenski completed one of eight for 26 yards and had two interceptions.

"They outplayed us. They were stronger, quicker and more mature," said Catholic coach Jim Oddo.

The Cougars, now 1-1, play host to Charlotte Country Day tonight in the first of three games against Charlotte private schools. They begin play in the Western Piedmont 2A Conference Oct. 8 at Lincolnton.

Dietzen (From Page 3)

A. Many people write to me with similar requests for assistance involving a previous marriage. Usually I can offer information that may be helpful and am always willing to speak with them.

But to pursue a personal case and find a spiritually profitable solution, they nearly always need to work with a priest where they live. Please ask your sister do that. She should be able to receive the help she needs to return to the sacraments.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Human (From Page 5)

The real power of a nation is always in the home, the neighborhood and in people's ability to reach out and touch someone.

If we don't reach out, we're unfaithful to our true selves!

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Briefs (From Page 14)

Silver, Golden Anniversaries

CHARLOTTE — A Mass for couples celebrating silver and golden anniversaries is Oct. 17 at 2:30 p.m. at St. Patrick Cathedral. Contact your parish office to be included.

AA Retreat

HOT SPRINGS — The Jesuit House of Prayer is hosting a "Twelve Step Weekend" Sept. 17-19 for men and women who are Alcoholics Anonymous members. For more information, call the Jesuit House of Prayer at (704) 622-7366.

Concert/Workshop

GREENSBORO — Liturgical music composers Davis Haas and his wife, Jeanne Cotter, will present an evening concert Friday, Oct. 22 at 7:30 p.m. and a workshop on Saturday, Oct. 23 from 9 a.m. to 3 p.m. at St. Paul the Apostle Church. Holy Family Church in Clemmons is co-sponsoring the event.

Cost for the concert is $5, the workshop is $15. All are welcome. For more information, call Mary Connolly at (919) 294-4696.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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Centenial (From Page 1)

nationalities will be represented. The Charlotte International House, Spirit Square, and Central Piedmont Community College are assisting in the community-wide event.

Founders Square in uptown Charlotte will be the site of the parish Centennial Gala and Silent Auction, scheduled Nov. 20. The winner of the trip to Rome will be announced during this event.

"The volunteer support for our 100-year celebration has been most gratifying," said Kelly. "Although our faith community has only 550 households, our people have created a variety of interesting events for all of the citizens of Charlotte to enjoy."

The parish centennial committees have been meeting regularly over the past 12 months in organizing the programs. "This past March, we held a flea market at the Metrolina facility to raise seed money for the later activities," said Kelly.

Jesuit Father Jim Devereux, pastor of St. Peter, and his fellow Jesuits, Fathers Gene McCreesh and Bob Paquet, agree that "a real Christian community of love and service is alive at St. Peter's and its effects are felt far and wide in Charlotte."

The current St. Peter sanctuary was dedicated on Dec. 24, 1893. Because the dedication occurred on Christmas Eve 100 years ago, the parish thought it best not to program special celebrations during the busy season of Christmas. "We chose the autumn months to celebrate our centennial," said Kelly.

The cornerstone of the first St. Peter Church was laid on St. Patrick's Day, 1851, and the church was completed and dedicated in 1852.

In 1865, the foundations of the building were damaged when retreating Confederate troops blew up a nearby ammunition dump. In 1892 it was determined that the building was unsafe because of the damage and work began on the present structure.

Since 1988, the church has been a popular tourist attraction because of the fresco by noted artist Ben Long across the wall behind the altar. The fresco is a triptych which depicts Christ's Agony in the Garden and Pentecost in the side panels and the Resurrection in the center panel.

This newspaper is printed on recycled newsprint and is recyclable.

Thanks to St. Anthony

Thanks to St. Anthony for prayers answered and favors granted.

CM

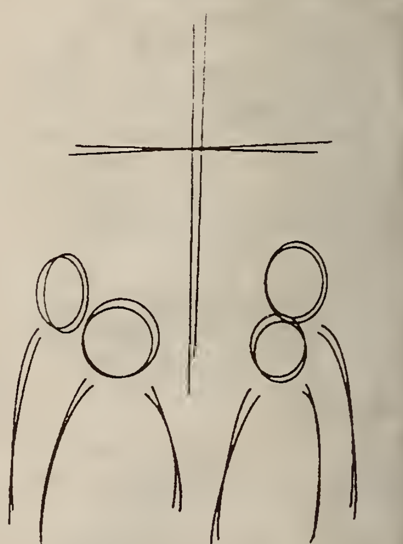
Regional Assemblies

The dates for the
Regional Assemblies
are:

October 9
Winston Salem
Bishop McGuinness
High School

October 30
Hendersonville
Immaculata School

February 12, 1994
Charlotte
St. Ann School



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Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 3 • September 17, 1993

Catechetical Sunday 1993

Generous
Beyond
Measure

Photos by JOANN KEANE

St. Ann Parishioner Offers Heart, Home To Wounded Child

By CAROL HAZARD
Associate Editor

CHARLOTTE — Marilyn Souders was watching the evening news and her heart went out to a mother whose child was a victim of the war and violence in Bosnia-Herzegovina.

The St. Ann parishioner recalled the mother's pleas: "Where is the rest of the world? Somebody needs to help us."

Souders — a housewife, mother and part-time student — decided she would be that somebody, maybe not for the child she saw on TV whose face was torn up by shrapnel but for any Bosnian child in need of medical attention.

"It doesn't matter to me if the child is Serb, Croat or Muslim," she said.

Souders called the United Nations, which put her in touch with the International Organization for Migration. The IOM is an international organization of 49 member states and 40 government observers.

Souders was told she would need to arrange for doctors to donate their services free of charge. What's more, she would need to be prepared for any kind of medical problem, including hospitalization.

Soliciting help mostly from St. Ann

See **Child,** Page 2

Pope, Church Leaders Hail Israeli-PLO Middle East Accord

VATICAN CITY (CNS) — Pope John Paul II and other church officials welcomed a breakthrough accord between Israel and the Palestine Liberation Organization as the first step toward lasting peace in the region. The pope asked those who remain "doubtful" about the historic agreement to give peace a chance to take root.

"It is the beginning of a difficult path, along which there will certainly be problems: This is the price of peace between peoples and also the price of peace among hearts," the pope said at an Angelus blessing Sept. 12 at his summer villa south of Rome.

On Sept. 9, Israel and the PLO agreed to end decades of hostility and recognize each other, paving the way for limited Palestinian self-rule in the Israeli-occupied Gaza Strip and the West Bank.

"We thank the Lord for having inspired courageous leaders to overcome mistrust, fear and serious objective problems, and to begin — finally — a concrete and constructive process for the good of their peoples and the region," the pope said.

Vatican spokesman Joaquin Navarro-Valls called the signing of the accord Sept. 13 a "courageous and necessary act."

"The Holy See is aware of the present and future difficulties. But it is also convinced that this signing is the opening that will allow progress on the road to the desired goal of peace," he said.

Archbishop John R. Roach, chairman of the U.S. bishops' International Policy Committee, said the bishops "applaud the courage, the imagination and the spirit of compromise that has been shown in negotiating this major advance toward peace in the Holy Land."

Sign of Peace: An olive branch in the Garden of Gethsemane.
Photo by JOANN KEANE

"We look forward to further steps to build on this progress and to insure greater peace and justice in the region, extending autonomy to all Palestinians of the West Bank, to a final agreement with commitment to Israel's survival and security and a true homeland for Palestinians," Archbishop Roach said.

Latin-rite Patriarch Michel Sabbah of Jerusalem said the new agreement represents the birth of "a new era and a new hope" in a land torn by conflict. For peace to take hold, leaders on both sides must now educate their people away from violence toward a "total conversion of hearts," he said in an interview Sept. 10.

The patriarch said he was convinced that despite some opposition by groups of Israelis and Palestinians, the agreement would ultimately be accepted without new violence. While the agreement does not touch upon the thorny question of Jerusalem, the patriarch said: "We have to be patient. Not everything could be solved together." But he predicted that given the current climate of good will, even the issue of Jerusalem will be resolved.

Cardinal Bernard Law of Boston said the accord was a "cause for rejoicing on the part of all men and women who value peace."

"We can only applaud the courage of the Israeli government and the leadership of the PLO in taking this historic step," he said.

In a Sept. 10 commentary, Vatican Radio said, "The miracle continues."

"The enemies of yesterday, Israelis and Palestinians, are making a fundamental gesture together: ceasing to believe that their own life postulates the elimination of the other, accepting that the other exists and recognizing the reasons for it," said the editorial by the radio's director, Jesuit Father Pasquale Borgomeo.

It noted that there are still many obstacles to a complete Middle East settlement, but suggested that peace will be "contagious." Already people can see that peace brings with it new human, economic and political advantages for the region, the commentary said.

The Vatican newspaper, *L'Osservatore Romano*, said the PLO-

See **Mideast,** Page 11

A BOSNIAN CHILD'S LIFE

A UNICEF survey found that among children living in Sarajevo, Bosnia-Herzegovina:

81% have been in situations where they believed they could be killed
40% have been directly shot at by snipers
48% reported their homes were occupied by someone else
72% have had their homes shelled or attacked
89% had lived in underground shelters, many for more than 6 months
51% have seen someone who was killed
39% have a family member or members killed in the war
19% have witnessed a massacre

© 1993 CNS Graphics

Child (From Page 1)

parishioners, she asked and she received. Every doctor she approached agreed to provide free medical treatment.

Dr. Kathy Reardon and Dr. Larry Glass offered pediatric care. Dr. Charles Marshall would give his services as an opthalmologist. Dr. Yeats Dunaway would do orthopedic surgery. Dr. George Raad, a family practitioner, would take care of the child's family.

Presbyterian Hospital agreed to treat the child. However, hospital costs will have to be paid. Souders hopes to raise money through donations.

Even K-Mart has responded. The store will provide clothing.

"If we can do it, other communities can do it," Souders said. "If they cared for just one child, there would be plenty of help for those children."

There is no estimate of the number of people needing specialized medical attention from the former Yugoslavia. However, the IOM has evacuated more than 100 patients from Zagreb, the capitol of Croatia, since last December, said IOM spokesperson Clarissa Azkoul.

Although it's more difficult to bring patients from inside Bosnia, the IOM has evacuated 19 people from Sarajevo, Azkoul said. Complications arise from transportation shortages and authorizations to evacuate people from the war zone.

The IMO has about 400 offers, mostly to help children inside Bosnia, Azkoul said. It's more difficult to find placement for adults, she said. Azkoul doesn't know how long Souders will wait for a child to be released to her care. "Maybe six months, maybe less." Three children from Sarajevo are being evacuated this week; two to New York, one to Maine.

Souders is ready and waiting. Her husband, Jim, is behind her as are her children, Nicholas, 14, and Joanna, 10. The medical needs could be shrapnel wounds, broken or lost limbs or a life-threatening infection. Souders says it doesn't matter.

MARILYN SOUDERS
Photo by CAROL HAZARD

Donations to help defray hospital and other expenses can be sent to Sarajevo, c/o St. Ann Church, 3635 Park Rd., Charlotte, N.C. 28209.

Individuals, hospitals or organizations interested in participating in the IOM medical evacuation program for Bosnia-Herzegovina can write to Clarissa Azkoul, International Organization For Migration, 1750 K St. NW, Suite 1110, Washington, DC 20006.

Sesquicentennial Celebration Set At Mount Holly Historical Site

MOUNT HOLLY — Irish music and food will set the tone for the sesquicentennial celebration of St. Joseph Church in Mount Holly.

St. Joseph Church was built 150 years ago, becoming the first parish in an area of North Carolina that was then part of the Diocese of Charleston. The parish was established to serve the Irish families who settled near the Catawba River to work the mines when gold was discovered.

St. Joseph was served by circuit-riding priests who traveled the Carolinas, saying Mass and administering sacraments.

Today, the church is the oldest standing Catholic church in this diocese. It is now a historical site under the custodial care of Queen of the Apostles Parish in Belmont.

The Catholic Historical Society extends an invitation to recognize the historical significance during the sesquicentennial celebration of St. Joseph Church on Oct. 10. Informational tours will begin at 1 p.m., Mass will be celebrated at 3 p.m., and the cemetery will be rededicated at 4 p.m. Irish music and food will follow.

St. Joseph is located on Highway 273, north of Mount Holly. From I-85, take exit 27 onto 273 North. Drive approximately six and a half miles, going through Mount Holly. Look for the stone wall on the left with an iron arch and gate. A state historical marker is on the corner.

Pope John Paul II greets a Lithuanian girl in national dress during his Sept. 4-10 visit tc Lithuania, Latvia and Estonia. It was the first papal visit to the former Soviet Union. (CNS photo from Reuters)

Papal Trip To Baltic Republics Taught Catholic Social Doctrine

TALLINN, Estonia (CNS) — Pope John Paul II's first visit to the former Soviet Union was a wide-ranging teaching mission in places where the Church was shackled for decades. Taking advantage of the new intellectual freedom, the pope went to former Marxist academic centers and preached Catholic social doctrine as the wave of the future.

On windy, often rain-drenched fields, he praised Catholic perseverance under persecution and said this strong faith must be an important ingredient in the region's future. His speeches also ranged across some of the major social and economic challenges facing the newly freed republics.

Noting the persecution of all Christian churches under communism, the pope said that the shared suffering should stimulate ecumenism and joint efforts in rebuilding society.

The Sept. 4-10 papal trip was to the Baltic countries of Lithuania, Latvia and Estonia. All were part of the Soviet Union for 50 years. Throughout the weeklong visit, the pope stressed the need to look ahead. The task now is to find the strength to create new societies, he said.

The pope summarized his overall message Sept. 10 as he left Riga, Latvia, for the Estonian capital of Tallinn.

"It serves little purpose to limit oneself to perpetuating the memories of a time when darkness fell," he said at the Riga airport farewell ceremony. "The hour of material and moral reconstruction" is at hand. "What is good is not always comfortable," he said. "Its practice requires courage, generosity, even renunciation."

Earlier in the trip, the pope said that "it is not difficult to see the hand of God" in the fall of Soviet communism. But he urged that forgiveness and reconciliation rather than revenge should b the attitude toward the former communist masters.

The pope prayed that the Baltic countries would undergo a peaceful transition to a new society and that a smooth transformation would help unite Eastern and Western Europe. A peacefu change requires unselfish economic aid from the West and peaceful relations with Russia, the pope said. Russia, the biggest and most powerful nation emerging from the ex-Soviet Union, is involved in a series of political and economic disputes with the tiny Baltic countries.

"We want to enter into a period o respect toward each other, the big toward the small. All must be respected," Pope John Paul said, speaking spontaneously at the end of the Sept. 10 afternoon Mass in Tallinn.

Earlier, the pope warned Baltic leaders to be prudent in their acceptance o capitalism and democracy. Despite thei strong points, the two systems are filled with defects which have caused mora political and social havoc, he said.

In Riga, he urged academics to tur their "scholarly curiosity" to Catholi social thought as the criteria for judgin capitalism. "Catholic social doctrine i not a surrogate for capitalism," he sai Sept. 9.

"Marxism's kernel of truth" was it insights into the defects of the capitali system, he added. But he said the pu pose of Church thought "is not to dra up a system but to indicate the impassible limits" of economics and politic

The Church is not critical of th "market economy" in itself, but "ha always distanced herself from capitali ideology, holding it responsible for grav

See **Trip**, Page 1

Nationwide Life Chains To Mark Respect Life Sunday Observance

By CAROL HAZARD
Associate Editor

More than 1 million men, women and children are expected to participate Oct. 3 in the National Life Chain.

For one hour on Respect Life Sunday, people will line streets in communities across the country holding placards that say "abortion kills children" and "Jesus forgives and heals."

"This is an opportunity for all who believe in the sanctity of life to be a public witness in a peaceful, prayerful manner," said Maggi Nadol, Respect Life coordinator for the Diocese of Charlotte.

More than 20 life chains are planned in North Carolina, said Royce Dunn, Life Chain founder from Yuba City, Calif., in an interview with *The Catholic New & Herald.*

"For the Life Chain to have an impact, we must focus on prayer," Dunn said. "It is a call to churches. Once churches respond to abortion, we won't have to respond to the media. They will come to us. They will be confounded."

Dunn urges people not to rely on media coverage of the event, since coverage is usually cursory at best and skewed at worst, he said. "If we stay the course and do what we should do, other matters will take care of themselves," he said.

"Crowd figures are not crucial. In stating our goal, I would urge us not to focus on or trust in numbers and lose sight of our mission and divine source. Our goal should be to do our best."

The Life Chain is an opportunity for people of all faiths to unite together in prayer for an end to abortion, said Susan Zeigler, Charlotte Life Chain coordinator.

Despite freezing rain last year, between 6,000 and 7,000 people from nearly 100 churches gave public witness in Charlotte, she said.

An expectant mother and her family participate in the first annual Life Chain in Charlotte two years ago.
Photo by CAROL HAZARD

Charlotte participants this year are urged to bring portable radios, because organizers have arranged a prayer service that will be broadcast on WHVN 1240 AM during the hour of the event. Father Dennis Kuhn, parochial vicar at St. Ann Church, will say a prayer. Christian hymns and pro-life facts will also be broadcast.

Other cities and/or areas in the diocese planning life chains are High Point, Asheville, Winston-Salem, Waynesville, Hickory, Reidsville, Thomasville, Kernersville, Highlands, Franklin, and Jackson and Cabarrus counties.

Annual Golf Tourney To Benefit Holy Angels

BELMONT — The second annual Holy Angels Fall Golf Classic to benefit Holy Angels in Belmont will take place Sept. 20. Sign-up will be at 8 a.m., followed by a shotgun start at 11 a.m.

The Captains Choice tournament will take place at Cramer Mountain Country Club in Cramerton. Terry Mauney, PGA member and former WBTV sportscaster, will conduct a golf clinic prior to the tournament.

Prizes will be awarded at the conclusion of the tournament in categories including longest drive, closest to pin, hole-in-one, and longest putt.

Holy Angels provides services and programs for children and adults with mental and physical disabilities.

For more information, contact Joel Long (704) 825-4161.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Former School Administrator Joins Development Office

By CAROL HAZARD
Associate Editor

CHARLOTTE — Pat Signs has joined the Diocese of Charlotte as associate director of development, filling a position that has been vacant for about a year.

A former principal, Signs left her position as a school administrator in 1986 to develop the concept of stewardship for the Diocese of Savannah.

She worked as director of development for three parish-based schools, raising a total of $1.2 million in endowments. She also educated parishioners about stewardship. Her approach was so successful that she was eventually asked to start stewardship programs at about 16 parishes in the diocese.

Stewardship — the giving of time, talent and treasure — is spiritually based, Signs said. "People look at the blessings in their lives and give back in gratitude for what God has given to them. It's not because the Church needs it, but because we have the need to give."

"Pat is not only committed to stewardship as an individual, but she also has a lot of experience working with parishes," said Jim Kelley, director of development.

Signs volunteers six to eight weekends a year to give a personal testimony about stewardship at parishes throughout the country.

As associate director of development, she will coordinate the annual Diocesan Support Appeal and work with parishes to start or nurture stewardship programs.

"Her work will free me up to get involved in more areas of development, such as planned giving," Kelley said.

Signs, who is originally from Philadelphia, arrived in Columbus, Ga., in 1978 to interview for a job as director of religious education. She was offered instead the position of principal at St. Anne School, becoming the first lay person to serve as principal there.

"St. Anne Parish was blessed to have a principal of the caliber of Pat Signs for eight years," Father J. Kevin Boland, pastor of the parish, wrote to parishioners notifying them of her departure.

PAT SIGNS

"Pat, for 15 years (eight as principal, seven as development director) you have served the people of this parish with great dedication and commitment," he continued. "With the deepest gratitude possible we say 'thank you.' Your going to Charlotte is the classic bittersweet memory. We are saddened as you go forth, but very grateful for all you have done for our parish community."

Signs' interest in development was sparked by her years as an educator. With the cost of education spiraling upward, she looked at new ways to fund Catholic schools.

"Unless we found another source of funding other than raising tuition we would become private academies." A Catholic education should be available to all Catholic children, she said.

Signs, who attended Catholic grade and high schools, received a bachelor of arts degree in English in 1972 from Immaculata College, Immaculata, Pa. She earned a masters degree in reading education in 1976 from Winthrop University, Rock Hill, S.C., and a masters in administration in 1982 from Georgia State University.

Generous Beyond Measure

Reflections On Catechetical Sunday

By CHRIS NEWNAN

During their growing-up years, my children delighted in teasing me about my cooking techniques or lack of them.

Whenever they saw me doing my "thing from scratch," they'd cry, "you don't ever measure anything." Little did I realize my own mom's influence on me as a role model. My mother never measured either. Her cup of sugar, flower or butter was a generous overflowing one. Mom was generosity personified.

In thinking about the theme for Catechetical Sunday, "Generous Beyond Measure," all my mental images return to those lovingly shaped by my mother's warm presence for me. She lived out generosity.

Her generosity went far beyond her culinary endeavors. I have vivid memories of her reading to my cousins recuperating from rheumatic fever, sewing clothes for needy children, sharing with neighbors, picking out Christmas gifts for all the children in the family and for those special people in her children's lives, the good sisters who taught them.

Being generous was integral to who she was as a person; always willing to be generous of herself and her talents.

In my ministry of faith formation, I have met many women and men who like my mom, are very special, generous people.

I am particularly impressed with those volunteers who come to our training sessions. Their commitment to minister to our children, young people and adults is taken very seriously. They know the tremendous importance of being prepared to learn new skills or enhance those already being shared.

Through learning, discussing and sharing with others in ministry, they shape their faith stories to enrich the lives of those in their care.

Just like mom.

Chris Newnan is the director of Faith Formation for the Diocese of Charlotte.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Catechetical Sunday

Parishes throughout the diocese pause this weekend to celebrate the Church's educational endeavors and salute those who make it possible and successful.

Catechetical Sunday invites the faithful to reflect on a God who is generous beyond measure, a God who asks everyone involved in catechetical ministry to share that same generosity of spirit with others.

In many of the parables, Jesus uses a language of abundance that speaks of generosity. After pondering the generous acts of the Good Samaritan toward the wounded stranger, it is difficult to think of additional measures the Samaritan could have taken to improve the situation. The same is true of the Prodigal Son parable. When the father welcomed home his son, he showered him with gifts, attention and words of welcome. Among other things, Jesus calls us through these stories to generosity in compassion and reconciliation. Catechists proclaim the message of a generous God and, over and over, are called upon to be generous themselves with their time, talent, and the sharing of their faith with others.

For catechists at the start of a new educational year, the theme of *generous beyond measure* is especially appropriate. Catechists display amazing generosity in their ministry. The theme invites everyone to look for ways to develop generosity throughout the year ahead, in ourselves first of all and then in all those with whom we come in contact as catechists.

Parish DRE's, CRE's and catechetical leaders provide the leadership for one of the Church's essential pastoral ministries: catechesis. Every believer has a right to catechesis; every parish has the duty to provide it. This responsibility is largely entrusted to the talent and skill of the parish DRE's and CRE's.

Their talents and abilities are an inestimable treasure for the effective proclamation of the gospel.

Catechists aspire to become ministers of the Word because they want to share in the proclamation of the Word with the Word made flesh himself. Jesus is alive within them. They want to provide the example of their own lives of faith for the parish community.

Catechetical Sunday acknowledges God's limitless benevolence and sees reflected in it the profound generosity of catechetical ministers.

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Pro-Life Corner

Respect Life

"We condemn the shooting of Dr. George Tiller in no uncertain terms. There is no room for violence in the pro-life movement. We call on all who oppose abortion to act consistently with our beliefs about the respect owed to every human life."

Statement issued by Helen M. Alvares, director of planning and information for the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops, following the shooting of Kansas abortionist Dr. George Tiller.

The Respect Life Office   Diocese of Charlotte   (704) 331-1720

Pope Cites Importance Of Shrines

POPE JOHN PAUL II

The Pope Speaks

VATICAN CITY (CNS) — Renewed prayer and outreach at Marian shrines can help the Church prepare to celebrate the 2,000th anniversary of Christ's birth, Pope John Paul II said.

Meditating on Mary as a model of grace and faith open to doing God's will can help people rediscover "the awe, the adoration, the necessary silence" preceding the great mystery of God becoming human and dwelling on earth, the pope said. "Historically, Mary was the dawn which preceded the rising of the Son of Justice, Christ our God," he said.

Pope John Paul's reflections on the importance of Marian shrines were included in a 13-page letter marking the 700th anniversary of the Holy House of the Blessed Virgin in Loreto, Italy. According to tradition, angels flew Mary's house from Nazareth to the Italian town overlooking the Adriatic after an intermediate stop in Yugoslavia.

The papal message, dated Aug. 15, was released at the Vatican Sept. 7.

As the Church prepares to celebrate the new millennium, he said, the world's great Marian shrines should not become "marginal and accessory places" in the life of the Church, but places where the faithful go to ponder God's will for their lives and where even the casual visitor can be touched by God's grace.

"Today, in responding to the new challenges of secularization, it is necessary that the shrines be places of evangelization, true citadels of faith in the global sense the word had on the lips of Jesus when he said: 'Repent and believe in the Gospel.'"

Pope Urges European Bishops To Fight Permissiveness

VATICAN CITY (CNS) — Pope John Paul II encouraged European bishops to fight "relativism and permissiveness" on the continent by firmly promoting the Church's moral norms and its social teachings. The pope voiced his concerns in a letter to a symposium of European bishops that began Sept. 7 in Prague, the Czech Republic. The text of the papal message was released at the Vatican. The Polish-born pope said he was pleased that the "great process of liberation" has continued in Europe over the last few years — a reference to the dismantling of communist regimes. But he said the continent has been plagued by new armed conflicts, a lack of economic development and disappointed hopes for European unity.

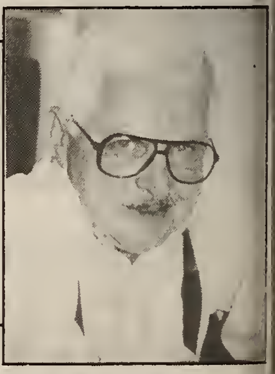
Pope Proposes Catholic Social Teachings To Replace Marxism

RIGA, Latvia (CNS) — Pope John Paul II said that Catholic social doctrine should fill the void left by Marxism in the former Soviet Union. Now that intellectual freedom has been restored scholars should study Catholic social thought as the paving stone to the future, the pope said Sept. 9 at what was once a Marxist academic center. The fall of Soviet communism "had something of the miraculous, in which it is not difficult to see the hand of God" who is "engaged in a constant and mysterious dialogue with human freedom," he said in a talk at the University of Latvia.

Peace In the Middle East? Maybe

BOB GATELY

Editor's Notebook



I was 20 years old when the United Nations partition of Palestine went into effect and David Ben Gurion proclaimed the State of Israel. What had been sporadic fighting between Jews and Arabs immediately turned into full-scale war. I'm now old enough for Social Security and the fighting continues.

But now, after 45 years, there is a glimmer of hope that peace might just possibly be achieved.

The historic accord signed this week in Washington by Israel and the Palestine Liberation Organization is a step — a small step to be sure — toward that peace. It at least provides the framework for negotiations toward a lasting settlement of the issues which have brought more than four decades of bloodshed to the Holy Land.

There are many issues to be settled — the status of Jerusalem, the territory which Israel captured from neighboring Arab countries, the rights of Israelis who have settled in that territory and the rights of the Palestinian refugees who once lived in what is now Israel. There are many others but you get the idea. There's a long way to go.

The negotiations will be complicated by the agitation, demonstrations and outright terrorism of those who want peace in the area only on their terms. They include some Israeli settlers who want all of the land and would get it by expelling all Arabs. Islamic fundamentalists believed backed by Iran want nothing less than the destruction of Israel as do some of the Palestinians.

It's interesting that most of the Palestinians living in Israel or Israeli-occupied territories are all for the accord and the negotiations. They're just as tired of the fighting as the Israelis. It's another story for many of the Palestinians living in refugee camps in neighboring Arab countries or, for that matter, living in comfort in the United States. Their hatred of Israel continues unabated.

Their feelings were underscored by a letter to the editor in *The Charlotte Observer* on the day the accord was signed. The writer, a Palestinian living in Charlotte, made it plain that Yasir Arafat was not speaking for him in the peace negotiations.

Among other things, the letter says, "Arafat has

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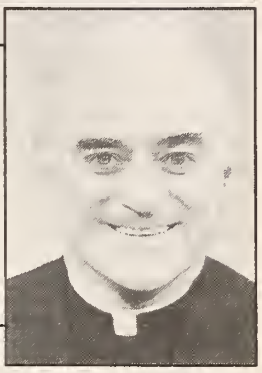
Could He Be The Next Pope?

FATHER JOHN CATOIR

Light One Candle



On a recent trip to Dublin where I was conducting a retreat, I picked up a copy of *The London Sunday Times* (April 25, 1993). The cover story, written by Russell Miller, was entitled "The Next Pope? A profile of Cardinal Carlo Maria Martini." Apparently, quite a few Europeans are hoping the 65-year-old archbishop of Milan will succeed John Paul II.

Carlo Maria Martini is a Jesuit, and a world-class biblical scholar with 11 languages at his command. He's been rector of both the Pontifical Biblical Institute and the Gregorian University, two of the Vatican's most prestigious academic institutions. More significantly, he is the immediate past president of the European Council of Bishops, and is regarded by one and all as a healer and reconciler.

Concerning the current antagonisms between traditionalists and liberals, Cardinal Martini says, "Looking at the conflict from a contemporary standpoint, the situation may appear extremely dangerous ... but from the perspective of history it may not be so bad. I'm inclined to think that it is a kind of healthy pluralism ... we are not all contemporaries in a biological or a biographical sense ... some Catholics are still mentally in 1963, some in 1940, and some even in the last century ... it's inevitable that there will be a clash of mentalities."

On the problems "raised by women's issues," he believes they "should be taken seriously by both sides." He feels "feminism tends to exaggerate its message," but admits "there are good reasons for this." Cardinal Martini continues, "When people ask me, and it's usually Americans, 'will we have women priests?' I answer: Not in this millennium!"

Concerning birth control and the split between official doctrine and practice, Cardinal Martini offers these reflections, "There is a contrast in attitude between northern countries and Latin countries on moral questions. In Italy, we believe the ideal is set high so as to attain something. In other countries, they think that they must actually achieve the ideal, and they are anxious if they fail."

Choosing his words carefully he continues, "I believe that the Church's teaching on contraception has not been expressed so well ... the Church ... thinks very slowly. I'm confident we will find some formula to state things better, so that the problem is better understood and more adapted to reality. I admit there is a gap, and this bothers me, but I'm confident it can be overcome."

Down through history, the popes have differed in their personalities. Pius X was ultra-conservative. His successor, Benedict XV, put an immediate damper on the conservative agenda. The pendulum had swung too far. Pius XI was an autocrat, while Pius XII was more of a diplomat. John XXIII was a jovial innovator, while Pius VI was a brooding intellectual. John Paul I smiled for 32 days, and John Paul II traveled widely.

Could Cardinal Martini become the next pope? God only knows, but it's possible.

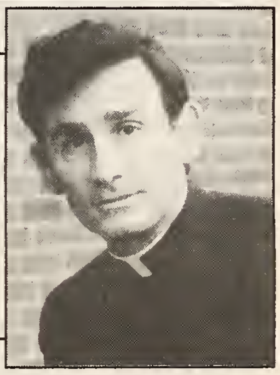
(For a free copy of the Christopher News Note, "You Can Be A Leader," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.

Father John Catoir is director of the Christophers.

The Heart Knows The Way To Handle Pluralism

FATHER EUGENE HEMRICK

The Human Side



The annual vocations seminar in Chicago sponsored by the J.S. Paluch Company was an unforgettable experience in multiculturalism. The seminar left me wanting to learn much more about pluralism.

Viatorian Father Mark Francis from the Catholic Theological Union began the event by addressing pertinent multicultural issues. He left me pondering how living together with people of other cultural backgrounds has become very complex.

Our Lady of Christian Doctrine Sister Veronica Mendez told of her life as a "New Yorican," a Puerto Rican sister working in New York with non-Puerto Rican sisters. Her tales of joy and misunderstanding in a life with sisters of another culture reconfirmed in me that as "religious" as religious life is, sometimes it is a cross to bear for "outsiders."

Father Donald Sterling, an African-American priest of the Archdiocese of Baltimore, pointed out that a classicist Church approach which assumes there is only one Eurocentric culture is detrimental to the very unity the Church upholds. The right to a distinct African-American identity must never be denied in the name of a unified Church.

Father Thang Tran, a Divine Word vocations director, brought home the message that Asian cultures have little to compare themselves to in other cultures. His talk and others made a strong argument that the Church needs to become more earnest in responding to multiculturalism, especially when it comes to vocations to the religious life.

One way to become more earnest about multiculturalism is to better understand pluralism. A pluralistic society is one in which people speak different languages, are of different colors, enjoy different customs, have different backgrounds and perspectives. It can lead to much that is good, but the opposite may also be the case.

When the implications of pluralism are not fully understood, sharp divisions occur that are often basic to society's ills. Exclusive country clubs stand firm not all that far from inner-city ghettos; a high-quality education is offered to some but not others.

Jesuit Father Bernard Lonergan, the noted scholar, believed that what was needed in the face of pluralism was a conversion of the heart.

Those who govern or lead must be converted to widened interests. Pastors, bishops and lay leaders must break out of set ways of thinking and closed circles in order to learn as much as possible about the different people they serve.

For example, leaders must learn what best speaks to a blue-collar worker as opposed to a white-collar worker, what African-Americans look for in a homily that Hispanics don't, what approaches are effective with youth in an urban ghetto or in the suburbs.

Leaders need to be converted to an openness to diversity. They need to be aware that they can impede progress if they refuse to have anything to do with things that don't fit their own culture or understanding.

Rights must always be preserved, but not at the expense of pseudo rights and exclusion.

Where will the energy come from to deal well with pluralism?

The conversion Father Lonergan called for implies a change of heart. It calls for an inner, overriding trust which conquers fear, gathers up all of one's strength and directs it toward the good without counting the cost. In a word, the best way to get a handle on pluralism is through the heart and the love that fuels it.

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What's Wrong With Premarital Sex?

MARTHA W. SHUPING, MD

Crosswinds

Dear Dr. Shuping,

I am 16 years old and very mature. My boy friend and I are planning to get married after we finish high school. I know what the Church teaches about sex before marriage but I can't see what's wrong with it.

Wondering

Dear Wondering,

There are many problems with sex outside of marriage. If you are already sexually active, you probably are hiding this from your parents. You may feel you have to lie about where you are and what you are doing, preventing you from having supportive, trusting relationships with your parents and other family members, perhaps even isolating you from some of your friends. Then, the sexual relationship itself may not be enjoyable when you are under pressure and worried about being caught. In fact, many adults experience marriage problems, especially difficulties in their sexual responsiveness, stemming from premarital sexual experiences.

Another difficulty commonly experienced is that once a relationship becomes physically intimate, this becomes the focus and you prematurely cut off growth in other aspects of your relationship. You spend less time talking, less time participating in activities with friends and you end up with much less of a foundation on which to build the kind of relationship you can enjoy for a lifetime.

There is also the very real risk of pregnancy. Even if you use birth control, you still have a good chance of getting pregnant because of the significant failure rate. How would being pregnant affect your enjoyment of your junior or senior year at high school? You may not be physically able to participate in sports or cheerleading and you may end up withdrawing from other activities because of fatigue, embarrassment or pressure from others. Would you and your boy friend want to start out your marriage with the responsibility of a baby from day one? Go to some stores and check out prices on diapers, formula, baby clothes, etc. Talk to a mother of a small baby at your church to get an idea of how many feedings and changes

See **Crosswinds**, Page 11

Eucharist And The Mentally Handicapped

SISTER JEANNE-MARGARET MCNALLY

How Canon Law Affects Us

Canon 914 reads: "It is primarily the duty of parents and those who take their place, as it is the duty of the parish priest, to ensure that children who have reached the use of reason are properly prepared and, having made their sacramental confession, are nourished by this divine food (Holy Communion)..." It is difficult to determine when a child has attained the use of reason. It is especially difficult to determine this faculty for the mentally handicapped.

Neither the 1917 Code of Canon Law nor the present code defined what is meant by the use of reason. The usual differentiation has been the ability to distinguish the Body of Christ from ordinary food and receive Communion with reverence (c. 913.2). The application of the law is intended to be very broad in light of the obligation of the baptized to receive Communion if they have the use of reason.

The handicapped faithful cannot be refused their probable right to receive Communion. One should recall that in many Eastern Catholic churches it is the practice to give Communion to infants. The rule is when in doubt, there is no obligation to follow the law. The intent of the law is that the requirement of the use of reason for the reception of Communion is merely a positive ecclesiastical (Church) law.

The Congregation for clergy, in 1978 issued a letter by the then prefect, Cardinal Wright, in which he stated: "As far as the profoundly handicapped are concerned there is no doubt that they belong to a special portion of the People of God, and they do need special attention on the part of parents, pastors and educators, who should ultimately decide whether the children are ready to approach the sacrament or not."

In thinking of the meaning of the use of reason, I can't help recall this short personal note, simply for reflection, not for implementation. I was a Eucharistic Minister of the cup Sunday when a 2-year-old, very normal, a bit precocious child stepped up to the priest administering the bread. Twice she extended her hand to receive communion. The priest just tapped her hand and smiled. The little girl then stepped up to the altar and said: "Hi Jesus, I did it!" Thanks Katie, for giving us this beautiful example.

Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working on a research project on dysfunctional families and marriage.

Was Jesus Fun To Be Around?

FATHER JOHN DIETZEN

Q & A

Q. My question may sound strange, but I'll bet a lot of people would be interested. Do you suppose that our Lord was ever in a humorous mood? We know he went to wedding parties and probably sat there smiling, but when there was fun talk did he ever join in? You know wedding parties! As he grew up was he always solemn? When he and his disciples spent day after day together was it nothing but prayer? Was there any light talk, maybe at lunchtime? Was there any gentle ribbing if anyone made a mistake? Seriously, I'm not sure I'd want to converse with someone who is usually pictured as he is. I'd rather love him from a distance. What can you say? (Ohio)

A. You ask a really interesting and wonderful question. I'm glad you wrote.

It helps to remember first of all that the evangelists never intended to give us a biography, or even a character portrait, of our Lord.

The four Gospels, each in its own way and from the perspective of the time and place of their authors in the early Christian communities, wanted to tell the good news of salvation in Jesus Christ and of the Father's love revealed in his life, death and resurrection. The more we know of these Gospels, the more we realize how well-planned and constructed, how tightly woven, they are.

Was Jesus a raconteur? A great teller of jokes? Was he a hearty, outgoing person or was he more reserved? What kind of fish or songs did he like? Such questions were irrelevant to the purpose of the Gospels. Whatever we learn about them will come from reading between the lines. And there is plenty between the lines.

Some of his parables, for example, have marvelous elements of humor in them, especially if we know the territory where he lived.

Meals he shared became important in the Gospels for several reasons — the accusations that he ate with sinners and "unclean" persons, his references to the "wedding banquet" of the kingdom, and others. Whatever else they tell us, however, Jesus obviously liked to eat and saw many beautiful meanings in the meals he shared; people enjoyed eating with him and inviting him to dinner.

The fact that he made the shared meal of the Eucharist a prime way he continues his presence and power with us says a lot all by itself about the value he placed on eating together.

In my view, perhaps the best window into his personality is the simple fact that people just liked to be with him. Many men and women alike found him attractive, followed him around and shared their material goods with him. (See for example Luke 8:1-3.)

People at that time didn't like sourpusses or fanatics or holier-than-thous any better than we do today. In other words, they didn't just put up with him. They obviously saw him as charming, even fun. They simply enjoyed being around him and to be known as his friend.

If you think about all this, I believe it's easy to find some answers to you questions.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available b sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St. Bloomington, Ill. 61701. Questions fo this column should be sent to Fathe Dietzen at the same address.)

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Letters To The Editor

Objects to editorial

To the Editor,

It disturbed me very deeply to see *The Catholic News & Herald* practically join ranks with the secular press with your editorial Aug. 27. I have worked in the pro-life movement for 20 years and have never met or spoken to a pro-life advocate who condones violence.

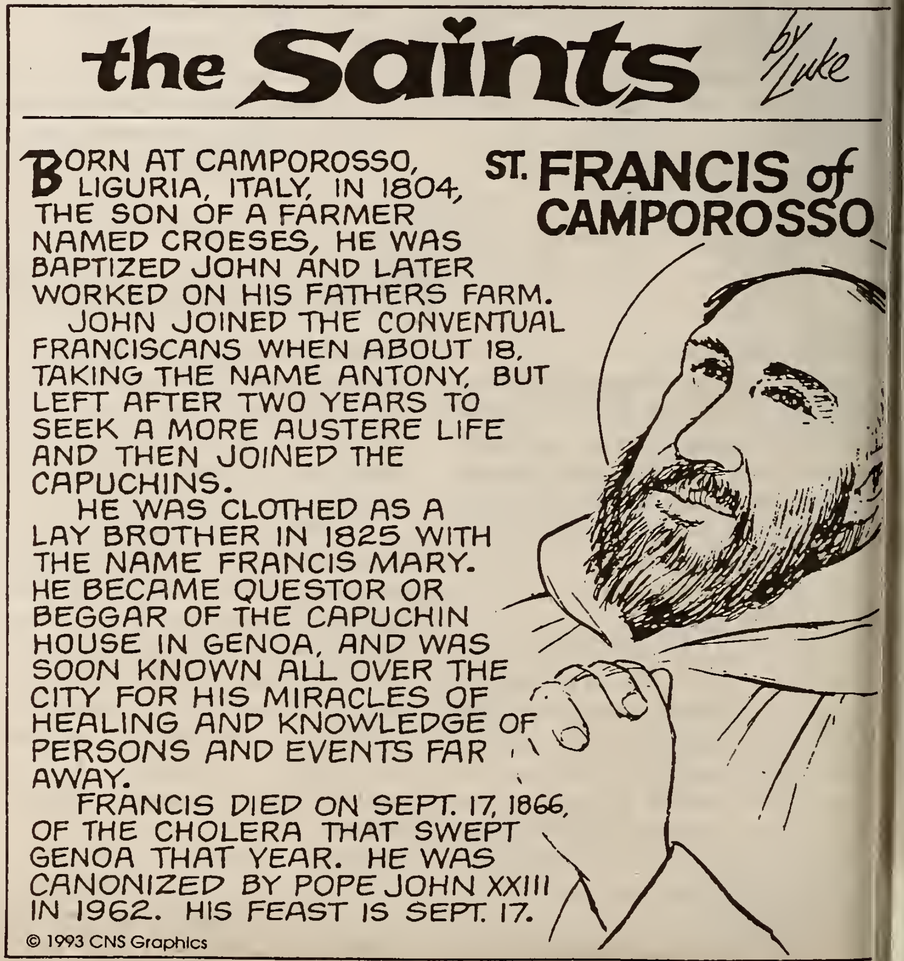
I have worked with Christians of many faith who pray, picket and sidewalk counsel with love and compassion. Like the secular media you have put in our ranks people who are not pro-life. Like the secular media you have given credence to the idea that these few publicized incidents are the norm of our behavior. The incidents are horrible. They are not part of the pro-life movement. They are rare and have no relationship to us. We have never been and never will be in the "camp" of violent protestors.

You owe pro-life people who have worked prayerfully for years to save the unborn an apology, future support and unending prayer.

Betty MacDonald
St. Eugene
Asheville

We have received a few letters regarding the editorial in question but this is the only one which fell within our word limit for Letters to the Editor.

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*



the Saints by Luke

ST. FRANCIS of CAMPOROSSO

BORN AT CAMPOROSSO, LIGURIA, ITALY, IN 1804, THE SON OF A FARMER NAMED CROESES, HE WAS BAPTIZED JOHN AND LATER WORKED ON HIS FATHERS FARM.

JOHN JOINED THE CONVENTUAL FRANCISCANS WHEN ABOUT 18, TAKING THE NAME ANTONY, BUT LEFT AFTER TWO YEARS TO SEEK A MORE AUSTERE LIFE AND THEN JOINED THE CAPUCHINS.

HE WAS CLOTHED AS A LAY BROTHER IN 1825 WITH THE NAME FRANCIS MARY. HE BECAME QUESTOR OR BEGGAR OF THE CAPUCHIN HOUSE IN GENOA, AND WAS SOON KNOWN ALL OVER THE CITY FOR HIS MIRACLES OF HEALING AND KNOWLEDGE OF PERSONS AND EVENTS FAR AWAY.

FRANCIS DIED ON SEPT. 17, 1866, OF THE CHOLERA THAT SWEPT GENOA THAT YEAR. HE WAS CANONIZED BY POPE JOHN XXIII IN 1962. HIS FEAST IS SEPT. 17.

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Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Alberto Express" (1992)

Italian comedy about a panic-stricken father-to-be (Sergio Castellitto) trying to raise money aboard a Rome-bound train in order to honor the family tradition of repaying his father (Nino Manfredi) every lire spent on his upbringing before his own first child is born. Director Arthur Joffe's amusing premise gets overworked by the lead character's hammy portrayal and an abundance of contrived situations. Subtitles. Comic treatment of stealing and some sexual innuendo. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the MPAA. (Fox Lorber)**

"Annie" (1982)

Although director John Huston's screen version of the popular stage musical is somewhat cynical and largely disappointing, it does preserve much of the exotic ambiance of the comic strip about the orphan (Aileen Quinn) and Daddy Warbucks (Albert Finney). With awkward dance numbers, some coarse dialogue and Carol Burnett's mean-spirited characterization, the movie's appeal is rather limited beyond uncritical viewers. **The U.S. Catholic Conference classification is A-I — general patronage. The MPAA rating is PG — parental guidance suggested. (Columbia TriStar)**

"Cross My Heart" (1991)

When the mother of a fatherless boy (Sylvain Copans) dies, his schoolmates conspire to keep it a secret so he will not be sent away to an orphanage. French writer-director Jacques Fansten captures the innocence and resourcefulness of youngsters in this touchingly funny, bittersweet story of childhood friendship. Subtitles. Some mild sexual references. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the MPAA. (Fox Lorber)**

"Escape to Witch Mountain" (1975)

Above-average Disney adventure about two orphans with supernatural powers who become runaways sought by a greedy millionaire (Ray Milland), muddled police officials, befuddled gangsters and even their own mysterious relatives from another solar system. Younger children will love the fantasy of kids having powers adults don't, though parents may wish that director John Hough had put a little more zest in the action. **The U.S. Catholic Conference classification is A-I — general patronage. The MPAA rating is G — general audiences. (Disney)**

"Fathers and Sons" (1992)

Shallow drama of a widower (Jeff Goldblum) trying to help his teen-age son (Rory Cochrane) confront the perils of contemporary urban life — gangs, drugs, alcohol, sex, cults and street crazies. Written and directed by Paul Mones, the well-intended effort realistically portrays the youth's problems while mawkishly handling the father's inept attempts to communicate with his son until a contrived ending. Restrained depiction of moral problems requiring a mature perspective. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is R — restricted. (Columbia TriStar)**

"Jack the Giant Killer" (1961)

When an English princess (Judi Meredith) is stolen away by an evil sorcerer (Torin Thatcher), a country youth (Kerwin Matthews) battles his way through an assortment of magic spells, witches and giant creatures to rescue her — with the help of a wee leprechaun. Directed by Nathan Juran, the Edward Small production features some dandy special effects and fanciful settings, though the story and acting are pedestrian. Stylized violence and some scary moments. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the MPAA. (MGM/UA)**

"Mr. Blandings Builds His Dream House" (1948)

Wry view of postwar middle-class yearnings as seen in the rising discontent of a $15,000-a-year Madison Avenue executive (Cary Grant) and his wife (Myrna Loy) at life with two daughters in a cramped four-room city apartment and their escalating woes after they decide to move to a country house in Connecticut. Director H.C. Potter's droll satire of a first-time property owner's bewildered encounters with real estate agents, architects and contractors has plenty of funny business, compounded by the know-it-all comments of the family's lawyer and bachelor friend (Melvyn Douglas). Domestic squabbles and misunderstandings. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the MPAA. (Turner)**

"Watership Down" (1978)

British animated version of Richard Adams' popular novel about a band of brave rabbits undertaking a dangerous journey in search of a new home has been done with taste and intelligence under Martin Rosen's direction. Among the voices are those of John Hurt, Ralph Richardson, Denholm Elliot and Harry Andrews, with Zero Mostel providing comic relief as a zany Teutonic seagull. Some scenes may be too intense for young children. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested. (Warner)**

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The four temptations that fuel ethnic cleansing

By Gerard Powers
Catholic News Service

A troubling development marks our post-Cold War world. A cacophony of ethnic and nationalist conflict is drowning out the calls for a new era of international cooperation and peace.

Look at Bosnia:

—A Serbian Orthodox woman legitimates war against her Bosnian Muslim and Croatian Catholic neighbors claiming it is better "to die in battle than to live in shame."

—A Bosnian Muslim cleric declares that Serbian atrocities "can be neither forgotten nor forgiven."

—A Croatian Catholic justifies dismembering the Bosnian state by appealing to a moral and historic right to live in an independent Croatia.

Bosnia is anything but unique. From Sudan to Northern Ireland, the same hate and fear spills forth in a hundred different languages.

And in a hundred different places the same tragedy unfolds: tens of thousands killed, millions forced from their homes, whole towns and cities destroyed.

Many experts think ethnic conflicts pose the greatest threat to peace today.

Despite — maybe because of — the unusual ethnic diversity of the United States, many Americans find places like Bosnia and Northern Ireland about as intelligible as the Latin Mass.

—How can the Bosnian Serb woman still be moved by a slogan from the Serb defeat at the hands of the Ottoman Turks — in 1389!?

—How can Catholics and Protestants in Northern Ireland clash every summer over parades commemorating the British victory in the Battle of the Boyne — in 1690!?

■■■

But maybe these conflicts really aren't so foreign after all. Maybe they reflect common temptations that affect all of us — and all countries — to one extent or another.

One temptation is to idolize one's nation. Love of nation — patriotism — is praiseworthy. But idolatry of one's nation is heresy.

In Poland it was love of country (and a good deal of support from the Catholic Church) that proved a powerful moral force in bringing down communism.

But in Serbia (and to a lesser extent Croatia), militant nationalists transform this love of country into a dangerous nationalist ideology that justifies the most despicable acts in the name of national salvation.

A second temptation is to exclude or dominate those who are different. All of us identify ourselves not only by who we are but also by who we are not. This natural tendency becomes a problem when national and ethnic identity becomes a zero-sum game: when unity and diversity are seen as mutually exclusive.

Thus, the Serb woman would rather die fighting than "live in shame," by which she means living as a minority in a Muslim- or Croat-dominated state rather than in a Greater Serbia. Sudanese Christians and animists are fighting a repressive Muslim-dominated government for the same reason.

And in Iraq, Turkey and Iran the governments repress Kurdish independence movements in order to prevent the dissolution of their states.

Third is the temptation to vengeance. What the Bosnian cleric says about Serbian crimes in 1993 is identical to what some Serbs say about Croatian crimes in 1943 and what some Croats say about Serbian crimes in 1923.

All agree on one thing: An eye for an eye, a tooth for a tooth. If we can learn one lesson from ethnic conflicts it is that hatred really does beget hatred, injustice begets injustice and violence begets violence.

Love and forgiveness can break this deadly cycle. But in places where communal conflict and a siege mentality prevail, and where almost everyone can recount stories of victimization by the other group, religious leaders' appeals for love and forgiveness often fall on deaf ears.

The three temptations already mentioned provide fertile ground for a final one: the temptation to dehumanize others.

A society losing its cohesion, security and stability often finds refuge in myths and ideologies that dehumanize the "other."

Hitler used racism and anti-Semitism to blame the Jews for Germany's problems and to unleash an ideology of German superiority. More often we dehumanize people in more subtle ways. Serb and Croat extremists denigrate Bosnian Muslims as "Islamic fundamentalists." The Muslim cleric who can never forgive talks of Serb "hordes."

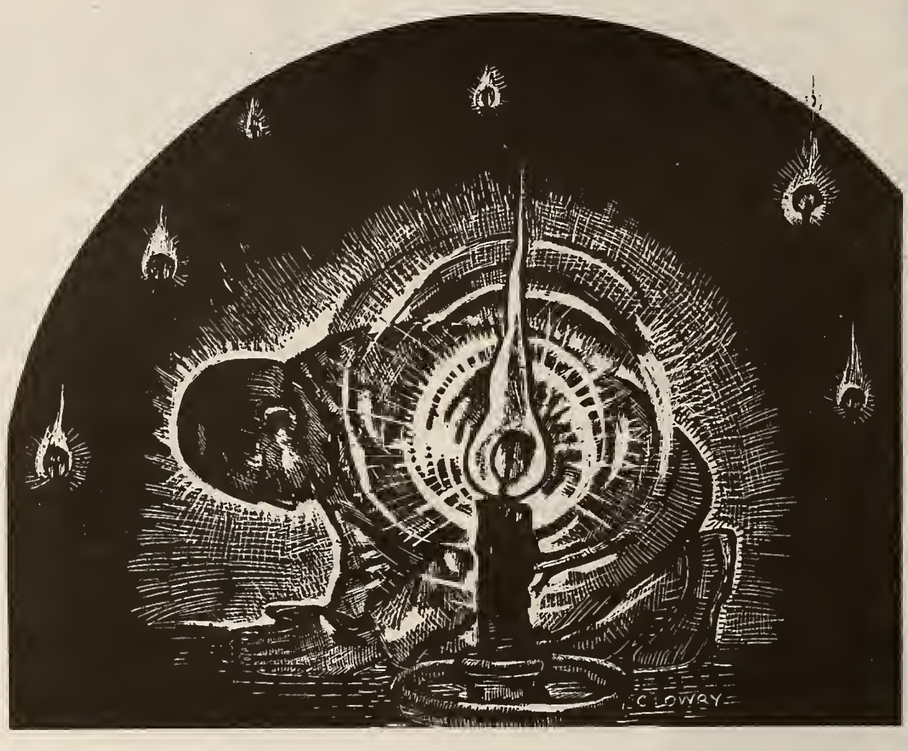
No ethnic conflict in the world is free of this kind of religious, racial or ethnic bigotry.

What is striking about the four temptations I've examined is that they are so ordinary. It is when these common personal sins come to dominate the culture and politics of a country that we get the horrors of a Bosnia or the intractability of a Northern Ireland.

In the former Yugoslavia, a Muslim man prays that his long-standing friendships with his Serb and Croat neighbors will keep the peace. But his friendships are little defense against an onslaught of political extremism, violence and anarchy, all of which try to convince him that his neighbors are not really friends but enemies; that his candle can burn bright only if his friends' candles are extinguished.

Personal trust, love and respect serve as antidotes to the nationalist virus. But one also needs the kind of political culture that enables people to overcome temptations of idolatry, chauvinism, vengeance and hatred.

(Powers is an adviser in the Office of International Justice and Peace, U.S. Catholic Conference.)



Temptations to idolize one's nation, exclude or dominate those who are different, be vengeful and to dehumanize others can be countered with "personal trust, love and respect."

FAITH IN THE MARKETPLACE

What causes people to fear and to fight "outsiders"?

"Misunderstanding. They don't have the background to know where other people come from and to understand their culture. They fear what they don't understand." — Jeff Badger, Jordan, N.Y.

"You can say differences, but I am beginning to think that it's ... also a primordial anger or rage. People have a lot of anger and rage inside of them. For example, ... if you see your children starving and others have so much more, it fills you with a rage." — Shelly Drake, Crawfordsville, Ind.

"If we're not aware of (the) spiritual battle going on everywhere, even in our own lives, we can get sucked into it — the hatred. It starts with an affront. That evil then spreads to families and neighborhoods. The only way it stops is if you draw on the grace of God ... and say, 'I'm going to love you even though you've hurt me.'" — Maxine Kamats, Naugatuck, Conn.

"My mother would tell me the stories about how the Poles would try to 'Polanize' the Ukrainians. It was ethnic cleansing — although we didn't have that word back then. All these things are passed along from generation to generation and enhanced in the telling. People want to relive the sins of their fathers." — Peter Kurlak, Cary, N.C.

"When people grow up hearing that other people are bad, then they don't even give them a chance. Then when they hear anything bad about these people, it just confirms what they've been told." — Kim Hendrickson, Albuquerque, N.M.

"You know the story of the Hatfields and the McCoys. You're brought up with this stuff. When people inflict injury on you ... it takes a real spiritual strength to forgive.... As Jesus says in the Gospels, it is easy to love those who love you. But it is extraordinarily hard to love those who hate you." — Rick Cross, Charleston, Ill.

An upcoming edition asks: Your ministry puts you in contact with pregnant teen-agers. What do you most want to offer them and why? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

What ethnic cleansing says about all of us

By John F. Haught
Catholic News Service

After the Holocaust the renowned psychologist Erich Neumann asked the same question people pose today: What has gone wrong with our ethics? How can people who are supposed to be civiized engage in "ethnic cleansing"?

Neumann was trying to understand the mind of the Nazi, but what he had to say may be applicable, at least in some measure, to the current situation n Bosnia and elsewhere.

Following ideas of C.G. Jung, Neumann theorized that our hostility toward outsiders stems at least in part from a failure to accept the "otherness" within ourselves. I may think of myself as a strong, rational, generous, honest human being. And I may derive a measure of esteem from this self-image. But each attribute I consciously identify with has an opposing, and often unconscious, side.

I am "shadowed" by features I don't like to admit are also part of me. Along with the positive traits, I also have a certain amount of weakness, irrationality, selfishness, dishonesty and ineptitude.

The more closely I identify the core of my being with what I take to be my positive characteristics, the more anxiety I will experience when these inferior traits intrude into my consciousness.

■■■

One way to cope with this anxiety is to project the despised features within myself onto outsiders. Ethnic and religious minorities are likely victims of this projection.

Annihilating the outsider is one way to "cleanse" myself of the ambiguities that mess up my self-image.

Ignoring our shadow side narrows us and shrinks our ethical sensitivity. For it numbs us to the fact of our solidarity with all other imperfect mortals.

Blind to our own imperfections, we pretend to a kind of "purity," including ethnic and religious purity. What is sad is that we often think of God as the ultimate support for our exclusivism.

That religion could sometimes become the sanction for annihilating those who are different, whether Jews, Muslims or others, indicates how miserably our ethical education often has failed.

For many of us, "God" still has little resemblance to the God of Jesus and the Gospels. The Gospels instruct us not to think about God without thinkng simultaneously of the man Jesus. And they imply we should not think about this man apart from his table fellowship with society's outsiders and his desire to embrace others — with their failings and imperfections.

As Søren Kierkeggard wrote, the antithesis of our evil tendencies is not virtue, but faith. The failure of our ethics is rooted in a refusal to trust that we are wholly embraced by God, seamy side and all.

If we lack the courage to accept the otherness within ourselves, it is not likely we will welcome the otherness outside ourselves.

Of course the monstrous evil of ethnic cleansing is much more complex than this kind of analysis can clarify. There is a demonic, explosive vengefulness to it that we cannot fathom.

What should be disturbing is that it is being carried out in countries where Christianity has a long history.

Is it possible that the problem with our ethics is that we still believe in an exclusivist "God" who doesn't accept us as we are?

Do we still cling to a "God" whose primary business is checking up on how perfect we are rather than a God concerned about the wholeness of our lives?

(Haught, chairman of the Theology Department at Georgetown University, is the author of two new books: "Mystery and Promise: A Theology of Revelation" (Liturgical Press) and "The Promise of Nature: Ecology and Cosmic Purpose" (Paulist).)

FAITH alive!

FAITH IN ACTION

Dialogue is a key to accepting others who are culturally different. In *Culture: The Way to Solidarity in Development*, a booklet by several international Catholic organizations for the World Decade for Cultural Development (Conference of International Catholic Organizations, 37-39 Rue de Vermont, CH 1202 Geneva, Switzerland), we read: "Every time ... a culture has been deprived of contributions from outside, it has slowly moved toward ... extinction." A group of Catholic bishops in Sudan, where civil warfare resulted from cultural intolerance, also insisted in a 1993 pastoral letter on dialogue's necessity (Origins, Vol. 23, No 5; 3211 Fourth St. N.E., Washington, D.C. 20017-1100. Single copy, $5.00).

Reflection: In dialogue, people come to realize they have been relating on the basis of unfounded assumptions. "We often come to discover the honesty, the kindness, the wisdom hidden in the others. We come to discover our own limitedness and hidden motivations" (leaders of six dioceses in Sudan).

How to reverse the sad history of violence

By Father John J. Castelot
Catholic News Service

Human history tells a sad tale of human inhumanity.

The central biblical command is to love one's neighbor as oneself. But people commonly insist that their "neighbor" resemble them. If others are different, they are perceived as a threat — perhaps a threat to eliminate, even to annihilate.

When the ancient Israelites invaded Canaan, they felt it necessary to wipe out the native population lock, stock and barrel. The Israelites claimed they were following God's orders. To them it was a holy war.

However, the first Christians were presented another ideal or, rather, were recalled to the original ideal. Remember how Matthew's Gospel put it:

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil. When someone strikes you on (your) right cheek, turn the other to him as well" (5:38-39).

This injunction's aim was to break the insane spiral of violence.

This is the lesson in the parable of the Good Samaritan. Samaritans and Jews hated each other. It was unthinkable that a Samaritan would ever come to the aid of an injured Jew and treat him or her with the generous concern seen in the parable.

The parable suggests that "neighborliness" of this kind, if imitated, could reverse a long history of senseless violence and restore truly human relationships. That's why the parable ends: "Go and do likewise" (Luke 10:37).

■■■

Jesus' disciples did not learn this lesson easily. When they started out with Jesus on his fateful trip to Jerusalem and were rebuffed by a Samaritan village, James and John asked, "'Lord, do you want us to call down fire from heaven to consume them?' Jesus turned and rebuked them" (Luke 9:52-55).

If Samaritans were considered dangerously different, the day was coming when Christians would be looked upon the same way: "You will be hated by all because of my name, but whoever endures to the end will be saved" (Matthew 10:22). Notice that Scripture chooses the word "endures," not "hates" or "retaliates."

The first Christians, all Jews, did not want gentiles in the community. Gentiles were ethnically "impure." But thanks to St. Paul and others who took Jesus' indiscriminate love seriously, that type of "ethnic cleansing" ceased.

Unfortunately, it did not cease completely in the Christian community, as history demonstrates. The quest for "ethnic purity" will not cease until all learn to counter hatred with love, to smother violence with a warm embrace, taking to heart Matthew's warning that "all who take the sword will perish by the sword" (26:52).

(Father Castelot is a Scripture scholar, author and lecturer.)

CNS Photo by Corinne Dufka, Reuter

FOOD FOR THOUGHT

The ethnic cleansing witnessed in Bosnia-Herzegovina has been called a form of slaughter — suggesting that it reduces human life's value to that of cattle or hogs.

Did the world learn anything from the incomparable events of the Holocaust when some 6 million Jews were killed? Nobel Peace Prize winner Elie Wiesel, a Holocaust survivor, called the Holocaust a defeat for humankind. Perhaps the angel of death substituted himself for God then, Wiesel once said. (U.S. Catholic/Jubilee, September 1977)

Today's ethnic cleansing raises questions for nations and individuals.

Past events constitute a reminder that it is risky for the world to stand by in silence when a nation violently attempts to rid itself of an ethnic group.

That's why moral theologians now are attempting to discern the proper conditions for humanitarian interventions in a Bosnia, for example.

But how does ethnic cleansing challenge me on a personal level? Surely no group is being "cleansed" from my town! But I need to be sure about that.

I also need to bear in mind that peacemaking for people like me entails learning to live with integrity alongside others whose language, culture or color differs from my own.

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David Gibson, Editor, Faith Alive!

People In The News

Colorado Man Says Priest Gave Him AIDS Virus

DENVER (CNS) — A Colorado man announced at a press conference in Denver Sept. 7 that he is suing the Pueblo Diocese and one of its priests who, he says, infected him with HIV, the virus that causes AIDS. Thomas R. Perea described himself to reporters as "a 36-year-old gay male" who is a substitute teacher in public schools in Boulder. He said that now-retired Father Delbert Blong began a sexual relationship with him more than 20 years ago in Alamosa, when he was 15 and Father Blong was in his mid-40s. In a brief statement issued a few hours later, Bishop Arthur N. Tafoya of Pueblo said news of the lawsuit "comes as a great shock to me." He offered assistance to Perea and said he had suspended Father Blong from all priestly ministry pending an investigation.

Nuns Oppose Holding 1994 Miss Universe Pageant In Philippines

MANILA, Philippines (CNS) — A group of nuns wants President Fidel Ramos to bar the 1994 Miss Universe pageant from being held in the Philippines because, they say, the event treats women as "objects and commodities." In a Aug. 25 letter to Ramos, 49 Good Shepherd sisters said the country must not be forced to shoulder the "moral and burdensome expense" of holding the international beauty pageant. Even though contestants are portrayed as "ambassadresses of good will and as solicitors of donations for charitable works," the sisters said, "we can no longer watch pretty ladies paraded around as objects and commodities," UCA News, a Thailand-based Asia church news agency, reported.

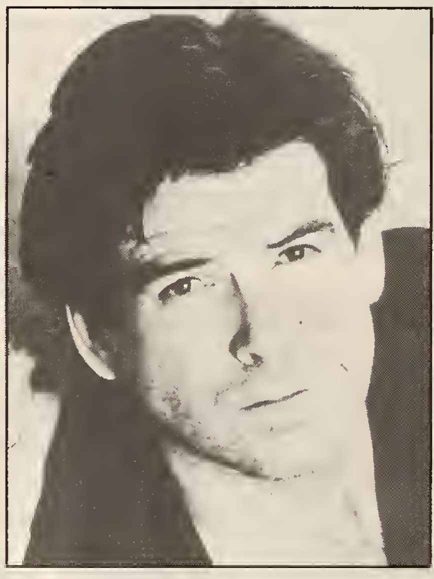
New Marquette Students Urged To Pray, Given School Prayer Book

MILWAUKEE (CNS) — "Remember that life has a spiritual dimension," Jesuit Father Albert J. DiUlio told freshmen and transfer students at Marquette University's new student convocation Aug. 26. Father DiUlio, president of the Jesuit-run university in Milwaukee, encouraged new students to "take some time to pray" as he welcomed them to campus. After the convocation, the students received copies of the new Marquette University Student Prayer Book, called *Finding God in All Things*. The book was developed by Jesuit Father John J. Piderit, Marquette's former corporate vice president who is now president of Loyola University in Chicago.

Body Of Ferdinand Marcos Returned To Philippines

LAOAG, Philippines (CNS) — Ferdinand Marcos, hailed as a god by some followers and vilified as a tyrant by other Filipinos, returned home in a coffin to a delirious welcome from large crowds and a kiss of his coffin from his sobbing widow, Imelda. Thousands of loyalists surged past security toward the runway as a Boeing 727 carrying the remains of the former president landed in the northern Philippine provincial airport Sept. 7, seven-and-a-half years after Marcos fled to exile in Hawaii and four years after he died. As crowds surrounded the plane, defying police efforts to keep them back, the former Philippine first lady, Imelda, burst into tears. The bronze coffin was carried to a platform for a mixture of Christian, Muslim and pagan funeral rituals, and Imelda bent over and kissed the casket.

Hollywood Catholics Plan Awards Ceremony



Actor Pierce Brosnan will be master of ceremonies for the first Catholics In Media Awards Sept. 26 in Hollywood. (CNS photo)

HOLLYWOOD (CNS) — A new organization called Catholics in Media plans to honor Catholics in the entertainment industry with the first-ever Catholics in Media Awards. The awards ceremony is scheduled for Sept. 26, following a Mass celebrated by Cardinal Roger M. Mahony of Los Angeles and a brunch. Pierce Brosnan, best known for his role in the TV series "Remington Steele," will be master of ceremonies for the event. Two awards that will be given are a production award honoring movies and TV shows "of artistry and integrity," and an individual achievement award honoring lifetime contributions that "affirmed the highest ethical standards of the Judeo-Christian tradition," the sponsors aid.

Emperor Akihito of Japan and Pope John Paul II share their hopes for world peace during a Sept. 3 audience at the papal summer residence in Castel Gandolfo, Italy. (CNS photo from Reuters)

Green Bay Packers Pack 'Em In For Diocesan Charity Game

GREEN BAY, Wis. (CNS) — Since 1961, the Green Bay Packers have given more than $2 million to the Diocese of Green Bay from ticket sales at one of their preseason games. This year Green Bay Bishop Robert J. Banks threw out the game ball, and the Packers beat the Indianapolis Colts, 41-10, Aug. 27 in the annual Bishop's Charities Game. The donation going to the diocese will be close to $60,000. Of that amount $25,000 will come from ticket sales and the rest from game program sales and program advertising. The diocese owns the rights to program sales for the game. "The Packer administrative staff is very cooperative in all aspects of the game," said Jim Hogan, Charities Game director and program coordinator.

Pope, Japanese Emperor Share Hopes For World Peace

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II and Japanese Emperor Akihito, meeting Sept. 3, shared their hopes for world peace. The substance of the Sept. 3 meeting in the papal summer residence at Castel Gandolfo was symbolized by the gift the 59-year-old emperor presented to the pope; a bronze sculpture of a dove with an inscription reading "peace." At the end of his hour-long meeting with Emperor Akihito and Empress Michiko, Pope John Paul said, "We must work together for friendship and peace among peoples." The emperor answered, "It is absolutely necessary."

✠ Scripture

Readings for the Week of September 19 - September 25

Sunday: Isaiah 55:6-9; Philippians 1:20-24, 27; Matthew 20:1-16.

Monday: Ezra 1:1-6; Luke 8:16-18.

Tuesday: Ephesians 4:1-7, 11-13; Matthew 9:9-13.

Wednesday: Ezra 9:5-9; Luke 9:1-6.

Thursday: Haggai 1:1-8; Luke 9:7-9.

Friday: Haggai 1:15-2:9; Luke 9:18-22.

Saturday: Zechariah 2:5-9, 14-15; Luke 9:43-45.

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Not Again!!!

For the third time this summer, floodwaters lap at the rectory of St. Joseph Church in Chelsea, Iowa, forcing the evacuation once again of the pastor, Father Frank Benda, and other residents of the area. (CNS photo by Judith Bandy, *The Witness*)

Notebook (From Page 4)

only the right to make war in our name. He can make 'peace' in his name only. We supported him when he carried a gun. The olive branch is his own stupid and selfish idea."

Attitudes like that can only make the work of the negotiators more difficult. I hope they can overcome them.

And, I hope it doesn't take another 45 years. I would like to live to see that mess settled.

Some of the letters and telephone calls we have received about the Aug. 27 editorial regarding violence in the pro-life movement appear to indicate a misunderstanding on the part of some readers about the difference between a news story and an editorial.

Many of the writers and callers said that the editorial was "unbalanced" and "biased reporting." They were partly right and partly wrong.

They were right about it being "unbalanced" and "biased." They were wrong about it being "reporting." It wasn't reporting but an editorial. Like all editorials, it was an expression of opinion. And, since editorials are expressions of opinion, they are bound to be biased.

Our news stories are unbiased and constitute balanced reporting to the best of our ability. They will continue to do so. By the same token, our editorials will continue to reflect opinion and "bias."

Picnic For Seniors

CHARLOTTE — A Charlotte Vicariate picnic for seniors at Park Road Park is Wednesday, Sept. 22 from 11 a.m. to 3 p.m., rain or shine. Food and beverages will be served. Cost is $3. Come and join the group. For more information, call Adele at (704) 331-1720.

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Crosswinds (From Page 5)

a day, how her time and money are spent, what her days are like. Babies can be one of life's greatest pleasures when you are ready, but an incredible stress when you're still trying to finish school and have limited finances.

God didn't make up rules to keep you from enjoying life. He made us and knows what is going to be the most fulfilling and enjoyable for us in the long run.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Mideast (From Page 1)

Israeli agreement was "a great step forward on a road that should lead toward peace."

"This ray of hope carries with it enough strength and fascination to signal the beginning of a new epoch — and not only for the tormented reality of the Middle East," said a commentary by one of the newspaper's editors, Angelo Scelzo. The commentary cautioned that a "long and difficult" process of negotiation still lies ahead, but said this first concrete achievement was an "exceptional" event.

Other Vatican sources unanimously described the PLO-Israeli mutual recognition agreement as a crucial and positive step. They said that by improving overall peace prospects, it could also favor the work of the Vatican-Israeli commission that is studying bilateral problems with a view toward diplomatic relations.

"Any accord that facilitates peace facilitates these other agreements," said one Vatican official, who asked not to be named. Another Vatican source emphasized that the Holy See "wants the negotiations to continue in order to resolve all the existing problems. This is an important point."

A Vatican diplomat echoed that view: "This accord is an interesting, useful and positive step forward. There is no doubt about that. But other steps must still be taken — even if this represents a very important breaking of the ice."

He noted, for example, that the entire question of Jerusalem has been left to later negotiations. Israel's control over the entire city has never been accepted by Palestinians. The religious aspects of the status of Jerusalem have been a main Vatican concern over the years.

Israel's liaison to the Vatican at the Israeli Embassy in Rome, Miriam Ziv, said she hoped the PLO-Israeli accord would indirectly help accelerate the work of the Vatican-Israeli commission, of which she is a member.

"The talks with the Vatican have never had anything to do with the Palestinian issue or with other issues of the Middle East. They were strictly bilateral issues we were negotiating," she said Sept. 10.

"But of course the improved atmosphere could very much improve the (Vatican-Israeli) talks," she said. She noted that whenever Israel has brought up prospects for diplomatic relations, the Vatican has cited the continuing problems of the Middle East, including the situation of the Palestinians. "At least now some of the problems are resolved," she said.

Ziv said the commission's subgroup of experts was expected to meet soon in Jerusalem to try to nail down a fundamental agreement in principle on church rights, which would be used as the basis for more specific negotiations.

Vatican spokesman Navarro-Valls, commenting on Vatican-Israeli talks Sept. 13, said the negotiations were "moving ahead" in regular meetings. The talks are mainly geared toward solving problems related to the status of the Church, its institutions and its properties in Israel and Israeli-administered territories, he said. "We all hope that some day it can be announced that the problems have been overcome and therefore diplomatic relations can be established," he said.

In Rome, Auxiliary Bishop Clemente Riva, who coordinates dialogue with Jews for the Italian bishops' conference, predicted the PLO-Israeli accord "will certainly help the development of relations between the Vatican and the Jewish state, on a diplomatic level as well," the newspaper *Avvenire* reported.

Trip (From Page 1)

social injustices," Pope John Paul said. Capitalism must be "circumscribed with a strong juridical framework which places it at the service of human freedom," he said.

A similar papal criticism of democracy was preached to Lithuanian academics on Sept. 5. The pope criticized "unsound democracies" which become "a system of rules insufficiently rooted in those values which are undeniable." He cited democracies which "do not adequately protect unborn human life."

In traditionally Lutheran Latvia and Estonia, the pope stressed ecumenism. Lithuania is the only heavily Catholic republic of the ex-Soviet Union.

"The shared experience of the cross has contributed decisively to reinforcing the shared pursuit of values," he said Sept. 8 in a Lutheran church in Riga. Catholics and Lutherans account for about 20 percent each of Latvia's 2.7-million population. The other main religion is Orthodoxy.

At an ecumenical service in Tallinn, the pope said humanity is "before a veritable crossroads of civilization" that can lead to decadence or progress. This should stimulate Christian unity because "when sanctity and the word of the Lord triumphed over human shortcomings, the world has known moments of grace," he said. There are 3,000 Catholics in Estonia.

In Tallinn, the pope reiterated his defense of the legal rights of ethnic Russians in the Baltics. Granting them citizenship is controversial. Of Estonia's 1.6 million inhabitants, 600,000 are ethnic Russians. A key issue is whether proficiency in the Estonian language should be required for citizenship.

In a message to Estonian cultural leaders, the pope paid tribute to multiethnic societies "where acceptance and respect for the language and culture of diverse social groups is an essential condition for an ordered, peaceful coexistence."

Several days earlier, he told foreign diplomats in Vilnius, Lithuania, that the Vatican "recognizes the aspirations of citizens of Russian origin who ask to be able to enjoy their human rights in their country of residence."

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Monseñor Agustín Román, Obispo Auxiliar de Miami, participó en el Cursillo de Mujeres como Director Espiritual y aparece en la foto transmitiendo el mensaje de Cristo a las presentes.

Al Fin Dije Si

Por GLADYS SILVA

Apenas podía creerlo, me encontraba en la camioneta con cuatro hispanas más en dirección a Clemmons, NC para participar en el Cursillo #3 de la Diócesis de Charlotte. Mientra nuestro vehículo devoraba millas para cubrir la hora y media que duraría nuestro viaje, pensaba, miraba el paisaje y recordaba cuánto tiempo me había costado decidirme ir al Cursillo de Cristiandad.

Cuántas veces me habían invitado y siempre contestaba con alguna excusa: que el trabajo me lo impedía, que a lo mejor no era para mí, que no tenía tiempo disponible, que ya estaba comprometida con otras actividades en la parroquia de La Asunción, pero en verdad, nunca le di la importancia que se merece.

Ahora veo la manera misteriosa cómo Dios llega a nosotros. Aunque creía que nada faltaba en mi vida, estaba equivocada, pues el Señor tiene tantas riquezas que ofrecernos si nos acercamos más a El. Así creía que era suficiente cumplir con mis labores de cristiana: la casa funciona bien, los hijos ya están cada uno en su campo de trabajo y de estudio, el esposo ocupado en su trabajo, yo con mi hija aprovechando el tiempo libre para ayudar a dar clases de catecismo en la parroquia y nada más.

Fue entonces que este año me invitaron de nuevo a participar en el Cursillo #3 y decidí aceptar porque esta vez estaba sintiendo un vacío dentro de mí y quería llenarlo. Con muchas interrogantes en la cabeza me embarqué en esta nueva experiencia y pensando así llegamos a nuestro destino. Nos recibieron cordialmente, vi algunas caras conocidas de la comunidad hispana de Charlotte y muchas otras desconocidas. Sacamos nuestro equipaje y nos encaminaron hacia el salón que serviría de dormitorio por las próximas tres noches. Aquí volveríamos a ser como colegialas compartiendo la misma pieza. Increible pensar que ésta era la primera vez que dejaba mi hogar después de veinte y tres años de matrimonio. Nos preguntábamos cómo sería este fin de semana largo desde el jueves por la noche hasta el domingo por la tarde, pero la amabilidad de las dirigentes que nos esperaban nos hizo sentir mejor y así dimos comienzo al Cursillo.

Para mí fue una transformación lenta, muy lenta y silenciosa, el tiempo dejaba de contarse, todo recuerdo iba quedando atrás. Poco a poco fuí enfrentándome conmigo misma y descubriendo muchas cosas que antes no veía, estaban empañadas por las ocupaciones diarias, las interrogantes se fueron respondiendo, soltándose como en cadenas, haciéndome sentir libre, sí mi alma iba liberándose. Recibimos mucha ayuda de parte de los directores espirituales, Monseñor Augistín Román, Obispo Auxiliar de Miami y de la Hermana Pilar Dalmau y de todo el equipo de dirigentes que nos acompañaba en el proceso lento de esa transformación que Dios obra en lo íntimo de nuestro ser.

El Señor me esperaba allí, paciente y amoroso, con los brazos abiertos, mirándome a los ojos, diciendo mi nombre, ¡Qué hermoso re-encuentro! ¡Cómo borró la neblina que me envolvía y ahora brilla una luz maravillosa, que ya no me dejará! Con una antorcha en las manos no puedo permitir que esa luz se extinga. Quiero compartir esta sentida experiencia con muchos, pero no encuentro palabras con que describirla, pues hay que vivirla para comprenderla.

Resumiendo digo que fue una experiencia de reconciliación, de renovación, de compromiso y de amistad.

- De reconciliación con mi Creador, con mis hermanos y hermanas, conmigo misma, de aceptar el abrazo amoroso del Padre.
- De renovación, de un nuevo nacer en el alma, de un cambio en mi vida, que ciertamente iluminará a los demás y al ambiente en que vivo.
- De compromiso al decir un firme SÍ a Dios, con sincero deseo de convertirme en fiel instrumento suyo, ayudando a extender su Reino.
- De amistad al encontrar una comunidad de veinte y cinco amigas, con las cuales puedo seguir compartiendo e incorporando más amigos y amigas, a un nivel de fe y caridad que es difícil encontrar hoy día. ¡Con qué alegría nos reímos y gozamos y qué paz reinaba en mi corazón! Todo me ha ayudado a ver la luz y a sentir esa paz que sólo Cristo puede dar. Quiero decir con San Francisco de Asís: "Señor, hazme un instrumento de tu paz".

El Grupo de Greensboro, de Reidsville y de Thomasville, con el seminarista Martín Mata y la Hermana Nancy Stewart, DC, al centro de la foto, animando con canciones la liturgia al final de esta sesión del curso de verano, que tuvo lugar en la escuela Pio X.

El Grupo de Yadkinville y de Dobson participando en las Clases del Padre Aurelio Ferrin en el Centro Cristo Rey durante los meses de verano.

Curso De Formación

Gracias a un generoso donativo recibido por la oficina diocesana de Formación de Fe, los hispanos de varias ciudades se enriquecieron con las enseñanzas impartidas por el Presbítero Aurelio Ferrín, durante los meses de junio, julio y agosto, con clases semanales en cada lugar. Los lunes el Padre Aurelio viajó a Newton para compartir con la comunidad que se reune en la Iglesia de San José.

Los miércoles el Padre Ferrín se trasladaba a Kernersville y en la Parroquia de la Santa Cruz encontraba un grupo de hispanos ansiosos de aprender mas cada vez. De allí pasaba el jueves a Greensboro para hacer lo mismo y finalmente terminaba el viernes en Yadkinville.

Fue muy consolador observar el progreso de los estudiantes, hombres, mujeres y jovenes hispanos, deseosos de conocer mejor la Biblia con todo el contenido doctrinal que encierra para llevarlo a la vida diaria en la práctica. Muchas dudas se aclararon con las explicaciones sencillas del sacerdote al alcance de cuantos asisitieron a las clases. El interés y el número de participantes aumentó gradualmente.

Formación De Fe Para Niños

Ya ha comenzado el curso escolar 1993-94 y nuestros hijos aprenderán las materias educacionales que reciben en la escuela pública, pero falta continuar en el hogar y en la parroquia o centro hispano el estudio de nuestra fe, pues necesita crecer también al nivel de los demás conocimientos. ¡Que contradicción pensar que solo estudiando un poco de doctrina cristiana de pequeños y prepararse para recibir la Eucaristía, ya con eso los niños quedan graduados! Esa fe permanece infantil y no se desarrollaría hasta el nivel de adulto.

Se pide encarecidamente a los padres de familia que envien a sus hijos e hijas a las clases de Formación de Fe y que en su hogar sigan reforzando las enseñanzas de la Iglesia Católica de palabra, de hecho y de ejmplo de vida cristiana, siguiendo a Jesús como modelo y a María nuestra Madre, a los santos y otras personas edificantes que reflejan con sus vidas la santidad a la que todos estamos llamados.

United States Catholic Conference Criteria For Health Care Reform

Last year, our Conference shared with members of the House and Senate the following criteria for reform:

- *Universal Access.* Whether it provides ready universal access to comprehensive health care for every person living in the United States.

- *Priority Concern for the Poor.* Whether it gives special priority to meeting the most pressing health care needs of the poor and underserved, insuring that they receive quality health services.

- *Respect for Life.* Whether it preserves and enhances the sanctity and dignity of human life from its beginning to its end.

- *Comprehensive Benefits.* Whether it provides comprehensive benefits sufficient to maintain and promote good health, to treat disease, injury, and disability appropriately, and to care for persons who are chronically ill or dying; and whether it ensures government's responsibility for the public health of the population.

- *Pluralism.* Whether it allows and encourages the involvement of the public and private sectors, including voluntary, religious, and non-profit sectors, in the delivery of care and services; and whether it ensures respect for religious and ethical values in the delivery of health care for consumers and for individual and institutional providers.

- *Equitable Financing.* Whether it assures society's obligation to finance universal access to comprehensive health care in an equitable fashion, based on ability to pay; and whether proposed cost-sharing arrangements are designed to avoid creating barriers to effective care for the poor and vulnerable.

- *Cost Containment and Controls.* Whether it creates effective cost containment measures that reduce waste, inefficiency, and unnecessary care, that control rising costs of competition, commercialism, and administration, and that provide incentives to individuals and providers for effective and economical use of limited resources.

- *Quality.* Whether it promotes the development of processes and standards that will help to achieve equity in the range of quality of services, in the training of providers and in the informed participation of consumers in individual and societal decision-making on health care.

These criteria will continue to guide our advocacy.

Stewardship Profile

By CONNIE MILLIGAN

I want to share with you a few points about stewardship from my personal perspective. Stewardship is a concept that I've learned about over the years.

When I was a little girl, my daddy would give me a nickel and a penny to put in the collection at church. As I grew up, I carried this nickel and penny attitude into my Christian involvement as it related to my giving of myself a little, not a lot.

About 20 years ago, Bill and I lived in Atlanta, Ga., and were part of an active parish there. Through an adult education program, we attended several classes and activities. It was during this time that I began to realize the importance of God in my life. My nickel and a penny attitude began to expand and I began to open to the generosity of God.

Bill's mother used to say to me, "You can't outgive God." And I've found that to be true. I've found that when I give of my time and my money with an attitude of service (whatsoever you do to the least of these ...), I am also greatly blessed.

For example, in giving of my time, I volunteered in a nursing home for about five years. I went thinking I could be a blessing for people there, but found in every appreciative smile, touch, and story a wealth of wisdom and live.

Another area in which we have found this to be true is the area of giving of our treasure. A few years ago, Bill and I decided to tithe, giving 10 percent of our income. We became familiar with some of the teachings in the Bible about giving of the first fruits. When we agreed to tithe, I began to worry about how we would do this and pay our bills. I found a method that helped me. When I receive our paycheck, I immediately deduct the amount of our tithe from the check register, tear out the check and jot the amount on the back. Then, when Sunday comes, I write the check amount. This makes it easy for me to avoid the tendency to just give what is left over from bill paying and also to put into action what we believe about giving.

What this all boils down to is learning to live our faith. We have found that serving God is more than one hour a week spent at Mass. It's a 24-hour commitment of our time, talent, and treasure in service to a living God — whether it's a meal for a sick neighbor, time spent with a child, teaching in Faith Formation, walking on the Crop Walk, or giving money to our church, the diocese, or an agency in the community. For us, it has been our way of saying thank you to God for all He has given us.

Connie Milligan is a parishioner of St. John Neumann in Charlotte.

Health Care Reform Proposals To Stir Social, Ethical Policy Debate

By SCOTT SPIVAK

A CATHOLIC
CHILDREN AND FAMILIES FIRST
CAMPAIGN

"Beginning with our children and their mothers, we must extend access to quality health care to all our people." Putting Children and Families First, U.S. Catholic Bishops

President Clinton announces the final draft of his health care reform package next week and the stage for reform will be set. The cries of the 72,000 children in our state along with the 37 million other voices in our nation without health care coverage are being heard.

While there is near universal agreement of the need for health care reform, the debate over how it will take shape and what criteria it will follow now enters a new chapter in this, the largest social and ethical domestic policy debate in fifty years.

This debate brings a mixture of hope and anxiety. The Clinton administration has avoided a moral tragedy by announcing that their plan will not include abortion in its basic benefits package and will permit states to continue to impose restrictions on abortion such as waiting periods and parental notification.

However, the plan raises new questions. For example, will the cutting of $114 billion from Medicaid and $124 billion from Medicare to help finance the President's health plan yield a tragedy for our poor and elderly?

How can we as people of faith enter this debate and become comfortable with these and other details that will be considered in the coming months?

The U.S. Bishops include criteria in their recent resolution entitled, *A Framework for Comprehensive Health Care Reform: Protecting Human Life, Promoting Human Dignity, Pursuing the Common Good.* The bishops and our entire Catholic community do not speak to our governmental bodies as a political action committee. We speak as pastors, teachers and leaders deeply committed to providing universal and comprehensive health care that protects human life and promotes human dignity.

The foundation of the bishops' criteria is the right to health care and the duty to respond.

The right to health care - Our approach to health care reform is shaped by a fundamental principle that every person has a right to adequate health care. Pope John XXIII in his social encyclical, *Pacem in Terris* (par 11), tells us, "Every person has the right to life, to bodily integrity, and to the means which are necessary and suitable for the proper development of life. These means are primarily food, clothing, shelter, rest, medical care, and finally the necessary social services." These rights flow from the realization that we are persons created in the image of God and are therefore sacred.

The duty to respond — The assertion of each person's right to health care however should lead automatically to a determination of who has the duty to respond to this right. Much of the contemporary debate will revolve around the level of governmental involvement in managing health care services.

Father J. Bryan Hehir, in a recent article in *Commonweal* ("Health Care for All," May 7), articulates well our Catholic social teaching on this issue. Building upon Pope John XXIII's social encyclical, *Mater et Magistra*, and Pope John Paul II's definition of the duties of solidarity in society, Father Hehir tells us, 'The duty in the first instance falls on society as a whole; meeting the need for health care is an essential aspect of the common good...but the state clearly has moral responsibilities, and a major role in meeting the health care needs of the society.'

All of us are not medical professionals, but each of us can walk with our Lord, minister to our suffering and be advocates for our poor by sharing our values with our private and governmental institutions who will be shaping our national health care system in the months ahead.

To receive a resource packet on health care reform or to be included on the Justice & Peace mailing list, please write to the Justice & Peace Ministry, 1524 East Morehead Street, Charlotte, NC 28207 or call (704) 331-1714.

Country Day Blanks Cougars

CHARLOTTE — Charlotte Country Day combined a tough defense with the running and passing of quarterback Clay Gilbert for a 14-0 victory over Charlotte Catholic Sept. 10 in their annual battle for the John Cook Cup named for the former longtime Country Day coach. Catholic had won the cup last year.

The Buccaneers held Catholic to 82 yards in total offense — 65 on the ground and 27 on the passing of Mike Falencki. Country Day picked up 86 yards on the ground and 71 in the air.

"We didn't let them get past the 50 all night. My hat goes off to the defense," said Country Day coach Bob Wilhelm.

Neither team was able to do much in the first half but the Buccaneers came alive in the second. A punt gave them possession on the Catholic 2. It took them eight plays to score with Gilbert going the final three yards for the touchdown. Jeff Paretti kicked the first of his two extra points. As time ran out in the half, Gilbert passed 35 yards to Bryan Porter for an apparent touchdown but it was nullified by a holding penalty.

The Buccaneers wrapped up the scoring in the fourth quarter with a 16-yard touchdown pass from Gilbert to Alex Harmon.

Luis Moreno led the Catholic ground attack with 28 yards and Jimmy Loncar had 17. Falencki completed three of 14 passes for 27 yards and had two intercepted. Bryan Kuester rushed for 47 yards for Country Day while Gilbert contributed 29 and Carlo Reynolds had 17. Gilbert completed five of 12 passes for 71 yards.

Catholic, now 1-2 for the season, takes on another Charlotte independent school tonight when the Cougars visit Providence Day. The Cougars open play in the Western Piedmont 2A Conference Oct. 8 at Lincolnton.

Diocesan News Briefs

Campus Ministry Certification

DAVIDSON — Jesuit Father Andy Novotney, campus minister at Davidson College, was certified July 23 as a campus minister by the Catholic Campus Ministry Association, a national professional association for campus ministres. CCMA was authorized to certify campus minsters in the name of the United States Catholic Conference.

Certification is recognition of a person's competency as a campus minister in personal, theological and professional areas.

Father Novotney has been serving at Davidson since 1982. He is also pastor of St. Therese Church in Mooresville and diocesan director of the Office of Campus Ministry. He holds B.A., M.A., Ph.L. and M. Div. degrees, and has been in campus ministry for 21 years.

Approximately one out of every three college students is Catholic. Catholic Campus Ministry serves students at more than 1,200 public, private and Catholic colleges and universities in the United States.

September Fest

DENVER — Holy Spirit Church is sponsoring the Third Annual Semptember Fest on the church grounds Saturday, Sept. 25 from 8 a.m. to 4 p.m., rain or shine. Vendors will serve coffee, donuts, sausage and pepper sandwiches, home-made bread and other goodies.

Activities include hot air balloon rides, pony rides, games and a hayride. Crafts and entertainment will be available for all ages. The singing group, Innocent II, will perform, and the Teen Age Magicians will share the stage with performers from Motion Dance Studio of Cornelius.

For more information, call Pat or Marie Lisi at (704) 896-7735.

Harvest Dance

CHARLOTTE — The Star Club at St. Matthew Church is sponsoring a Harvest Dance in the parish hall on Nov. 12 from 8 p.m. to midnight. Music will be provided by Big John and The Atlanta Polka Band. Refreshments, setups and door prizes will be furnished. Table reservations are being taken for eight or more people. Cost is $10 per person.

For reservations, call (704) 542-2590 or (704) 568-3238.

Mass Change

CHARLOTTE — Effective Oct. 10, St. Vincent de Paul Church is eliminating the 12:30 p.m. Sunday Mass and adding a 5 p.m. Sunday Mass. The reason for the change is to better serve the parish youth.

Lobster Dinner

CHARLOTTE — The Knights of Columbus, Council 770, is sponsoring a lobster dinner at the Council Hall, 220 E. Kingston Ave., on Oct. 9 at 7:30 p.m. Dinner includes lobster, corn on the cob, fries, beer and set ups. Music will be provided by Roy Rosen.

Cost is $25 a couple or $13 a person. Dinner is by reservation only. For reservations, call (704) 846-5782 or (704) 523-1182.

Visiting Fellow

BELMONT — Novelist Clyde Edgerton will visit Belmont Abbey College as a Father Cuthbert Allen Visiting Fellow Sept. 23-24.

Edgerton will read from his works, pluck his banjo and play the piano in a public appearance in Haid Theatre Sept. 23 at 8 p.m. The presentation is free. He will address a student group on Sept. 24.

A native North Carolinian, Edgerton is the author of five novels, *Raney, Walking Across Egypt, The Floatplane Notebooks, Killer Diller*, and *In Memory of Junior.*

Foundation Grant

BELMONT — Belmont Abbey College has received a $10,000 grant from the Frank J. Lewis Foundation of Riviera Beach, Fla., to support establishing a Catholic Continuing Education Center on the college campus.

The center would address the need for lay ministry training for parishioners in the Charlotte Diocese and the four other dioceses in the Atlanta Province.

Established in 1921 to foster the Roman Catholic faith, the Lewis Foundation provides grants for Catholic educational institutions, churches, social services, hospitals, religious orders and church-sponsored programs.

Dream Workshop

HICKORY — A Dream Workshop at the Catholic Conference Center is Oct. 16 from 10 a.m. to 3 p.m. The workshop is based on the premise that a deeper understanding of dreams brings about greater awareness of God and His role in one's life. Dreams of saints and writings about dreams by early fathers of the Church will be explored.

The workshop will be directed by Bobbie May. Music will be provided by Deloris Stevenson. Cost is $18.50. No reservations are required. Bring a bag lunch. For more information, call Bobbie May, (704) 327-8692.

St. Francis Commemoration

CHARLOTTE — The Conventual Franciscan Friars of St. John Neumann Church and the Secular Franciscans of the St. Maximilian Kolbe Fraternity will commemorate the Transitus — the passing of St. Francis from this life to the next — at a prayer service Sunday, Oct. 3 at 7:30 p.m.. at St. John Neumann Church. Everyone is welcome.

Attic/Bake Sale

MINT HILL — The St. Luke Attic/Bake Sale at St. Luke Church is Sept. 25 from 7 a.m. to 3 p.m.

Tootsie Rolls

CHARLOTTE — Charlotte Mayor Richard Vinroot has proclaimed Sept. 23 - Oct. 23 as "Knights of Columbus Days To Help Retarded Citizens." Knights will be selling Tootsie Rolls at various locations throughout Charlotte during this time period to help organizations such as Holy Angels, a home for handicapped children in Belmont.

Cable Programming

"The Energies of Love" is the program for the week of Sept. 26 as part of a 13-part series, "The Americas: Faith, Culture and Change." The program explores the motivations and experiences of American volunteers who have found fuller meaning in their lives by giving of themselves. Funded by The Catholic Communication Campaign, the series airs on VISN Saturdays at 6 p.m.

Family Rosary Day

CHARLOTTE — The 35th Semi-Annual International Family Rosary Day will be observed at St. Vincent de Paul Church Sunday, Oct. 3 at 3 p.m. The speaker will be Father John Putnam of Holy Family Church, Clemmons.

Silver, Golden Anniversaries

CHARLOTTE — A Eucharistic liturgy for couples celebrating silver and golden anniversaries is Oct. 17 at 2:30 p.m. at St. Patrick Cathedral. Contact your parish office to be included.

Concert/Workshop

GREENSBORO — Liturgical music composers Davis Haas and his wife, Jeanne Cotter, will present an evening concert Friday, Oct. 22 at 7:30 p.m. and a workshop on Saturday, Oct. 23 from 9 a.m. to 3 p.m. at St. Paul the Apostle Church. .

Cost is $5 for the concert and $15 for the workshop. All are welcome. For more information, call Mary Connolly at (919) 294-4696.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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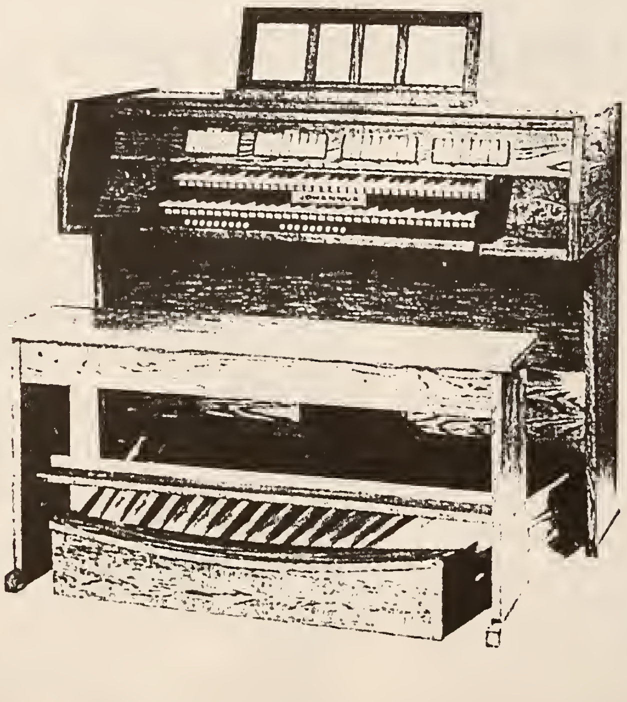

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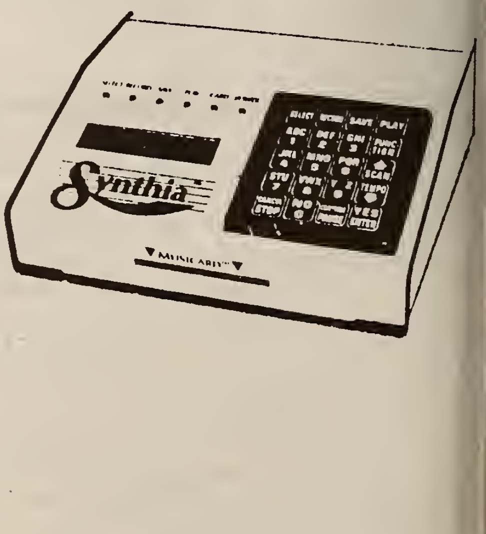

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World and National Briefs

Dalai Lama Urges All To Spread Religious Harmony Of Parliament

CHICAGO (CNS) — The Dalai Lama concluded the Parliament of the World's Religions with a call to continue the conference's spirit of religious harmony. "Nice words are easy. Implementation is much more difficult," the exiled spiritual and temporal leader of Tibet said Sept. 4 in Chicago's Grant Park during closing ceremonies of the conference. "When you return to your places, keep the spirit we have experienced the last few days in your mind," he added. The closing gathering was attended by several thousand people, including curious Chicagoans and participants from the conference that drew 6,000 religious leaders and faithful representing 125 faiths from around the world.

Doctor's Murder Wasn't Abortion-Related, Police Say After Arrest

MOBILE, Ala. (CNS) — Police in Mobile made an arrest Sept. 4 in the shooting death of a local doctor who performed abortions, but said the killing had no connection to abortion. Winston McCoy, 42, of Eight Mile, Ala., was charged with murder two weeks after the Aug. 21 death of Dr. George Wayne Patterson outside an X-rated theater in Mobile. "There appears to be no direct correlation with the death of Dr. Patterson and his medical practice nor to his personal affairs," said Mobile police spokeswoman Laurie Hart, who described the suspected motive in the crime as "street violence, in particular street robbery."

Latin American Conference Lists Threats To Family Life

VATICAN CITY (CNS) — Coercive contraception programs, abortion, divorce, poverty and machismo are among the threats to family life in Latin America, a group of Catholic politicians and legislators said. The 20 Latin American lawmakers and government officials called for renewed penalties for abortion, government efforts to ensure a living wage for heads of households, and sex education programs based on traditional values. All of the factors involved in the disintegration of the family in Latin America can be traced to "the absence of a recognition of the transcendental meaning of life," the group said. The final declaration of the meeting, sponsored in part by the Pontifical Council for the Family and the Latin American bishops' council, was released Sept. 7 at the Vatican.

Archbishop Calls On Government To Disarm Salvadoran Society

SAN SALVADOR (CNS) — Archbishop Arturo Rivera Damas has called on authorities to disarm Salvadoran society, in the midst of a rising and violent crime wave. The archbishop, speaking in his homily Sept. 5, said the problem of civilian possession of weapons "must be resolved in a convincing manner." Under the 1992 peace accords that ended El Salvador's 12-year civil war, the government agreed to confiscate all weapons that the army distributed to civilians during the conflict. Unofficial estimates put the figure at more than 30,000 weapons.

Archbishop Says Irish Unemployment Reaches 'Subversive Level'

DUBLIN, Ireland (CNS) — Unemployment in Ireland has reached a "subversive level," said Archbishop Desmond Connell of Dublin. He said that in some Dublin parishes, 80 percent of the people are unemployed. "No Christian can contemplate such a statistic with indifference," he said. "It is a scandal. And the problem is getting worse." The archbishop said that the most recent official figures showed that the number unemployed in the Dublin area rose by 4 percent — almost twice the national average — in the past year.

Archbishop Objects To New Version Of Law, Editor Says

MOSCOW (CNS) — The head of Catholics in European Russia has objected to a new version of Russia's law on religion, saying the bill's provisions will be difficult to interpret. Archbishop Tadeusz Kondrusiewicz, Moscow-based apostolic administrator for Catholics in European Russia, planned to write President Boris Yeltsin to express his concerns, said Dominican Father Alexander Khmelnitsky, editor of a publishing service for the apostolic administration. Yeltsin has to sign the bill for it to become law. In an interview with Catholic News Service, Father Khmelnitsky outlined criticisms of the new measure raised by the archbishop.

Cardinal Leaves Beijing After Meeting Government Officials

BEIJING (CNS) — The highest-ranking Vatican official to visit China since the 1949 communist revolution left for Rome after meeting several government officials. Cardinal Roger Etchegaray, head of the Pontifical Council for Justice and Peace, met Minister of Sport Wu Shaozu, Vice-Chairman of the National People's Congress Buhe, and Zhang Shengzuo, director of the Religious Affairs Bureau of the State Council. "All those whom I met wished to turn the pages of history, the oldest of which Beijing and Rome have had difficulty writing together, and the most recent of which have been written separately," the cardinal told reporters.

Cardinal Roger Etchegaray, head of the Pontifical Council for Justice and Peace, attends opening ceremonies for China's National Games Sept. 3 in Beijing. The French cardinal is the highest-ranking Vatican official to visit China since 1949. (CNS photo from Reuters)

Police Raid Chinese Catholic Sunday School Class

TAIPEI, Taiwan (CNS) — Two months before the historic visit of a top-ranking Vatican official to their country, mainland Chinese police raided a Sunday school class run by pro-Vatican Catholics and detained six church members. Four public security officers raided a house in Qingshan village, Fujian province, 900 miles south of Beijing, while about 250 youths were attending a class on religion and human quality, according to a report brought out of China by a Taiwanese Catholic. The report said the police took pictures, confiscated books and interrogated the youths, UCA News, an Thailand-based Asia church news agency, reported. The agency said a Catholic source in Fujian confirmed the report.

Bishop Says No Miracles In Alleged Marian Apparitions

TRENTON, N.J. (CNS) — After a year's investigation of alleged Marian visits at a central New Jersey home, Bishop John C. Reiss of Trenton declared Sept. 8 that "there is no evidence of anything truly miraculous" occurring there. He urged Catholics who have been visiting the site to continue their prayer and spiritual renewal but to gather somewhere else — "in places and circumstances which do not jeopardize the good order, safety and welfare of our fellow citizens." Tens of thousands of pilgrims have been flocking to the home of Joseph Januszkiewicz of Marlboro since June 1992 when he claimed Mary had begun to appear to him regularly in his back yard.

Group Outraged Woman Depicted Christ At World Youth Day

WASHINGTON (CNS) — A group of Catholics, outraged that a woman portrayed Christ during Stations of the Cross at World Youth Day in Denver in August, has said that "many will be seriously misled by this performance." In a statement released Sept. 8, the group of leaders of several Catholic organizations criticized a mime performance by the Fountain Square Fools of Cincinnati for the "very serious matter" of featuring "a woman in the role of Jesus" during the Aug. 13 service at Mile High Stadium in Denver. World Youth Day organizers and a spokeswoman for the mime troupe said, however, that the portrayal was not meant to be a historical representation or a statement on church issues. The pope's spokesman, Joaquin Navarro-Valls, also told the news media that "a woman can represent all humanity and all humanity was represented by the death of Christ."

Accused Killer Of Mexican Cardinal Found Dead In Cell

MEXICO CITY (CNS) — One of the gunmen accused of mistakenly slaying a Mexican cardinal last May in a drug-related shoot-out was found dead in his prison cell, the government news agency Notimex said Sept. 8. The body of Ramon Torres Mendez, alias "El Spunky," bore no signs of violence, Notimex quoted Guadalajara prison director Manuel Aguirre Arevalo as saying. He added that an autopsy would be carried out. Notimex did not say exactly when the body was found and officials were not immediately available to comment on the report. Torres Mendez was captured shortly after the May 24 killing of Cardinal Juan Posadas Ocampo and six other people at the airport of the western city of Guadalajara and was in jail awaiting trial on murder and drug charges.

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Thaqnks to St. Jude and the Blessed Virgin for prayers answered and favors granted.

MG

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The Diocese of Charlotte
Presents
Regional Assemblies

"The Spirit's Presence is shown in some way in each person for the good of all." (I Cor. 12:7)

Assemblies will be held:

October 9	October 30	February 12, 1994
Winston Salem	Hendersonville	Charlotte
Bishop McGuinness High School	Immaculata School	St. Ann School

An Assemblies Committee composed of members of the former Diocesan Pastoral Council have designed these days for the on-going education of parish pastoral councils, parish commissions, pastors, parochial vicars, and pastoral associates.

Assemblies begin at 9:00 a.m. with an address by Msgr. John J. McSweeney, diocesan administrator.

Presentations at 10:00 a.m.

"What Does It Mean To Be 'Catholic' In The South Today?"
by Dr. Kenneth M. Sanchagrin
This workshop will explore the nature of our "foreign" and "minority" status in this overwhelmingly Protestant region from both a cultural and theological perspective. General implications for Catholic identity, religious practice, ecumenical and civic participation will be offered. Through guided discussion practical issues will be discussed. (This workshop will not be offered Oct. 30.)

"How To Spread The Good News"
by Carol Brown and Patsy Edmisten
This presentation will include: Using a collegial style of leadership that empowers others, integrating a family perspective in a wholistic view of ministry, targeting ways in which parents and others can be involved, training and education of volunteers, using special liturgies as an integral component in education, and questions and group sharing.

"What's A Council To Do!"
by Sister Jean Linder, OSF
This session will address the mission, role, functions, and relationships of the pastoral council and will include discussion of bylaws and guides for small parishes and missions. It will serve as an orientation for new members and a review for ongoing members.

"Order Of Christian Initiation Of Adults"
by Joanna Ninteman Case
This workshop will contain: Brief overview of the process of true conversion of life (rather than simply changing denominations), discipleship and mission to the world, and pastoral concerns.

"Putting Children And Families First"
by Sr. Miriam Fiduccia, MSBT, and Scott Spivak
This workshop will explore how we become a voice for children and families as we seek to shape a society — and a world — with a clear priority for families and children in need.

"Preparing A Parish Newsletter"
by Kelly S. Hebert
An out line for planning a bulletin or newsletter will be given and samples of different newsletters will be available for comparison.

"Lutheran/Catholic Relationships At The Parish Level"
Speakers will be available at each site to discuss this. At Hendersonville, there will be a seminar focusing on Lutheran-Catholic relations but also referring to trends in Methodist and Anglican-Catholic relations.

Name: ____________________
Address____________________
City/State/Zip ____________________
Telephone ____________________
Parish ____________________
Location attending: ___Winston Salem ___ Hendersonville ___ Charlotte
10 am Session Selected____________________
11:45 am Session Selected ____________________
Mail form by Sept. 28 to: Office of Planning, 1524 E. Morehead St., Charlotte, NC 28207

Presentations at 11:45 a.m.

"Ministry to the Homebound"
by Tony Lefeber
This workshop will discuss the "whys" and "hows" for visits, Sacramental and social visits, and the rite of distributing Holy Communion outside the Mass.

"Tame That Wild Tube"
by Gail Hunt Violette and Loretta Wnetrzak
Through television, movies, video and magazine deconstruction, we will learn to harness the beast within. Who wins? Who Loses? Who decides? (This session will not be offered on Oct. 30.)

"A Walk Through The Liturgy"
by Fr. Kenneth Whittington
This will be a detailed walk through the liturgy for the Solemnity of the Epiphany. Details will be discussed such as how music is chosen, what guides the choice of options for the Mass, how ministers are trained, how liturgy committee and pastors work together to bring coherence to the liturgy. Morning and evening prayer will also be included.

"A 'How To' Workshop For Conducting A Meeting"
by Sr. Jean Linder, OSF
This workshop will include format and dynamics in conducting a meeting. It will incorporate the "discernment/consensus" model.

"Biblical Fundamentalism"
by Fr. Andrew J. Novotney, SJ
A definition of "fundamentalism" and a brief history of biblical brand will be presented. Both negative and positive aspects as well as suggestions for conversation with Biblical Fundamentalists will be given. Time will be given to questions and open discussion.

"Family Life At The Parish Level"
by Sister Miriam Fiduccia, MSBT
This workshop will provide ideas and resources for implementing family life ministry at the parish level. It will look at ways in which a family perspective can infuse all of parish ministry. There will be opportunity for participants to share their successes and to problem-solve areas of concern.

"Visions Of Parish Social Ministry"
by Scott Spivak
Explore ways that Community Life and other parish leaders can empower their parish as the people of God to fulfill the Church's mission of love, justice, freedom and peace in light of Scripture, Catholic social tradition and experience. Practical applications and participant discussion will be included.

Registration Information:

- **Assemblies are provided at no cost to participants.**
- **Each assembly will begin at 9:00 a.m. and conclude at 1:15 a.m.**
- **At each location, places will be provided up until 3:00 p.m. for those commissions and other groups who wish to network following the assembly.**
- **Mail registration by Sept. 28. A workshop may be cancelled for lack of sufficient pre-registrants.**
- **Directions to assembly sites will be furnished upon request.**

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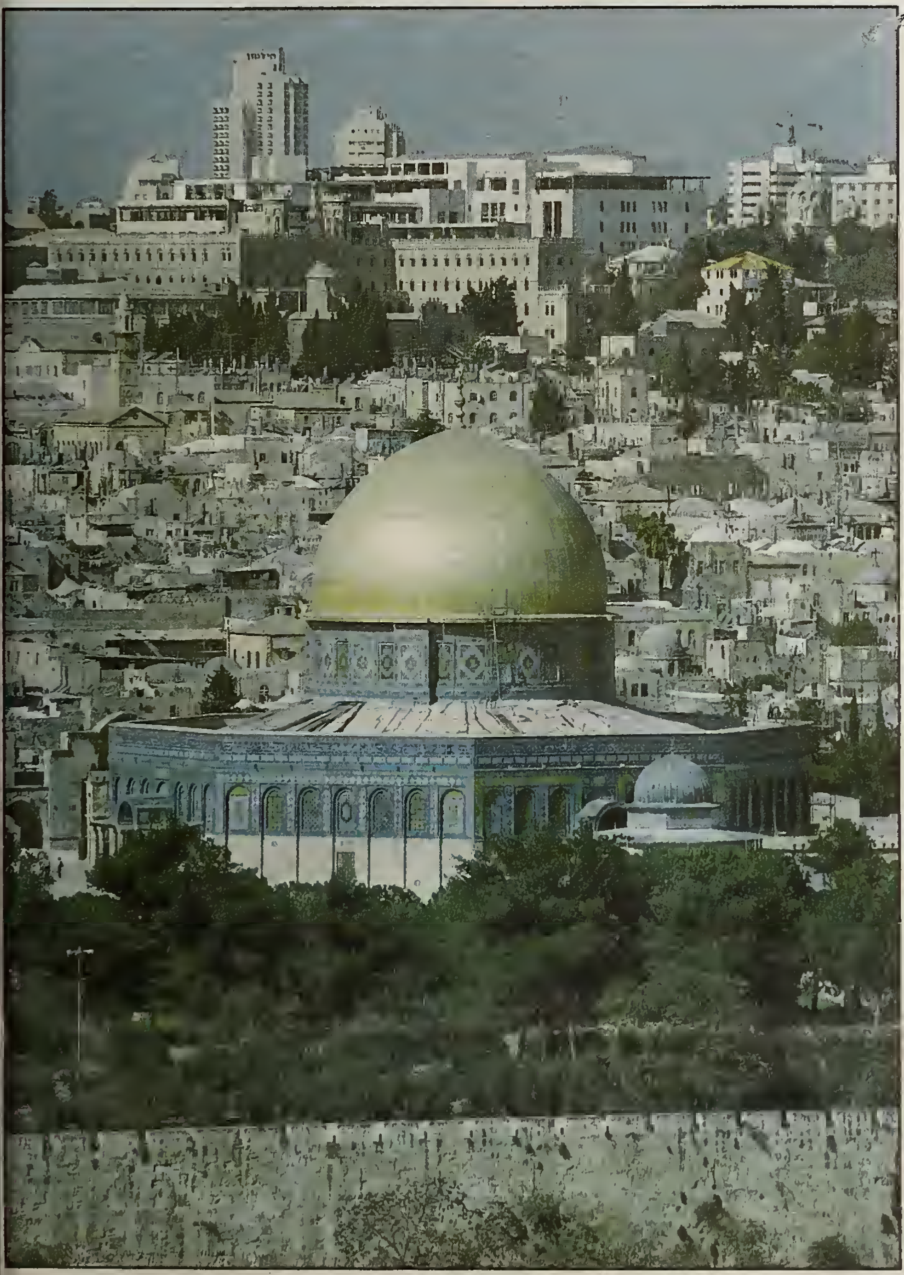
THOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 3 Number 4 • September 24, 1993



With peace on the horizon, Pope John Paul II may visit the Holy City. Vatican officials have made clear no trip would occur before a peace agreement. The peace progress prompted speculation that the Holy Father could make his long-desired trip to Jerusalem, as early as next January, coinciding with the 30th anniversary of Pope Paul VI's historic visit to the Holy Land. Pictured here, beyond the wall containing the old city of Jerusalem, is the Dome of the Rock, constructed in 691, and built around the rock on which Abraham was about to sacrifice his son. The structure is covered with elaborate mosaics, and topped by a bronze dome.

Photo by JOANN KEANE

Officials Say Accord, Papal Trip Could Aid Relations With Jews

VATICAN CITY (CNS) — Vatican officials said the groundbreaking Israeli-PLO accord and a possible future trip to Jerusalem by Pope John Paul II would have a positive influence on Catholic-Jewish relations.

Cardinal Edward I. Cassidy, head of the Pontifical Commission for Religious Relations with Judaism, said in an interview Sept. 14 that while the political developments of the Middle East are separate from the religious issues, "they indirectly affect our dialogue."

The cardinal said the Vatican was currently in a "very positive frame of mind" regarding dialogue with Jews. "Anything such as the peace process now and eventually a visit of the Holy Father to Jerusalem would all contribute to pushing (the dialogue) along at an even better speed," he said.

The peace progress has prompted speculation that the pope would soon make his long-desired trip to Jerusalem, perhaps next January on the 30th anniversary of Pope Paul VI's historic visit to the Holy Land.

"I would think that if the Holy Father is able to visit Jerusalem, as I'm sure he would wish to do, it would certainly benefit our dialogue," Cardinal Cassidy said.

The pope said he wants to visit the Holy City, but Vatican officials have made clear that such a trip could not take place before a peace agreement. On Sept. 13, Vatican spokesman Joaquin Navarro-Valls said there was "nothing true" in a report that the Vatican and Israel were trying to arrange a papal visit for Christmas Eve of this year.

Cardinal Achille Silvestrini, head of the Congregation for Eastern-rite Churches, said he thought the pope would use a Jerusalem visit to appeal to Christians, Jews and Muslims for peace.

"Certainly the pope's visit would be a sign, one of the most expressive signs born of a new reality: the reality of Jerusalem as a city of peace, a city of all populations," he said in an interview with the Italian newspaper *Avvenire* Sept. 14. "From there I think the pope would launch a message of brotherhood and peace to all the children of Abraham," he said.

Cardinal Silvestrini said he thought resolving the political question of Jerusalem would represent the culmination of the peace process that has now seriously begun. He called the PLO-Israeli accord, signed Sept. 13 in Washington, a "great sign of hope."

The problem now is to reorganize life in the territories being restored to Palestinians, he said. This will involve solving "great problems" in economic and civil life, education and transportation, he said. Cardinal Silvestrini said it was particularly important that Israeli travel restrictions on Palestinians be lifted.

"The idea that a population lived for decades in a compound, permanently carrying out its life there, is truly incredible," he said, referring to the territories administered by Israel. He said he thought most Palestinian Christians would welcome peace, as would most Jews.

The success of the accord, he said, will depend in part on the "benevolent abstention" of opposition Palestinian groups, of "Islamic fundamentalists" and of neighboring countries such as Syria. He said he hoped the PLO-Israeli peace accord would echo throughout the region and benefit all the populations of the Middle East.

Raleigh Bishop Honored On Episcopal Jubilee

RALEIGH, N.C. (CNS) — The character of Raleigh Bishop F. Joseph Gossman took center stage at a tribute to his 25th anniversary as a bishop.

Cardinal Joseph L. Bernardin of Chicago, in his homily, praised Bishop Gossman's "authentic pastoral sensitivity." Ennis Chestang, head of the diocese's pastoral council, described the bishop as "a parish priest of an entire diocese." Pope John Paul II, in a message read at the Sept. 11 liturgy, said Bishop Gossman was endowed "with the priestly and episcopal virtues."

Cardinal Bernardin was joined by three archbishops, 12 bishops, all the priests of the diocese, a 200-voice choir and 3,000 people in the Raleigh Civic Center in paying tribute to Bishop Gossman.

The cardinal said Bishop G[illegible]ssman is "held in hig[illegible] people, b[illegible] lic, beca[illegible]

Cardinal Bernardin recalled that the late Cardinal John Henry Newman envisioned the church of his day "as entering into a second spring," and that the late Archbishop Paul Hallinan of Atlanta "frequently alluded to the period after the Second Vatican Council as another second spring."

Ordained a priest for the Diocese of Charleston, S.C., and formerly an auxiliary bishop in Atlanta, the cardinal warned that if Southern Catholics "stay apart in sectarian isolation, it will be a cruel, deceptive spring." He added, "If we climb unity's ladder, step by step, with courage, patience and persistence, it will be a spring of Christian hope."

Cardinal Bernardin said, "I believe that second spring still exists, and I commend Bishop Gossman for the leadership he has given in promoting ecumenical and interfaith dialogue."

The papal message to Bishop Gossman said, "We wish to acknowl-[illegible] the manner in which the Lord in his great love has enabled you to accept and carry out the enormity of the episcopal office of which there is none greater on earth."

Near the end of the Mass, Bishop Gossman told the assembly, "I hope that each of you realizes that what is being celebrated today is not so much what one person has achieved or accomplished, but rather what we have all been able to do together, with God's grace and help.

"And even more, what God has been able to do using each of us as instruments and helpers in the divine plan. I am forever grateful to God for his gifts and to you for being a part of my ministry and my live these many years," he said. "May God continue to bless us all."

Bishop Gossman was ordained a bishop in Baltimore Sept. 11, 1968. He served as an auxiliary there until May 1975, when he was installed as bishop of Raleigh.

Muslim Leader Says Accord Could Mean Harm For Christians

MILAN, Italy (CNS) — The peace accord between Israel and the Palestine Liberation Organization could lead to problems for Christians in Arab countries, said a Lebanese Muslim leader.

Arabs "who reject the PLO-Israel accord might find in Christians a scapegoat," said Mohammad Sammak, political adviser of the grand mufti of Lebanon.

Melkite Catholic Archbishop Georges Kwaiter of Saida and Deir-El-Kamar, Lebanon, disagreed. "I don't think that it will bring problems for Christians, but it will for the Arab world," said Archbishop Kwaiter.

Both spoke Sept. 20 at a Catholic-sponsored meeting of world religious leaders. Lebanon is the only Mideast country with a large Christian population that is a major political and social force.

Sammak said that "Christians might

See **Christians**, Page 2

Catholic, Public Hospitals To Form Collaborative Venture

CHARLOTTE — The management of Mercy Health Services, parent corporation of Mercy Hospital and Mercy Hospital South, and the Charlotte-Mecklenburg Hospital Authority, parent company of Carolinas Medical Center and University Hospital, have agreed to form a collaborative relationship. This relationship will help further position both organizations as a fully integrated healthcare delivery network.

This network will consist of hospitals and physicians working together for the purpose of enhancing the quality of healthcare provided to citizens of this region, providing the most cost-effective, efficient continuum of care, and better addressing the healthcare needs of under-served citizens.

Under this agreement, both Mercy and the Authority will remain independent and retain their legal and organizational identity. CMHA will continue as a "Hospital Authority" and the Mercy Hospitals will continue as Catholic hospitals, sponsored, owned and operated by the Sisters of Mercy of North Carolina, located in Belmont. The sisters will continue their 87-year role with Mercy Health Services.

The collaborative relationship will be managed by a new organization which is governed by a board whose members are appointed by CMHA and Mercy. The new organization will be a jointly owned operating company. The role and responsibilities of the new organization will be defined, although it is expected that it will manage and coordinate joint activities of CMHA and Mercy. Harry A. Nurkin will serve as Chief Executive Officer of the new organization and Edward J. Schlicksup will serve as its Chief Operating Officer.

"We are excited about this new endeavor," said Schlicksup, president of Mercy Hospital Inc. "We believe collaboration for the delivery of care is proactive and positive. And, after careful review, we have concluded that the Charlotte-Mecklenburg Hospital Authority and Mercy will make good teammates."

Nurkin, president of CMHA, added, "Our two healthcare systems are very compatible in terms of programs and services, values and mission. Yet, this collaboration will still offer consumers a variety of healthcare choices."

Representatives of Mercy and CMHA will begin work immediately to finalize details of the collaboration, which will be presented to their respective boards for approval.

Good Shepherd Director Named Member Of State Commission

HAYESVILLE — Thomas J. Taaffe, executive director of Good Shepherd Home Health and Hospice Agency, has been named to the North Carolina Medical Care Commission.

Gov. James B. Hunt Jr. appointed Taaffe to the 17-member board effective immediately. Taaffe's term runs until June 30, 1997. Other members include nominees from the State Medical Society, the State Nurses' Association, the Hospital Association, the State Pharmaceutical Society, and the Duke Endowment. Ten members are appointed at large to "fairly represent agriculture, industry, labor, and other interest groups in North Carolina."

"I am deeply grateful for people like you who are willing to give of their time and talent to make North Carolina all that it can and must be," Hunt wrote to Taaffe. "I know you will be effective and diligent in your service to our state."

The commission is responsible for the approval, amendment, and rescinding of rules covering such broad areas as licensor of hospitals and nursing homes, home health and hospice agencies, and outpatient surgical areas. In addition, the commission is responsible for the issuance of tax-exempt revenue bonds for construction of health care facilities. Since 1975, the commission has authorized and chaired 114 projects for the sale of more than $2.7 billion for construction and equipment projects. Many other projects are in the planning stages.

Prior to his position with Good Shepherd, Taaffe served as a hospital administrator for seven years. He has served as president of the board and chairman of the Governmental Affairs Committee of the North Carolina Association for Home Care, and a volunteer guardian ad litem (court appointed advocate) for children in the North Carolina court system.

Taaffe is a member and former chairman of the diocesan committee for the Campaign for Human Development. He and his family are members of St. William Parish in Murphy.

Good Shepherd Home Health & Hospice Agency operates as an independent agency of the Diocese of Charlotte.

Rationing Health Care For Poor Unethical, Experts Say In Study

WASHINGTON (CNS) — More than three-quarters of U.S. health care experts believe that it is unethical to ration health care services to the poor, according to a nationwide study commissioned by a Catholic health system.

Mercy Healthcare Arizona's report on "The Role of Ethics in Health Care Reform" was made public Sept. 13 at a press conference in Washington.

"The debate on health care reform has largely been driven by the issues of cost and access," said Joseph J. DeSilva, president and chief executive officer of the Phoenix-based health care system. "As the administration prepares to unveil its health reform package, we believe this study should become an important part of the decision-making process."

For the study, The Wirthlin Group polled more than 300 medical ethicists, physicians, health care administrators and insurers on such issues as access, cost, rationing, reform-package elements and societal vs. individual rights.

See **Ethics,** Page 3

Volunteers Bill (l) and Mary Yetta Hausle with Mercy Hospital pharmacy director B Carter. (Photo by MARION CARDOZ

Hospital Volunteers Touch Lives, Provide Support For Patients

By MARION CARDOZA

CHARLOTTE — Bill Hausle is giving back in return for what he's received. And that is care and compassion.

Impressed with the care he received after open heart surgery, the St. John Neumann parishioner is a volunteer at Mercy Hospital.

"For me, the work is therapeutic as well as spiritual," said Hausle. "I feel I'm paying the hospital back for taking care of me when I was sick and in need."

Retired with seven children and 10 grandchildren, both he and his wife, Mary Yetta Hausle, volunteer at the hospital. "It helps you appreciate life more and reminds you to count your blessings," Mary Yetta Hausle said.

Pharmacy director Bob Carter, a St. Gabriel parishioner, said the Hausles provide an invaluable service to his department.

Opportunities for sharing time and talent abound at Mercy Hospital. "Our ministries are diverse," said Mercy Sister Therese Galligan, cardiac rehabilitation educator at the hospital.

"This is the age of the laity. We, Religious, are called upon to identify ministries among our laity in order to enable and empower them to take their rightful place ... to give them an awareness of their baptismal call to ministry."

Volunteers often bring empathy and compassion, Sister Therese said. "Th life experiences give them the desire be there for someone else. Our vol teers provide a presence and support families as well as patients."

Nancy Mead, director of Volunt Services, said volunteers touch lives ways that aren't always apparent at time. "Sometimes it (the results) con back to us years later."

Volunteers often receive as much they give. Yet, some people hesitate volunteer because they feel they h little to offer, Mead said. However, v unteer jobs can be tailor designed to each person's talents, Mead said.

Some volunteers deal directly w patients, some offer support to fam members in waiting rooms, while c ers give office assistance. The only qu fications are a willingness to serve a minimum three-month commitm to at least three or four hours a wee

Sacredness of life, human dign justice, compassion, service, excelle and above all, caring for others are c values expressed in the Mercy Miss Statement.

For more information about vol teering, call Nancy Mead at (704) 3 5806.

Marion Cardoza is parishione Our Lady of Lourdes, Monroe.

Christians (From Page 1)

be accused as the spearhead of the West" trying to spread its influence in the Arab lands. Because of strong opposition to the accord by some Arab countries and groups, the pact could have an unbalanced effect on the Middle East, bringing peace to Israel and "turmoil in the Arab world," he said.

Muslim fundamentalists "might take advantage of this turmoil" to spread their influence and harm Christian-Muslim relations, he said, because they think that Christians are a Western bridgehead into Muslim territory, although many Christians are Arabs.

Another problem, Sammak sa [illegible]

that Israel has intervened in Leban giving as a reason the protection Christians.

Sammak asked for a compreh sive study of the effect on religi relations of the peace accord. Po cally, the PLO-Israeli accord is an " portant breakthrough," but it lea "many question marks" in Lebanon said.

"What will be the destiny of 300, Palestinian refugees in Lebanon?" asked. "Lebanon cannot assimi th[illegible]."

[illegible] aiter said the acc [illegible] onomic v

Advocate For Juveniles Seeks Funds For Emotionally Disabled

By CAROL HAZARD
Associate Editor

HAMLET—Theresa Yackley can't get the welts off her mind. They formed stripes along the back of a 12-year-old boy who'd been bounced from foster home to foster home.

Yackley, an advocate for juveniles in the court sysem, was checking up on the boy one day, hoping to take him on an outing. "He's a bad seed," the St. James parishioner was told. "He's bad and he's not going anywhere."

Yackley couldn't accept the explanation. Looking deeper, she saw a human services system over-worked and under-staffed. She saw children who would never get the love and discipline they needed to lead productive lives. She saw the face of a boy with welts on his back.

The image has given Yackley a mission. Maybe it's too late to help the boy, but there are others like him. If she can get to them before they become hooked on drugs or commit a serious crime, then there is hope for these kids, she said.

Making an impassioned plea to St. James parishioners at a social justice meeting last week, Yackley asked for their support for Children's Haven. The home would be for emotionally disabled children who have been physically and/or sexually abused.

"We firmly believe these children can be helped with unconditional love and consistent discipline ... most necessary components to their well being," reads a hand-out about the program.

So far, Yackley has formed a board and raised about $3,000 for the home. She needs $30,000. What's more, she needs community support in order to get grants to cover costs.

Working on the project for about a year now, Yackley has yet to find a suitable home or location in Richmond County. She is frustrated with the slow process. But she is further along than most people who want to do something about social justice.

She has seen a need, identified it and acted upon it.

There are so many needs, it is difficult to target one need, said Ann Peters, one of the presenters at the meeting on social justice at St. James.

Most people feel the job of working for social justice is too big for any one person to tackle, Peters said. Yet, if groups such as the altar society or the Knights of Columbus can bite off one small piece, even if it's prayer or letter writing, they can make make a difference, she said.

Yackley has taken on a big job, one that requires money and a lot of it. "It would be a good one to get behind," says Peters. Unfortunately, however, it comes down to money, she said. Other projects are not costly.

Despite setbacks, Yackley forges ahead. The Children's Haven board is planning a concert—its main fundraiser — next May at a Rockingham restaurant. That's progress and that's what counts.

Ethics (From Page 2)

Similar questions were addressed to a group of 1,022 members of the general public. The margin of error in the survey was 3.1 percentage points for the general public, and 5.8 percentage points for the health care experts.

Asked whether they considered it ethical to ration health care services for the poor, 34 percent of the health experts said it was not very ethical and 42 percent said it was not at all ethical. Most also thought it was not very ethical (34 percent) or not at all ethical (40 percent) to "treat health care like a commodity, where if you can pay for it you can have it."

But the majority of experts thought it would be very or somewhat ethical to give individuals the right to decide if they want experimental drugs (86 percent) and to mandate preventive health care (74 percent).

Although those specific questions were not asked of the general public, 39 percent of the public said they thought it was not at all appropriate to give or withhold medical treatment to patients based on the patient's expected contribution to society and 37 percent said it was not at all appropriate to base those decisions on the cost of treatment.

Forty-two percent of the experts and 34 percent of the general public agreed that it was very appropriate to base treatment decisions on the patient's chance of survival.

Both health care experts and the general public agreed that it is appropriate to have people who engage in unhealthy lifestyles pay more toward the cost of their own health care.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Ann Peters (l) and Annette DeVoe, faith formation coordinators appeal for social justice at a meeting of parishioners at St. James Church in Hamlet. Photo by CAROL HAZARD

St. James Parishioners Urged To Attack Cause Of Social Problems

By CAROL HAZARD
Associate Editor

HAMLET — What can one person do to fight social injustice? The job is too big for anyone to make a difference. Right?

Not true, said religious education coordinators Annette Devoe and Ann Peters who spoke Sept. 15 on social justice to about 40 parishioners of St. James Church.

Here, at a rural county Catholic church of 113 families, people are trying to make a difference. They are looking at ways they can attack the root cause of social problems.

Steve Sadusky, a senior citizen, came to the meeting because he was interested in seeing what can be done about discrimination toward the elderly. Theresa Yackley was hoping to drum up support for a home for emotionally and sexually abused children.

"I hope this will be the impetus to take what we have learned here tonight into the community," said Marvin Enderle. "We, as a parish, stay inside these walls too much. We need to get out into the community. As individuals, we can make small changes. As a community, we can make large changes."

Enderle, manager of *The Richmond County Daily Journal,* said he thought illiteracy was to blame for problems such as unemployment and poverty. He would talk to high school kids at St. James and see if they would be interested in taking up the cause.

Catholic Christians are instructed not only by the Bible but also the church's social teachings to be advocates for people who can not speak for themselves, said DeVoe, faith formation coordinator at Our Lady of Annuciation Church, Albemarle.

"If we walk with Jesus, we must strive to resist and undo injustice," said DeVoe. By our inaction or silence, "we tacitly endorse evil."

Charity is a temporary stopgap measure generally in response to a calamity, such as a flood or hurricane, said Peters, faith formation coordinator at St. James. Justice, on the other hand, is controversial, she said. "It challenges institutional injustices."

While charity tends to be a spontaneous reponse to a crisis, justice calls for research and a plan of action, Peters said. Christians have a responsibility to respond to both charity and justice, she said. But it is more difficult to tackle justice issues, because one must get to the heart of the problem.

Peters and DeVoe suggested three areas of possible interest; discrimination, poverty and environment. The first step is for organizations such as the Knights of Columbus, the altar society or catechists to agree on one goal.

For example, they can organize boycotts as a way of showing disapproval for unsound environmental practices or write letters to congressmen to voice disapproval of unrestricted abortion.

DeVoe and Peters will take their message on the road, first to Our Lady of Annunciation and, in November, to an annual gathering of faith formation coordinators and directors at the Catholic Conference Center in Hickory.

If parishes take up a cause, they can begin the process of lifting up their fellow man, Peters said. If they interest other churches, they can gain more influence. If they work together as fellow Christians, they can do even more good, said Peters. They can mend yet another injustice — discrimination between churches.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Life Chain

We always have maintained that it is possible to conduct pro-life demonstrations in a peaceful and effective manner. Catholics and other pro-lifers in the Diocese of Charlotte have an opportunity to do just that next weekend.

Once again, a highlight of Respect Life Sunday, Oct. 3, will be the formation of Life Chains across the nation. Thousands of men, women and children will line streets for one hour that afternoon to call silent, peaceful attention to the unborn children who are slaughtered daily in the abortion centers of the United States.

This year, Life Chains will be formed in at least a dozen areas of the diocese. Participants will carry signs saying, "Abortion Kills Children" and "Jesus Forgives and Heals."

The Pro-Life Corner in this edition has the names and telephone numbers of the people coordinating the Life Chain in each area. They will be only to happy to provide information about the specific time and location of the chain in each area.

Please call them and plan to add your presence to this annual witness for life.

As Susan Ziegler, Life Chain coordinator in Charlotte, puts it, the Life Chain is an opportunity for people of all faiths to unite together in prayer for an end to abortion.

There will be an added feature in Charlotte this year. A prayer service will be broadcast on WHVN, 1240 AM, during the hour of the Life Chain. It will feature prayers — including one by Father Dennis Kuhn of St. Ann — hymns and pro-life facts.

This will be the third year of the Life Chain in the Diocese of Charlotte. The number of participants has grown each year.

In Charlotte alone last year, almost 7,000 took part despite a freezing rain. There were thousands more in communities across the diocese.

With a break in the weather, we hope that this year's Life Chains will bring record participation.

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Pro-Life Corner

Respect Life

Sunday, Oct. 3

Be a link in the Life Chain. Join with others in a peaceful, public witness for life! Participating cities and contact persons:

Winston-Salem; Bruce Bodinger (919) 724-4516
Thomasville; Yvonne Ford, (919) 472-4371
High Point; Wendy Golob, (919) 454-3052
Asheville; Mick Hunt (704) 298-5757 (Life Chain Mission/Oct. and Nov.)
Concord; Jeanette Leigh, (704) 786-6181
Kernersville; Diane Mathis, (919) 993-4387
Cashiers; Nancy Miles, (704) 743-3500
Waynesville; Bobby Moncrief, (704) 452-2982
Highlands; Martha Rodenbeck, (704) 526-3606
Franklin; Tom Scmitt, (704) 524-6463
Charlotte; Susan Ziegler (704) 847-7620
Greensboro; Marta Richardson (919) 282-6765

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope: Trip Honored Victims Of Communism

VATICAN CITY (CNS) — Pope John Paul II said his Baltic trip was a pilgrimage to honor Christians who suffered under communist rule. It was also an opportunity to stress ecumenism in a part of the world rich in Catholic, Orthodox and Lutheran traditions, he said Sept. 15 at his weekly general audience.

The pope visited Lithuania, Latvia and Estonia Sept. 4-10. All three were part of the Soviet Union for 50 years.

The pope encouraged bishops and priests to face the "challenge of a new evangelization" now that religious freedom exists. Intellectuals and national leaders should study "the rich patrimony" of the Church's social doctrine as an aid to solving social and economic problems, he said.

Pope Says Clear Teaching Needed To Combat Moral Ills

CASTEL GANDOLFO, Italy (CNS) — The Church must propose "clear, unambiguous and united" teaching to combat moral ills in contemporary society, Pope John Paul II told a group of Canadian bishops.

The Gospel, the pope said, contains "universal and unchanging moral norms, which need to be taught with new ardor and conviction" — especially to young people who are earnestly seeking answers. The pope spoke Sept. 16 at a meeting with bishops from western Canada at his summer residence in Castel Gandolfo, south of Rome. The bishops were making their "ad limina" consultative visits to the Vatican.

As in his talks to similar groups of U.S. bishops this year, the pope focused on the importance of the bishop's teaching role and said the new "Catechism of the Catholic Church" should make their jobs easier.

The catechism is not just for pastors and specialists, but is "destined for all sectors of the Church" and has been enthusiastically received by the laity in many countries, he said. The bishops should "make its treasures available in every possible way to all the faithful," he said.

POPE JOHN PAUL II

The Pope Speaks

Pope's Migration Message Urges Attention To Mixed Marriages

VATICAN CITY (CNS) — With migration producing more religiously mixed marriages, the Church needs to give special pastoral attention to unions between Catholics and non-Christians, Pope John Paul II said in a World Migration Day message.

The pope, who dedicated this year's message to family issues, said pastors should respect the religious experience of mixed marriages while being concerned for the faith of the Catholic spouse and that of the children.

The pope said all mixed marriages require a basic understanding by spouses of each other's religion and a knowledge of what divides and unites their churches.

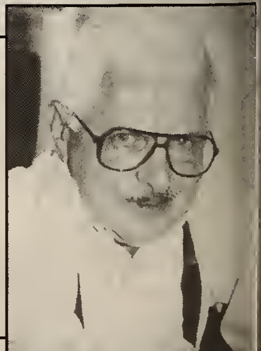
He pointed to the considerable increase in marriages between Catholics and non-Christians in recent years. The religious respect shown for such unions should never overshadow the duty of bishops and bishops' conferences to take adequate pastoral measures, he said.

These measures should aim to "guarantee the defense of the faith of the Catholic spouse and the protection of its free exercise," above all concerning the duty to make every effort to have the children baptized and educated in the faith, he said.

Wet-Wall Tattoos

BOB GATELY

Editor's Notebook



If you're puzzled by the headline on this column, there's a simple explanation. It's the title of a new book, *Wet-Wall Tattoos,* by Richard Maschall of *The Charlotte Observer.* The book's subtitle really tells the story: *Ben Long and the Art of the Fresco.* Basically, it is the story of Long's fresco which adorns the wall behind the altar of St. Peter Church in Charlotte.

The book resulted from several articles which Maschall wrote for the *Observer* as Long and his associates worked on the fresco in 1988 and 1989. Published by John F. Blair, Publisher, of Winston-Salem, the 212-page volume will be in book stores next month at a cover price of $25.95. It is illustrated with color and black and white photographs — most of them by *Observer* photographer Mark Sluder.

While the main thrust of the book is the story of the St. Peter fresco, Maschall also covers the history and technique of the fresco as an art form. He also details the history of the Long family in Alamance and Iredell counties and the artist's life from his childhood as an Air Force brat through his high school days in Statesville, his studies at UNC-Chapel Hill where he turned from writing to art, his art studies in New York and Italy, his service as a Marine platoon leader and combat artist in Vietnam and his early frescoes in Italy and the North Carolina mountains.

Maschall also turns his attention to Long's complex personality and the marital problems which contributed to the conflicts between the artist and Jesui Father John Haughey, then the pastor of St. Peter. O a couple of occasions the disputes between the tw threatened to halt the project while it was only partiall completed.

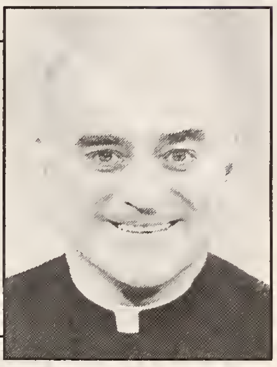
You'll have to read the book to get the full story o the conflicts but suffice to say it was largely throug the efforts of Long associates Chuck Kapsner an Anthony Panzera that compromises were made t allow the work to continue. In the end, Long ignore

See **Notebook,** Page 1

You Can Make A Difference

FATHER JOHN CATOIR

Light One Candle



You are somebody and you can make an important difference in this world.

We are all living in a world which glorifies what is base, false and tawdry, a world which stifles what is good, true and beautiful. A battle for minds and souls is being waged as never before, and the salvation and future happiness of many is at stake. It is most important hat people of good will stand tall and fight the good fight. So be on guard.

- The Evil of Doing Nothing — To sit on the sidelines and do little or nothng to resist evil is to be an accomplice n depersonalizing and despiritualizing your life. Jesus said, "He who is not with Me is against Me." (Matthew 12:30)

- The Penalty of Narrow Vision — Each of us should support some good cause in this struggle. To allow civilization as a whole to become diseased and depraved is tragically short sighted. To save the whole, we have to tend to the parts. One person can't do everything, but one can do something. And what you can do you should do.

- It's Up to You — People with good ideas and high ideals have no right to complain if they do nothing to improve human values in their own sphere of influence.

- Your Least Effort Counts — A constructive letter, a prayer, an idea or an encouraging word on your part may do something to raise the spiritual tone in your area of influence. By your concern you may even be able to impart a higher sense of purpose to someone in a position of influence.

- The Players Make the Team — No school or place of work will ever be any better than the people in it. The more you do to help raise the idealism of a few others, the more you will serve the common good of all.

- Your Career Counts — We need idealistic people in government, education, labor relations, literature and entertainment. These fields need to be improved by the positive, constructive efforts of good individuals. Consider moving into a career or a sphere of influence where you can do the most good. Remember, darkness is the absence of light, evil is the absence of good, and hatred is the absence of love. You be the light, the good and the love.

Strive by the grace of God to restore what is missing in this world, and everybody will benefit. And remember, you can encourage others from now until doomsday, but the only person in the world you have the power to command is yourself. Be demanding on yourself especially when it comes to setting a good example.

As one individual, you can do much by prayer, word and deed to bring peace and order to this world. Let the Holy Spirit guide you. By doing your part day by day you will make an investment that will pay dividends here and for all eternity.

You can help to make this a better world, and at the same time, "lay up for yourselves treasures in heaven." (Matthew 6:20) So let your light shine.

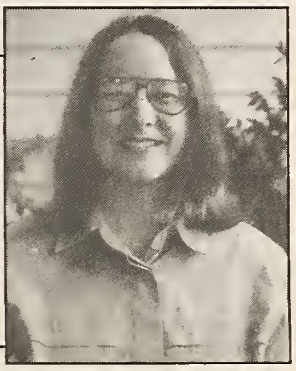
(For a free copy of the Christopher News Note, "I Am Somebody!" send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.

Father John Catoir is director of The Christophers.

How Can I Help My Daughter?

MARTHA W. SHUPING, MD

Crosswinds



Dear Dr. Shuping,

My daughter graduated from college last spring. She now has a good job and is living at home to save money. But she seems to have had a personality change and I'm worried about her. She has always been very outgoing and cheerful with lots of friends. Now she stays in her room most of the time when she's not at work. She never goes out and she doesn't seem to be interested in anything except sleeping. She never talks to me any more, so I have no idea what is wrong. What should I do to help?

MJ

Dear MJ,

Tell your daughter that you're concerned and suggest that she see her family doctor. Thyroid disease can cause the kind of changes you've described and is usually easy to treat. Viral illnesses such as mono can also cause these symptoms. If the check-up doesn't find an obvious physical cause, she may be suffering from clinical depression.

Depression is common, affecting one in five women at some time in their lives and one in 10 men. People can be genetically predisposed to depression, with biochemical changes taking place in the brain during periods of stress or illness, or sometimes for no apparent reason, leading to symptoms of fatigue, apathy, sadness and an increase or decrease in sleep or appetite.

Anti-depression medication, which is non-addicting, can help restore normal neurotransmitter function in the brain and help people feel like themselves again. Certain types of psychotherapy can be equally effective for some people.

The first week in October is National Mental Health Awareness Week and many hospitals and community groups will be sponsoring free depression screening days. Videos on depression and talks by professionals will be presented, and usually a psychiatrist will be available to answer questions. A confidential test will be given to help determine whether clinical depression is present.

You and your daughter may both wish to attend and learn more about depression and its treatment and to meet mental health care providers in your area. For more information on dates and times throughout North Carolina, call (919) 659-1342.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Triathlon Lesson For Today's Priests

FATHER EUGENE HEMRICK

The Human Side

For me this year's *Chicago Sun-Times* Triathlon was a lesson in principles today's priest needs to re-examine.

As we waited to start the swim in Lake Michigan, drizzle combined with a light breeze and personal anxiety to send a chill through me — an ominous way to begin that drains energy and creates paralysis.

Anxiety usually disappears with the start of the race. However, rough waves heightened anxiety this time. Getting tossed up and down resulted in disorientation and a scary sense of loneliness. The fear grew of using more energy than anticipated and of losing nerve.

The bicycle ride was no different. Streets were slippery, and watching a cyclist go head-over-heels unnerved me. Consolation came with the running portion of the race. The rain was cooling, it retarded dehydration and enabled me to finish.

The swim would have been disastrous had I given in to panic. To counter panic, I had to adopt a survival mentality and forget the idea of getting my best time or bettering a past year's swim.

Instead of pushing for speed, I tried more than ever to relax and conserve. I forced myself to take baby steps and concentrate on the basics, reminding myself: "Don't fight the waves. Keep an even pace. Don't stop. And compliment yourself on the smallest accomplishments."

The triathlon became an exercise in the power of going inside oneself and reinstating the value of concentration; mind over matter was my ticket to survival.

As many priests see things, the priesthood is in rough waters. There is the widespread fear of having fewer priests and being alone. There is a fear that talent is sparse, that more burnout will occur and that leadership is lacking.

Many are still leaving the priesthood. Scandals continue and recent suicides are demoralizing. A good number of priests cannot but feel that they are swimming alone in hostile waters.

If, however, priests dwell on problems around them to the point that all they sense are hostile waters, they will drown.

To stay afloat priests need to reach within themselves and remind themselves repeatedly not to get caught up in a nostalgia for the past — a time when priests were abundant, fellowship abounded and respect for the priesthood was virtually unquestioned.

Wisdom dictates that in difficult times we concentrate on the moment and enjoy all the good moments to the fullest. We need to appreciate what is good around us — to recognize the positive, not only the negative.

No matter how dismal things become, panic must not take over. Concentration on what we are about — what our priesthood is for — must be our first priority. That means utilizing all our thinking powers and keeping our spirituality alive.

Find the oddity in a bleak day and laugh at it. Learn to see beauty in grayness. Enjoy small accomplishments, and always compliment yourself on them.

Does this sound like rugged individualism? On the contrary, capitulating to rough seas is what knocks us out

See Human, Page 11

Reservation And Veneration Of The Blessed Sacrament

SISTER JEANNE-MARGARET MCNALLY

How Canon Law Affects Us

The custom of reserving the Eucharist in a sacred place is ancient. The primary reason for the reservation was expressed by Pius XII in the encyclical *Mediator Dei* (1947). "The reservation of the sacred elements for the sick...led to the praiseworthy custom of adoring the heavenly food that is received in churches. This adoration has a sound and firm foundation." The Congregation for Divine Worship stated: "The primary and original reason for the reservation of the Eucharist outside Mass is the administration of Viaticum. The second ends are the giving of Communion and the adoration of our lord Jesus Christ present in this sacrament."

Canon 934.1,1 lists those churches and oratories in which the Blessed Sacrament must be reserved: cathedrals, parish churches and chapels or oratories attached to houses of religious institutes (c. 608). The Blessed Sacrament may also be reserved in the bishop's chapel. The local ordinary can allow the reservation of Eucharist in other churches (c. 1214), oratories (c. 1223) and chapels (c. 1226).

Canon 934.2 states that there must be a person responsible for its care and that insofar as possible Mass should be offered at least twice a month for the renovation of the sacred species (c. 939). Canon 935 forbids the carrying of Eucharist on one's person for personal devotion, except on special occasions, as visiting the sick.

The General Instruction of the Roman Missal recommends that the place for the reservation of the Eucharist should be truly preeminent and suitable for private adoration and prayer. This is most ordinarily the tabernacle. A sanctuary lamp is required to signify the presence of the Eucharist.

Exposition, for which either a monstrance or ciborium may be used, is an invitation to the faithful to be aware of the presence of Christ.

The instruction *Eucharisticum Mysterium* forbids the simultaneous celebration of Mass and exposition in the same part of the church. A long exposition for the exclusive purpose of giving Benediction is prohibited by Vatican II and by The Rites.

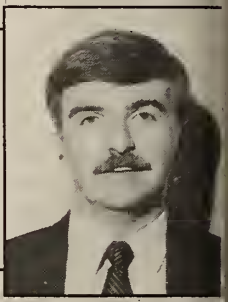
The Blessed Sacrament may be exposed by a bishop, priest, deacon, Eucharistic minister, or acolyte. However, only a cleric can give Benediction.

As the Congregation for Rites (1967) stated: "It (exposition) is therefore an excellent encouragement to offer him (Christ) that worship in spirit and truth which is his due."

Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working on a research project on dysfunctional families and marriage.

A Tale Of Two Doctors

JIM MCINERNEY



Lifeline

Too often, a column like this dwells on the "bad news." That's understandable because there is plenty of it. This summer we got a new pro-abortion Supreme Court justice; we got a very pro-abortion surgeon general; and Dr. Jack Kevorkian is at it again.

I was in Detroit last month and caught a little human interest piece in the *Detroit News.* Someone has come out with a "Dr. Death" T-shirt. According to the newspaper account, Kevorkian likes the idea. Not content with merely being a fashion idol, the retired pathologist got himself arrested again after having claimed his 17th victim.

That one was a 30-year-old man who apparently was gassed in the back of Jack's van. After this episode, according to the *Detroit News*, Kevorkian likened himself to Galileo suffering persecution at the hands of intolerant religious authorities. The report quotes him as saying "I will continue to help suffering patients, no matter what, as long as I am free to do so."

This killing (followed by the 18th a short time later) is a direct challenge to Michigan's six-month-old ban on "assisted suicide." The prosecutor for Wayne County told the press that he personally thought Kevorkian did a public service by calling "assisted suicide" to the public's attention. He apparently sees a criminal trial as a way to bring the issue to a head. Hmmm. Why am I not optimistic that Jack will spend the rest of retirement behind bars?

So much for the bad news.

In May, Pope John Paul II beatified a pediatrician from Milan. Gianna Beretta Molla was pregnant with her fourth child when she was diagnosed with cancer of the uterus. Rather than undergo an operation to have the tumor removed, thus killing the unborn child, she carried her daughter to term and died seven days later.

Under Catholic moral law, Blessed Gianna could have had the operation without any moral stigma. The operation to remove the tumor was permissible because it would have been intended to save her life. The death of the fetus would have been an unfortunate secondary effect of the procedure.

But she didn't. Instead, she chose to try to give her baby life at the cost of her own. If things go well with the canonization process, we will soon be calling her Saint Gianna.

The contrasts between the pathologist and the pediatrician are obvious. As Kevorkian peddles his killing machines and his philosophy, he will get a lot more publicity. Look for him on the television news magazine shows that seem to specialize in promoting the breakdown of traditional values

Blessed Gianna, on the other hand, never received the attention Kevorkian is presently getting. No "60 Minutes" segment with Mike Wallace or "20/20" exclusive with Barbara Walters. But she now is part of the biggest production in the universe. It's a call-in show where the lines are never too busy.

We don't have to wait until she is canonized to start calling in. In her, the pro-life movement has a powerful intercessor.

Blessed Gianna pray for us.

Letters To The Editor

Inspiring story

To the Editor:

What an outstanding front page in the Sept. 10 edition of *The Catholic News & Herald.*

Cardinal Law's criticism of the news media and their hostility toward the Catholic Church was right on target. It's about time that someone with real authority stood up to the bullies of the media.

Also, "God and Chaplains Go With You" by Charles Bowling Jr., was genuinely inspiring. It's important not to forget courageous priests such as Father/Lt. Col. John Foley, Father/Lt. Cmdr. Francis Kelley and Medal of Honor winner Father Vincent Capodanno. They risked — and in some cases — gave their lives so that American soldiers in combat could have the consolation of the Gospel and the sacraments.

The photographs were magnificent. To see a soldier kneeling to receive absolution for his sins before going into battle is a great testament of faith. However tough it is to be brave under fire, it's bound to be easier with the assurance given through the sacrament of penance.

What's more, Mr. Bowling's story helps explain how in the history of the Church so many soldiers have become canonized saints. Military service is a proper Christian vocation. Fighting in a just war, many souls have not only honorably defended their country, but they have also worked out, by the grace of God, their eternal salvation.

Sincerely,
Thomas J. Ashcraft
Charlotte

The Church and the media

To the Editor:

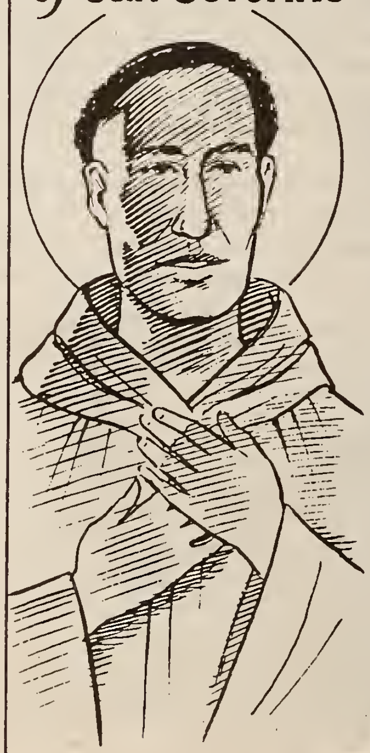
I read with interest the comments of Cardinal Law. But he should have gone on the offensive. They, the TV media, are not really concerned about child abuse but about destroying the effectiveness of the Church.

What he should have brought to their attention is that they are the ones

See **Letters,** Page 11

the Saints by Luke

ST. PACIFICO of San Severino



BORN AT SAN SEVERINO, ANCONA, ITALY, IN 1653, AND CHRISTENED CHARLES ANTONY, HE WAS RAISED WITH GREAT SEVERITY BY AN UNCLE AFTER HE WAS ORPHANED AT AGE 5.

WHEN 17, HE JOINED THE OBSERVANT FRIARS MINOR AT FORANO, TAKING THE NAME PACIFICO. HE WAS ORDAINED IN 1678, TAUGHT PHILOSOPHY FOR TWO YEARS, AND THEN BECAME A MISSIONARY IN THE AREA AROUND FORANO.

WHEN 35, PACIFICO LOST HIS SIGHT AND HEARING AND SUFFERED FROM ULCERATED LEGS. TRANSFERRED TO THE FRIARY AT SAN SEVERINO IN 1705, HE SPENT THE REST OF HIS LIFE THERE IN PRAYER, FASTING, AND MORTIFICATIONS. HE DIED THERE ON SEPT. 24, 1721. HE WAS VENERATED FOR HIS ECSTASIES, HOLINESS, AND GIFT OF PROPHECY.

PACIFICO WAS CANONIZED IN 1839. HIS FEAST IS SEPT. 25.

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Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies re-ently reviewed by the U.S. Catholic ;onference Office for Film and Broad-asting. The reviews include the lasssification of the films by the U.S. ;atholic Conference and the ratings by ie Motion Picture Association of merica.

The Age of Innocence” (Columbia)

Screen version of the Edith Wharton ovel about a wealthy young lawyer Daniel Day-Lewis) torn between his weet, socially acceptable fiancee Winona Ryder) and his love for her ndependent-minded cousin (Michelle 'feiffer) who has left her faithless husand behind in Europe to face the chilly mbrace of the disapproving New York lite in the 1870s. Director Martin ;corsese's visually opulent work kewers the shallow pretenses of high ociety while delicately exploring the motions simmering behind the fragile acades of the three protagonists. Mild exual references. **The U.S. Catholic ;onference classification is A-II — dults and adolescents. The MPAA ating is PG — parental guidance uggested.**

'Dazed and Confused” (Gramercy)

A group of high school seniors (in-luding Jason London, Michelle Burke nd Ben Affleck) honor the custom of aunting and beating incoming freshnen (including Wiley Wiggins and ;hristin Hinojosa), after school and then n an all-night pot-smoking, drunken eer bash. Writer-director Richard inklater's plotless nostalgia about the xcesses of free-spirited 1970s adolescents is boringly inept but harmful in suggesting that doing drugs is simply a fun part of growing up. Constant teen drug and alcohol abuse, sexist attitudes, brief violence and much rough language. **The U.S. Catholic Conference classification is O — morally offensive. The MPAA rating is R — restricted.**

“Leon the Pig Farmer” (Cinevista)

After learning that he is the product of artificial insemination in which the test tubes were accidentally switched, a Jewish Londoner (Mark Frankel) moves in with his natural father (Brian Glover), an earthy pig farmer in Yorkshire. Produced and directed by Gary Sinyor and Vadim Jean, the social comedy relies heavily on the contrasts between Jewish and gentile stereotypes for its satirical edge, but its exaggerated humor manages to be fitfully funny without being mean-spirited. Discreet bedroom scene with fleeting nudity and an irreverent depiction of religious traditions. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the MPAA.**

“Undercover Blues” (MGM)

While vacationing in New Orleans, husband-and-wife espionage agents (Kathleen Turner and Dennis Quaid) reluctantly agree to a dangerous, top-secret assignment, taking along their baby girl as they dodge curious cops, a persistent mugger (Stanley Tucci) and assorted armed goons. Director Herbert Ross imitates the breezy style of the “Thin Man” movies, but his formula comedy is overwhelmed by klutzy, cardboard characters and a wrongheaded assumption that bullets and babies make for a laugh fest. Intermittent violence played for laughs and an instance of rough language. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

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C-NC

Freshman students Teresa LaSpina (l) and Kelly Warfield from Loyola College in Baltimore serve a meal at Beans and Bread soup kitchen as part of the school's Student Orientation to Service (SOS) program. (CNS photo by John King, *Catholic Review*)

College Helps New Students Find Ways To Help Community

BALTIMORE (CNS) — SOS is a symbol that means someone is in distress and in need of help. Several freshmen at Loyola College in Baltimore are answering the call for help from Baltimore's disadvantaged.

It's part of a new program called Student Orientation to Service, or SOS, created to give incoming freshmen an awareness of social needs in the Baltimore area. While other college freshmen came to Loyola over the Labor Day weekend laden with luggage and books, 10 students arrived several days early to participate in SOS.

The program is sponsored by Loyola's Center for Values and Service and includes not only discussion about social issues but hands-on experience in a soup kitchen and an outreach center. During the three days, participants learned about urban poverty and service opportunities in Baltimore. The 10 participants worked at Beans and Bread soup kitchen and at St. Ambrose Outreach Center.

“My new home is Baltimore and I want to know how to help out here,” said Loyola freshman Missy Patton from Connecticut. “I used to fear homeless people but the SOS project made me realize they are people just like anyone else. We even met a homeless man who took us on a tour of the city.”

Another SOS participant, Jennifer Stackhouse, said she applied to be part of the project so she could get a “head start.”

“I was afraid once I got involved in schoolwork I might procrastinate (about) volunteering,” she said. “Now I know where to go and where the needs are. it will be easier for me to remain involved.”

Most participants, like Molly Devlin from New Jersey, already had some experience volunteering. “I have taught CCD classes and I worked in a soup kitchen,” said Devlin. “I want to continue reaching out to people now that I am in college.”

At Stonehill College in North Easton, Mass., the mandatory “Into the Streets” program requires each member of the incoming freshman class to devote at least one day during freshmen orientation to community service projects.

Among the volunteer sites from which students could choose were My Brother's Keeper donation center and Mainspring House soup kitchen; Regent Park home for the elderly; Easton Children's Museum; American Cancer Society; Old Colony YMCA and Brockton Boys and Girls Club.

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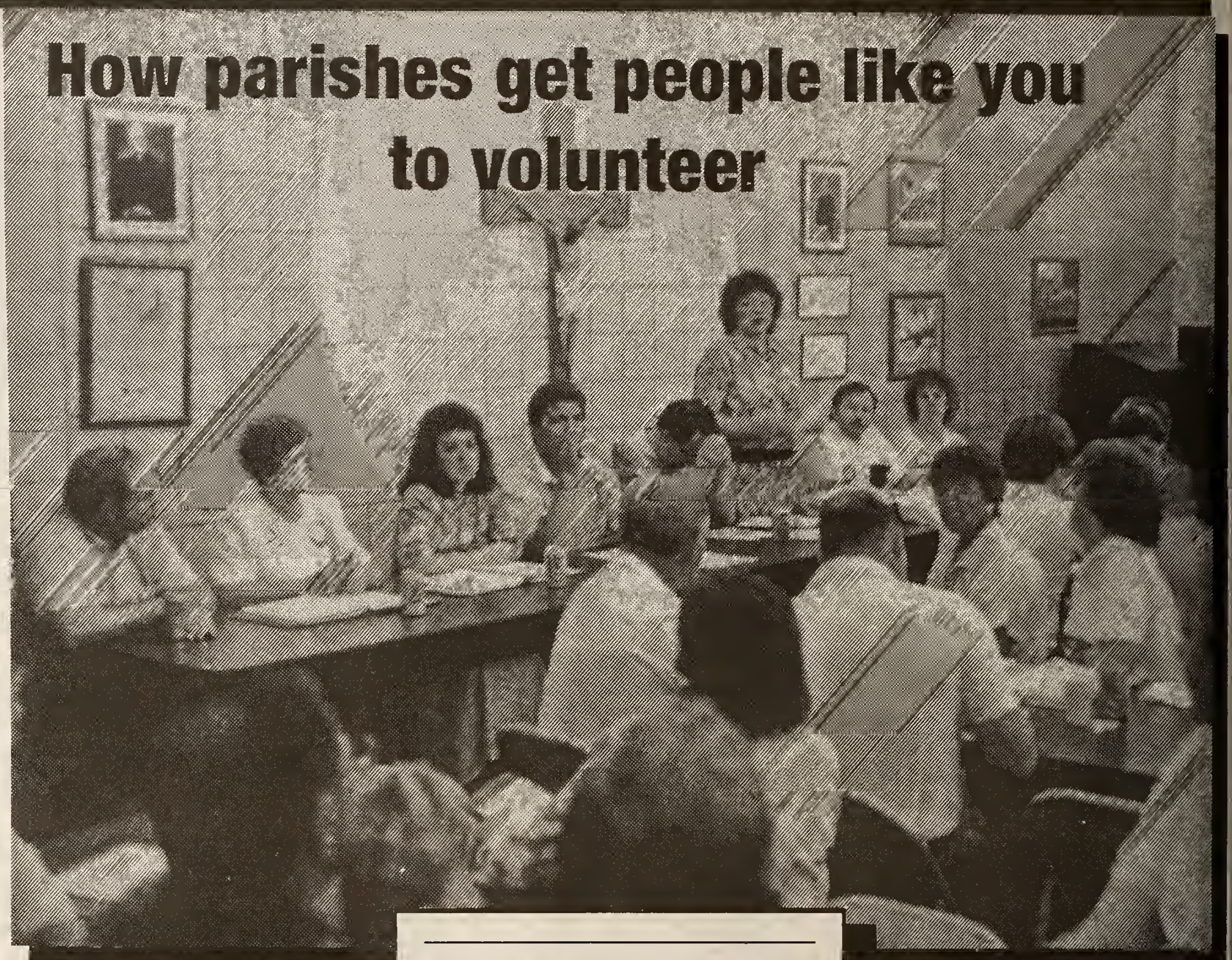
How parishes get people like you to volunteer



CNS Photo by The Crosiers, Gene Plaiste

By Leif Kehrwald
Catholic News Service

"Wanted! Sixth-grade religious education teacher for next year. Call the parish office if you would like to volunteer."

That's the first installment in a series of notices in the parish Sunday bulletin. The following Sunday you read:

"We must have a sixth-grade religious education teacher soon! If interested, please call the parish office."

The third installment in the series reads like this:

"Well, our sixth-graders will just have to go without religious education this year because nobody has volunteered to teach."

Finally, just before the program starts up in the fall, the bulletin carries a message something like this: "Please! Please! Will someone show a kind heart to our sixth-graders and teach them religious education?"

At the last minute someone feels conscience-stricken and steps forward. Who do you suppose it is? You guessed it. The parent of a sixth-grader.

But it came down to the wire, with virtually no time for training the new teacher.

"Here's your classroom, Mrs. Hughes. And here are your books. The craft supplies are in the closet down the hall. Good luck. I'm sure most of the kids will behave. You'll do fine."

Never mind that Mrs. Hughes never taught religion before. In fact, she's never taught children before.

■■■

Most parish programs and services are volunteer driven. That's a good thing, because it gives us the chance to be involved and take ownership in our faith community.

But the parish bulletin method of recruiting volunteers is not personal, nor very specific and often sounds a bit desperate.

Aside from the fact that nobody wants to join what seems like a sinking ship, who do we really want to teach our sixth-graders, or take Communion to the sick, or serve on the finance committee?

If you've come forward to volunteer in your parish, chances are the process is more structured and helpful than the one I've described.

Recently, my wife and I were asked to serve on our parish liturgy committee. I was impressed with their simple strategy.

—First, we were approached by a friend, not a stranger. She affirmed our gifts and mentioned how we would contribute to the committee.

—She also answered all our questions — about meetings, time commitment, length of service.

—She verbally described the work.

—And finally she encouraged us to talk it over for a week or so before giving a reply.

A parish community can show it really cares about the services it provides by using effective, personal methods to invite folks to volunteer. And most parishes have a sufficient variety of jobs to match almost anyone's talents.

If you don't want to serve as a catechist, you can be a liturgical minister, or help out in the office, or facilitate a small faith group, or visit the aged and shut-ins, or offer your vision and ideas on a council or board. These are just a few avenues open to volunteers.

More and more parishes also take steps to ensure that the volunteer understands the mission and goals of the particular service, as well as his or her specific role, and provide all necessary resources and materials to do the job.

Finally, these parishes offer training to their volunteers, taking into consideration the volunteers' background and expertise, and filling in the areas of weakness. For example, a child psychologist who agrees to work with the junior high group doesn't need an introduction to early adolescent development, but might need to learn some teaching tips and strategies.

Depending on a volunteer's knowledge and skills, and the job's specific requirements, some training may be done in groups while other training is offered individually.

What if you'd like to volunteer in your parish but nobody has asked you? Unfortunately, this is all too common.

But you don't have to stay on the sidelines.

Start by writing down the things you're good at and/or the activities you'd like to get involved with. Then jot down the times you have available: weekday evenings, Saturday mornings, every other Tuesday afternoon.

With this information in hand, check out the various programs, services and ministries in your parish. See if you find something that fits.

Then contact the coordinator of the program and offer to help. Start with something small and short term. If it turns out to be a place you have something to offer, make a longer commitment.

Be sure to request all necessary materials and resources Likewise, you should receive appropriate training. Just becaus you're a volunteer doesn't mea you shouldn't be shown how to d your job.

On the other hand, volunteering doesn't give license to wor half-heartedly. If you've made commitment, follow through with integrity.

While most parishes have pastor and many have additional paid ministers, we all know the parish woul come to a halt without its volunteers.

(Kehrwald is director of family li for the Archdiocese of Portland, Ore and a free-lance writer.)

> **"A parish community can show it really cares about the services it provides by using effective, 'personal' methods to invite folks to volunteer."**

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FAITH alive!

FOOD FOR THOUGHT

Let's construct a list of people who approach today's parish for needed support. A quick review of current documentation on the church suggests that the list includes:

Battered women; refugees, new immigrants; the unemployed; disabled persons; the divorced; pregnant teen-agers and their families; the aged; people with AIDS; other terminally ill individuals.

Of course, parishes also serve youth, single adults, parents and families; those pursuing religious education and spiritual growth; people needing pastoral counseling.

That begins a list. Undoubtedly you already are mentally adding to it. And perhaps you are wondering how a parish prepares to meet so many large challenges.

The contemporary parish is a setting where people may well receive training of some sort for:

—Evangelization — reaching out to inactive Catholics or to others.
—Assisting refugee families attempting to survive in our "foreign" land.
—Organizing support groups.
—Fostering gifts of the aged.

Much is asked of parish communities. Thus, many are called, and many are needed.

No wonder Pope John Paul II told a group of U.S. bishops this year that "the vitality of a parish depends on merging the diverse vocations and gifts of its members into a unity."

David Gibson, Editor, Faith Alive!

CNS Photo by The Crosiers, Gene Plaisted

The right stuff for volunteering

By Linda Allison-Lewis
Catholic News Service

Judy Colgate was told there was no catechist to teach fourth grade. "If I wanted my child to be taught, I would have to do the teaching," she explained. "My years of lay ministry began then."

That was at St. Mary's, my parish of fewer than 300 families, where Judy Colgate began 20 years of lay ministry out of her own need: a class for one of her children.

But her ministry did not end with her children. At one point she moved out of St. Mary's Parish in Bullitt County, Ky., but returned when another need arose.

"This time grandchildren brought me back. St. Mary's needed CCD teachers once again." She added, "I realized at that point that my catalyst for volunteer work is the fact that I have to share my faith with someone. I may not be good at sharing with adults openly, but I'm comfortable with children."

Many times she thought about quitting because of the stress of her full-time job. "But I realized I would be lost without sharing my faith with those kids, " she said. She also is fortunate to have "the support of my husband and best friend, Bob," who encourages her when she feels she can't keep going.

I asked Ms. Colgate why she makes the 30-mile drive several times a week to volunteer at St. Mary's as a catechist, attend picnics and meetings or help the youth group dig out a new volleyball court. "St. Mary's is my family," she quickly responded.

Not only does Ms. Colgate teach, she also serves as co-chair for the respect life committee. She explained how she got involved in this area.

"For years I supported the American Life League in a monetary way. I would read their newsletters and send my check. I soon felt that I was using this as an excuse not to get actively involved. Thus began our respect life committee.

"We hold teen-age sexuality workshops once a year and invite speakers to share their expertise on issues of chastity, adoption, abortion and other pro-life issues.

"If just one person responds to our workshop or to 100 flyers asking parishioners to write to their senators concerning a life issue, that's the incentive to keep going."

"Occasionally we hear criticism," she said. "At those times my backbone and co-chair, Linda Neal, takes what I consider a setback and turns it into a reason to work harder. She helps me remember that small accomplishments are not really small."

People often are reluctant to volunteer for lay ministry, feeling they have nothing to offer, said Ms. Colgate. "They don't realize that one or two extra people on a committee can make all the difference.... You may feel you can't be a leader. Just becoming involved can give others the incentive to help a parish community grow and become full of life."

Judy Colgate's efforts paid off in July when St. Mary's was recognized for having the Outstanding Respect Life Parish Committee within the Archdiocese of Louisville — evidence that a parish community doesn't have to be large to achieve great things.

"You just need people willing to give their time and talent and get involved — people who care about their community," said Ms. Colgate.

She believes that "as a volunteer you reap all the benefits. You feel good about yourself knowing you help make the world a little bit better."

(Ms. Allison-Lewis is the author of "Keeping Up Your Spirits Therapy" and other books by Abbey Press.)

Judy Colgate and her husband, Bob

FAITH IN ACTION

"If you choose a ministry of pastoral care of the sick, you will find that growth is inherent in the work. The sick themselves will teach you," writes Patti Normile in *Visiting the Sick, A Guide for Parish Ministers* (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210; 1992. Paperback, $6.95). The author is a chaplain in a Cincinnati hospital. "As we visit with the sick, we affirm that they are of infinite worth even though they may be able to do little. We affirm that God loves them in their weakness."

Reflection: Often the minister to the sick serves people experiencing a crisis that overwhelms them with fear or uncertainty. Ms. Normile writes, "Those involved in pastoral care of the sick come to help illuminate the darkness ... so that the patient can break through to hope."

FAITH IN THE MARKETPLACE

How did you happen to become a trained lay minister?

"I was an organist from the time of grammar school on.... When the Vatican II changes came ... I realized what I was doing was a ministry. I continued learning through workshops, being involved on a diocesan liturgical commission and eventually being part of the diocesan Office of Worship. In a sense, I've learned on the job!" — Carmen Vinella, San Leandro, Calif.

"I was living in a community of college students at Louisiana State University who were ... praying together and participating in the college's campus ministry program. Through that I decided I wanted ... to do social justice work. But I had no training.... Then I decided to get a graduate degree in theology and went on from there, moving from youth ministry to being a chaplain at a prison to my current job as director of ministry and deacon formation for the Yakima Diocese." — Robert Fontana, Yakima, Wash.

"First I went through two lay ministry training programs put on by our diocese. We met one weekend every six weeks. It lasted three years.... Then I completed the masters in community leadership program at Regis College in Denver. Halfway through that program I got my present job as a pastoral assistant for adult ministry at the parish here." — Betty Jo Leved, Yakima, Wash.

"Twenty years ago I was a patient in a hospital. I was visited daily and brought Communion.... I realized how much this meant to me spiritually and physically. Since God let me recover from a nearly fatal accident, I promised to try to help in this ministry when I was able. I discovered I receive far more from the patients than I give. They ... reinforce my faith life with their courageous attitudes." — Jeanette Mader Hall, Indianapolis, Ind.

An upcoming edition asks: Do you have a favorite Gospel — or portion of a Gospel? Why is it your favorite? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

The volunteers I teach

By Father John J. Castelot
Catholic News Service

People who volunteer for ministries realize they need solid preparation. Good will is not enough.

One of my most pleasant and rewarding experiences has been teaching in ministry formation programs in the Archdiocese of Detroit and two other Michigan dioceses, Lansing and Saginaw.

My field is biblical studies. And I've taught in programs calling for a full semester on the Hebrew Scriptures and another on the Christian Scriptures.

The students have been gratifyingly receptive. Not all of them are planning to be teachers, but they all realize the importance of Scripture in whatever they will be doing. In the word of God they find the basic rationale for their work.

"People who volunteer for ministries realize they need solid preparation. Good will is not enough."

The students are people who will be involved as volunteers in education, ministry to the sick, parish administration, youth work, communication, counseling and other areas. They are people who have been asked if they are interested in serving the Christian community and, if so, whether they are willing to prepare intelligently by participating in a course offered by the diocese.

Those in classes I've taught constituted a fascinating mix of backgrounds, making for an exciting exchange of viewpoints. After all, different people hear the Scriptures differently: women and men, old and young, those of differing ethnic and racial backgrounds.

The students become keenly aware of this and grow in sensitivity to how others react. That, in itself, is a splendid preparation for ministry in today's multicultural communities.

It is fascinating to witness this growth within the class itself: to see the participants' growing concern for each other, their sensitive appreciation of other people's ideas — and not just ideas, but emotional responses and needs.

I, personally, have profited immensely from this, if only in an increased appreciation for the importance of really listening to people.

And I confess I enjoy the sense of camaraderie — of community — that develops among the students.

Of course, Scripture is only one of many courses in the program, which covers doctrine, ethics, sacramental theology, liturgy, spirituality.

Such training takes time, two or three years of school-year Saturday classes from 9 a.m. to 3 or 4 in the afternoon, depending on the diocese. Those taking the classes have jobs, families to raise, all sorts of demands on their time.

Upon completion of the courses, there's a ceremony, usually in the cathedral, during which the volunteers are enrolled as pastoral ministers.

At the time this article appears, I expect to be teaching in two dioceses on alternate Saturdays, from 9 to 3 p.m. Saturdays?! That's the one day the students have to themselves. Exactly! These students obviously take seriously the example of Jesus, who came, "not to be served, but to serve" (Mark 10:45).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Jesuits To Hold Provincial Meetings To Prepare For Congregation

ROME (CNS) — Jesuits around the world will hold provincial meetings over the next four months in preparation for the order's 34th general congregation, scheduled for 1995. Jesuit Father Peter-Hans Kolvenbach, who was elected superior general at the last general congregation meeting in 1983, announced in September that the worldwide gathering would be held in Rome in January 1995. The 107 provinces and regions to which the world's 23,000 Jesuits belong will conduct provincial meetings by Jan. 31, 1994, to reflect on the general congregation's themes, make proposals and elect delegates.

Mother Teresa Admitted To Hospital For Tests

CALCUTTA, India (CNS) — Mother Teresa, admitted to the hospital for the second time in less than a month, is "doing fine," a spokeswoman for the Nobel laureate said Sept. 14. "Mother Teresa was admitted to hospital Monday (Sept. 13) for routine investigations," said a spokeswoman for the Missionaries of Charity, founded by Mother Teresa. "She is doing fine and there is nothing to worry (about)." The 83-year-old nun, who was awarded the 1979 Nobel Peace Prize for her life's work among India's forgotten poor, returned to her Calcutta headquarters Aug. 27 after a week in a New Delhi hospital for treatment of a bout of malaria that was complicated by a heart condition.

Mandela Says Church Played Key Role In Anti-Apartheid Struggle

CAPE TOWN, South Africa (CNS) — Nelson Mandela, symbol of South Africa's liberation struggle, attended Mass in Cape Town and told parishioners that the Catholic Church played a "particularly important role" in the struggle against apartheid. The 75-year-old leader of the African National Congress, who has been accused by opponents of being an atheist and a communist, said he and others of his generation were the products of missionary education. Archbishop Lawrence Henry of Cape Town, who celebrated the Mass, said it was "a marvelous gesture on his (Mandela's) part to come and worship with us." The archbishop gave Communion to Mandela, a Methodist. "He came up, and there was no way I was going to make a public spectacle by refusing him Communion," Archbishop Henry said.

Gwynedd-Mercy College Names Cardinal's Niece As New President

PHILADELPHIA (CNS) — Sister Linda M. Bevilacqua, a longtime Catholic educator and a niece of Cardinal Anthony J. Bevilacqua of Philadelphia, has been named president of Gwynedd-Mercy College in Gwynedd Valley, Pa. A native of New York and a member of the Sisters of St. Dominic of Adrian, Mich., Sister Linda earned a doctorate in higher education administration from Michigan State University in East Lansing. Her leadership experience in higher education spans 14 years, including the roles of dean of students, associate vice president for academic affairs and dean of the school of adult and continuing education at Barry University in Miami. She holds a master's of education degree in counseling and guidance.

Priest Keeps Interest In Baby Left At Rectory Doorstep

PITTSBURGH (CNS) — Father Raymond Utz, playing the part of a good father, made daily visits to see his youngest charge at Magee-Women's Hospital. Father Utz found a newborn boy Aug. 22 at the doorstep of his rectory at St. Susanna Church in Penn Hills, Pa. From then until the child was placed in foster care, he took a personal interest in the infant. "Right now, he doesn't have that much family. I thought I'd be a good substitute father," Father Utz said. The priest told the *Pittsburgh Catholic*, diocesan newspaper, that the 8-pound, 8-ounce boy is "doing very well, thanks be to God." The Allegheny County Juvenile Court has since placed the boy in pre-adoptive foster care.

Archbishop Roach Makes World Youth Day Follow-up A Top Priority

ST. PAUL, Minn. (CNS) — Although World Youth Day ended in mid-August, the event will continue for the 2,000 youth who traveled to Denver from the Archdiocese of St. Paul and Minneapolis, if their archbishop's follow-up plans succeed. Archbishop John R. Roach of St. Paul and Minneapolis has called follow-up to World Youth Day "a very high priority" for him and has urged priests and Catholic high school principals in his archdiocese to tap the resources of the youth who attended the event. He has also formed a committee to develop a plan to capitalize on the experience. It includes participants in World Youth Day, parish youth ministers and representatives of the archdiocesan education, youth ministry and communications offices.

Scripture

Readings for the Week of September 26 - October 2

Sunday: Ezekiel 18:25-28; Philippians 2:1-11; Matthew 21:28-32.

Monday: Zechariah 8:1-8; Luke 9:46-50.

Tuesday: Zechariah 8:20-23; Luke 9:51-56.

Wednesday: Daniel 7:9-10, 13-14; John 1:47-51.

Thursday: Nehemiah 8:1-4, 5-6, 7-12; Luke 10:1-12.

Friday: Baruch 1:15-22; Luke 10:13-16.

Saturday: Exodus 23:20-23; Matthew 18:1-5, 10.

Nun, Singer, Golfer Among Hispanic Heritage Honorees

WASHINGTON (CNS) — A Puerto Rican nun was honored with the Hispanic Heritage Award along with recording star Gloria Estefan, professional golfer Juan "Chi Chi" Rodriguez, playwright Luis Santeiro and civil rights leader Raul Yzaguirre.

Sister M. Isolina Ferre of Ponce, Puerto Rico, received the excellence in education honor at the Hispanic Heritage Awards in Washington Sept. 13.

Sister Isolina, a member of the Missionary Servants of the Most Blessed Trinity, is the founder of community service centers in Puerto Rico and the former director of a community center in Brooklyn. The Centros Sister Isolina Ferre, named for her, offer youth services including training, advocacy and rehabilitation programs.

Among her previous honors, Sister Isolina has received the John D. Rockefeller Foundation's Public Service Award for Community Revitalization, the National Puerto Rican Coalition's Lifetime Achievement award, the Puerto Rican Women's award for Woman of the Year, and the key to New York City.

The Hispanic Heritage Awards are presented annually to recognize contributions that improve the quality of life for the Hispanic community. Richard Jose Bela, co-chairman of the event, said in a release that the awards serve as a living memorial to contemporary Hispanics for their exemplary deeds.

Among other honorees, Estefan was cited for her various civic efforts in Miami, including organizing a benefit concert for victims of Hurricane Andrew.

Rodriguez was recognized for his sponsorship of an annual charitable golf tournament and for his inspirational talks at orphanages, correctional schools and veterans hospitals.

Santeiro, an Emmy-winning writer for television, was honored for his achievements in literature, including the play "Our Lady of the Tortilla," and a PBS miniseries, "Miami Mambo."

Yzaguirre was cited for his leadership as president and chief executive officer of the National Council of La Raza, positions he has held for two decades.

This newspaper is printed on recycled newsprint and is recyclable.

Our Sunday Visitor's

BESTSELLERS

1. **Making Things Right: The Sacrament of Reconciliation**, by Jeannine Timko Leichner. No. 351-9, $3.95.

2. **Catholic Living Bible**. Leatherette, $17.95 \ No. 219-9, white gift edition \ No. 220-2, black gift edition \ No. 221-0, red gift edition.

3. **The Way**. No. 831-6, $16.95.

4. **Today's Destructive Cults and Movements**, by Rev. Lawrence J. Gesy. No. 498-1, $11.95.

5. **Catholic Encyclopedia**, edited by Rev. Peter M. J. Stravinskas. No. 457-4, cloth, $34.95 / No. 475-2, kivar, $21.95.

6. **The Catholic One Year Bible**. No. 215-6, kivar, $16.95 \ Journal, No. 216-4, $1.95.

7. **My First Bible Stories in Pictures**, by Kenneth N. Taylor. No. 245-8 with handle, $14.95 / No. 246-6, $10.95.

8. **Joy, Joy the Mass: A Family Celebration**, by Jeannine Timko Leichner. No. 350-0, $2.95.

9. **The Teaching of Christ, 3rd. edition**, edited by Bishop Donald W. Wuerl, Ronald Lawler, O.F.M. Cap., and Thomas Comerford Lawler. No. 850-2, $12.95.

10. **Playboy to Priest**, by Rev. Kenneth Roberts. No. 782-4, $5.95.

11. **Catholic Classics, Collector's Edition**, by Dinesh D'Souza. No. 525-2, cloth, $19.95.

12. **Giant Print New American Bible**. No. 886-3, black leatherette, $26.95 \ No. 986-X, black leather, $39.95 \ No. 987-8, red leather, $39.95.

These titles are available through The Catholic News & Herald. To order by mail, send payment plus $3.00 shipping and handling to: The Catholic News & Herald / P.O. Box 37267 / Charlotte, NC 28237.

OUR SUNDAY VISITOR BOOKS

School Choice Supporters See California Vote As Opportunity

WASHINGTON (CNS) — Proponents for school choice, citing their criticisms of the public school system, are gearing up for California's ballot on school vouchers and hoping a victory will spur other states into similar action.

"We are convinced this is an opportunity for families to send a signal not just to Sacramento, but to Washington and to the nation," said former Secretary of Housing and Urban Development Jack Kemp during a Sept. 15 press conference.

Kemp and former Secretary of Education William Bennett, co- directors of Empower America, sponsored the press conference and are backing California's school choice initiative called Proposition 174. The initiative that voters will decide upon on Nov. 2 would amend the state constitution and give parents vouchers of $2,600 per child to use for private school tuition.

"It's an issue whose time has come," said Bennett, who told reporters that the current educational system "is broken."

Bennett's strongest criticism of the nation's public school system were based on figures that 90 million Americans are illiterate and that more than half of the country's high school students drop out of school.

Ken Khachigian, principal strategist of the Yes on 174 campaign in California, said the initiative is gaining momentum, particularly since California education has been "under fire for three decades," the drop-out rate is worse than 43 other states and the recent SAT scores are the lowest in the state's history.

"Education has become a disaster. We have good public schools and good teachers but not enough. Choice give parents the option of where to place students," he said.

The initiative backers did not deny their opposition, particularly from the teachers' union, the National Education Association, which is reportedly spending at least $10 million to defeat Proposition 174.

Julie Sly, director of communications for the California Catholic Conference, told Catholic News Service that the California bishops have not taken a position on the initiative, although they have previously expressed support for parental choice. She said grass-roots efforts in favor of Proposition 174 are taking place in parish and Catholic schools at the discretion of principals and superintendents.

Jerome Porath, superintendent of schools for the Los Angeles Archdiocese, told *The Tidings*, the archdiocesan paper, that the Catholic schools department has not taken an official position on the issue.

"We feel it would not affect us institutionally as it would affect parents. What we suggest to people is that if they see advantages in the voucher program, work for its passage."

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Pro-Life Measures Receive Setbacks In Committee Action

WASHINGTON (CNS) — Congressional committees Sept. 14 rejected a ban on Medicaid funding for abortions and approved a bill that would make threatened force or physical obstruction of abortion clinics a federal crime.

A Senate Appropriations subcommittee removed a ban on Medicaid-funded abortions from a House-passed bill. Sen. Thomas Harkin, D-Iowa, chairman of the Subcommittee on Labor, Health and Human Services and Education, introduced the amendment, which passed on a voice vote.

Across Capitol Hill, the House Judiciary Committee voted 24-11 to approve a bill allowing federal prosecution of organized efforts to physically obstruct entrances to places that provide "reproductive services."

In lengthy discussion before the Judiciary vote, committee members argued about whether the bill endangered the First Amendment rights of those who protest outside abortion clinics and whether it was appropriate to zero in on specific conduct.

Bill sponsor Rep. Charles Schumer, D-N.Y., said whether or not fellow committee members agreed with him that abortion should be legal, they had an obligation to ensure that a federal right is protected by federal actions. Other supporters on the committee referred to the shootings of abortion doctors in Kansas and Florida and other protests that resulted in property damage at clinics as evidence of the need for federal protection.

But opponents said the bill's wording permitting federal intervention because of a threat of violence would be interpreted so broadly that abortion protesters handing out pamphlets might be arrested because their arm "blocked" someone's path into a clinic.

Rep. F. James Sensenbrenner, D-Wis., argued that the bill flies in the face of free speech rights. "We don't have the First Amendment to protect politically correct speech," he said. "It's there to protect politically incorrect speech."

The clinic access bill goes on to the full House. A similar bill was passed by the Senate Labor and Human Resources Committee in June and is awaiting a vote by the full Senate.

The Senate subcommittee vote on Medicaid funding of abortion removed what is known as the Hyde Amendment, which has prohibited use of federal funds to pay for abortion. The House passed the appropriations bill with the Hyde Amendment by a large margin earlier in the summer.

It was expected to be the subject of a battle on the Senate floor, where a close vote was expected.

Human (From Page 5)

of the race and reduces us to loneliness on the sidelines. Moaners, groaners and anxiety-ridden priests are lonely people.

I've mentioned principles here that are employed by people headed toward the finish line in many of life's races, no matter what the circumstances. These principles are basic for people who know what they want and who utilize the power of concentration to pursue it.

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Adult Education Series Begins

CONCORD — St. James Church begins its fall adult education series on Catholic identity Wednesday, Sept. 29 from 7:30 p.m. to 9:30 p.m. The presenter is Joanna Case.

The first session on "Catholicism and Fundamentalism" will be repeated on Sunday, Oct. 3 from 9:15 a.m. to 10:45 a.m.

The second session on "Vatican II: The Church Before and After" will be presented Oct. 10 from 9:15 a.m. to 10:45 a.m. It will be repeated on Wednesday, Oct. 20 from 7:30 p.m. to 9 p.m.

All sessions will be in the parish hall. Babysitting will be provided during the evening sessions.

Letters (From Page 6)

most guilty with regard to the increasing sexual depravity in this country by the lurid TV programming and movies and by refusing to criticize those who want to destroy the moral fiber of this country — unless of course they are associated with religion. They are the most blatant of hypocrites in this country.

Sincerely,
Mary Phillips
Winston-Salem

To the Editor:

The real reason *Time*, the TV media and the movies are going after the Catholic Church is the Church's stand on celibacy for those who have chosen to serve God in the Church.

For a world which is fast becoming suckered in by sex, the Catholic Church stands out like a beacon. In this country, thanks to the TV, movie and news media, we have made sex our god! This is the ultimate lunacy.

Sincerely
Janet Johnson
High Point

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Grupo participante del Cursillo #3. Directores Espirituales: Monseñor Agustín Roman y la Hermana Pilar Dalmau, ACJ. Rectora: Gladys Torres y Asistente: Arlid Barrera. Equipo: Dilvia Sanchez, Emma Siancas, Ana Esquivel, Daisy Medina, Carmen Misiara, Sylvia Ramírez, Martha Medina, Carmen Guerrero. De la Región VII vinieron a ayudar: Esther McNamara, Julieta Riveron y Vilma Pujol. Equipo de cocina: Pam Godfrey, Sue Clark, Sheri Wilson, Mary Langsdorf, Mary Schumacker y Liz Schaw. Nuevas Cursillistas: Paola Donoso, Leida Cruz, Ximena Figueroa, Carmela Kiezer, Daisy Suárez, Manuela Morales, Elsa Suárez, María Reiser, Joaquina Morales, Gladys Silva y Virginia León.

Secretariado Hispano de Cursillo de Cristiandad

Estas son las personas elegidas para servir: Coordinador, Walter Siancas. Pre-Cursillo, Daisy Medina. Cursillo, Rodolfo Esquivel. Post-Cursillo, Elio González. Vocal de Piedad, Arlid Barrera. Vocal de Eslcuela de Dirigentes, Rafael Silva.

Quien desee comunicarse con el Coordinador puede llamarlo al (704) 541-8352 en Charlotte.

Los Cursillos se celebran en español una vez al año. Cada miércoles de 7 a 9 p.m. Los Cursillistas están invitados a tener la Reunión de Grupo, seguida de la Escuela de Dirigentes y una vez al mes hay Ultreya.

VII Encuentro Regional

Queridos hermanos en el ministerios hispano:

Por este medio los estamos convocando oficialmente para nuestro VII Encuentro Regional que tendrá lugar en San Agustín, Florida, los días 21, 22, 23, y 24 de octubre de 1993.

Nuestra Región esta floreciendo extraordinariamente en el ministerio Hispano. Da un gozo inmenso el ver como las diócesis, con pocas excepciones, impulsadas por la mística misionera de nuestro Plan Pastoral Nacional, van multiplicando las comunidades en un esfuerzo por llegar a los hermanos que están alejados y como los planes pastorales diocesanos se multiplican e implementan.

Nuestro Encuentro Regional que celebramos cada dos años es una reunión de hermanos que son apóstoles. Allí podemos compartir, aprender los unos de los otros, ver modelos que han sido exitosos y esfuerzos que no lo han sido tanto.

El tema del Encuentro de este año va a ser: La nueva evangelización y la integración pastoral: sus retos, conflictos, soluciones y modelos. Este es un tema que se hace urgente debido al número creciente de hispanos en el pais y en nuestra región.

El Encuentro tendrá lugar como en otros años en el Holiday Inn, 1300 Ponce de Leon Blvd., St. Agustine, Florida. El costo por cada participante será $85 por persona, lo cual incluye habitación (double occupancy), inscripción y materiales. Las comidas correrán por cuenta de cada uno.

De acuerdo con una fórmula establecida, a tu diócesis le corresponden 7 delegados, de los cuales 2 deberán ser jóvenes.

Nuestro Encuentro comenzará el jueves 21 de octubre a las 7 p.m. y terminará el domingo 24 a las 12 del día. Sería bueno, ya desde ahora, seleccionar los delegados para lograr los permisos de trabajo que sean necesarios a fin de llegar a tiempo para la sesión inicial de nuestro Encuentro. Las personas que no puedan llegar desde el jueves deberán dejarle sus puestos a los que sí pueden hacerlo.

Motiven a los miembros de sus consejos pastorales a participar en nuestro VII Encuentro y a hacer de esta experiencia eclesial una verdadera convivencia de hermanos que son apóstoles. Nuestros Encuentros han sido siempre muy fructuosos (de uno de ellos salió el esquema del Proceso del III Encuentro Nacional de Pastoral Hispana), y espiritualmente enriquecedores.

Los esperamos pues con gran entusiasmo para poder disfrutar de la presencia de todos ustedes, nuestros queridos hermanos.

Un abrazo fraternal,
Rev. Mario Vizcaíno, Sch. P.
Director Regional

Entrada de las nuevas Cursillistas y el equipo que las acompañó al iniciarse la liturgia del domingo.

Constantes En El Bien

Hay que ser cristianos no sólo de palabra sino de obra, transformando nuestra vida y el mundo en el Espíritu de Jesús. Los hombres suelen engañarse unos a otros con sus palabras, pero a Dios no pueden engañarlo. Dios nos invita a la salvación o de perderse en el camino.

Así, de nuestra decisión personal depende el destino eterno de nuestra vida: el camino de la conversión está abierto para todos, y para todos también hay, lamentablemente, la posibilidad de apartarse de los caminos de Dios. Ser cristiano es todo en la vida y, sin embargo, puede reducirse a bien poca cosa, cuando de parte nuestra no hay la respuesta que Dios espera. Lo es todo, si a la obra salvífica de Dios ofrecemos la cooperación de nuestra buena voluntad. Es poca cosa si nos falta constancia y nos conformamos con ser cristianos de nombre y no de hecho. Cada día, a cada hora se nos presentan ocasiones para dar una respuesta válida a Dios que nos quiere enviar a trabajar en su viña. El es Señor que nos enviía a atenderlo en la persona de los más humildes, de los niños, de los ancianos y de cualquier persona que esté sufriendo en su cuerpo o en su espíritu y que necesita ayuda. Somos nosotros los enviados de Dios. Jesús nos dijo que todo lo que hagamos en favor de los demás, El lo recibe como hecho a sí mismo.

Es muy bueno recordar estas palabras de Jesús, sobre todo en ciertos momentos de nuestra vida, cuando nos sentimos atraídos más bien por otras cosas u ocupados en otros menesteres y poco recordamos que alrededor nuestro está Cristo que sufre en las personas de nuestros semejantes.

Autorizado por los Padres de la Sociedad de San Pablo.

Noticias Diocesanas

'Comuniquémonos' Solicita Colaboradores

Agradecemos el aporte de cuantos puedan enviarnos escritos, fotos, artículos de temas de interés general para la comunidad hispana de la Diócesis de Charlotte. Por favor, enviarlos al Centro Católico Hispano, 2117 Shenandoah Avenue, Charlotte, NC 28205.

El Obispo cubano Monseñor Agustín y Carmen Misiara en la sacristía de Holy Family, Clemmons, después de la Misa de clausura del Cursillo de Mujeres.

Formación de Fe

Ya comenzaron las clases para los niños hispanos en las diversas ciudades donde hay Misa en español. Pedimos encarecidamente a los padres de familia que envíen a sus hijos a estudiar la doctrina cristiana a la altura de los estudios académicos.

Consejería Familiar

María Francisca Arbona ofrece sus servicios de consejería familiar en United Way, 301 S. Brevard Street, Charlotte, NC 28202. Pueden hacer cita con ella llamándola al teléfono (704) 332-9034.

Alcoholismo

Ya tenemos ayuda hispana en el Charlotte Counsil on Alcoholismo & Chemical Dependency con María E. Soler, M.Div., C.A.A.P., especialistaen programmas educacionales. Este centro público se encuentra en este dirección: 100 Billinglsey Road, Charlotte, NC 28211 y el teléfono (704) 376-7447.. María es cubana y ha venido de Miami para residir en esta ciudad y ejercer su profesión, que significa una gran ayuda para nuestra comunidad hispana.

Vietnamese Catholic Ministry

Tiệm bán chân lý

Trong cuốn sách của Anthony de Mello “Bài hát của Chim” có kể một câu truyền sau đây:” Một người đã nhìn thấy tiệm bán Chân Lý, ông ta thắc mắc muốn tìm hiểu vì thế ông đã gặp một bà bán hàng,rất lễ độ, ông chợt nghĩ ra và tự hỏi mình; “Chân lý nào mà ta muốn mua đây? một phần sự thật hay tất cả sự thật? lẽ dĩ nhiên ta sẽ không về với và bảo thủ hay đổ lỗi cho ai vì ta muốn mua sự thật toàn vẹn chứ không vẻ hão nhoáng của nó. Bà ta vẫy tay ông tới một quầy khác, ông gặp bác bán hàng khác, ông này chỉ vào giá và nói:” giá này rất cao thưa ngài, “Cao như thế nào?” Ông ta hỏi vì lòng ông quyết định mua Chân Lý với bất cứ giá nào: “Rất cao vì Ngài cần tiền thế chân!” Ông buồn rầu trở về vì biết rằng TIỀN THẾ CHÂN đó là sự TIN TƯỞNG TUYỆT ĐỐI. mà ông không có.

Đọc câu truyện này tôi cảm phục sự khôn ngoan mà tác giả muốn đề cập tới. Điều đáng chú ý là chỉ có Thiên Chúa mới là tất cả sự thật và chính Ngài là CHÂN LÝ. Nhưng để đạt tới đó cần phải TIN vào Ngài cách tuyệt đối. Đó là tiền thế chân. Và đó là một sự liều lĩnh. Nếu Chúa là trọn sự thật, tôi phải hy sinh tất cả để được tất cả. Giá trị càng cao thì sự liều lĩnh càng lớn. Liều mạng cần sự XÁC TÍN vào niềm tin. Tin vào Thiên Chúa với cả tâm hồn cả tình yêu và cả sức mạnh và đồng thời tôi cũng tin rằng Ngài cũng tin tôi như vậy. ĐỨC TIN LÀ QUỸ TƯỞNG TRỢ GIỮA CHÚA VÀ TA, mặc dầu cổ phần của ta không bao giờ tương xứng với Ngài. Sự THẬT là Chúa thương tôi và người đã hiến mình vì tôi. Nếu tôi tin như vậy tôi cũng phải hiến mình cho Ngài, và nếu tôi xác tin tôi là con Chúa thì mọi anh chị em tôi cũng là con Ngài, như vậy tôi cũng phải yêu họ và chết cho họ như Ngài. Nếu tôi tin rằng Chúa tạo dựng mọi sự vì tình yêu và muốn cho mọi người được hưởng, tôi cũng phải duy trì thế giới này được hoàn hảo cho con cái Chúa.như Ngài muốn. Tôi không được loại trừ bất cứ ai. Sự thật cao trọng nhất là Chúa đấng Tạo Hóa và Vũ trụ này là Tòa Ngài ngự. Muôn dân là Tín-đồ Ngài, như vậy tôi phải sống an bình giúp mọi người được an bình. Một giấc mơ thật hạnh phúc biết bao!

Khi mọi người nhìn rằng núi như những bàn thờ, cây thông cao vút là những rặng nến chưa được thắp. vườn hoa muôn màu rải rác nơi nơi. Hồ chứa nước là những sông hồ biển cả, sân chơi là những thung lũng cho muôn người. Mặt trời của Ngài sưởi ấm ban mai, vầng trăng gió dành giấc ngủ ban đêm. Trong đại giáo đường này tất cả làm việc mục vụ để ca ngợi danh Chúa.

Những suy tư và ước vọng trên làm tôi sực nhớ rằng cả tôi nữa chúng ta khó có thể mua CHÂN LÝ được, có thể chúng ta cũng phải ra về với một nỗi buồn man mác vì chúng ta không có tiền thế chân là sự xác tín vô điều kiện vào chân lý. Giá trị của Đức Tin thật trìu tượng mà chúng ta không thấy, nhưng cảm nghiệm được. và đó là BÍ MẬT của cuốn sách Hoàng Tử Nhỏ mà Saint Exupery đã nói: “Đây là bí mật của tôi, bí mật đơn sơ chỉ TRÁI TIM mới tìm ra sự thật, ngoài ra mắt phàm không thể chấn nhận giá trị tuyệt đối này được.”

The Truth Shop

SISTER CECILIA TONG

In the *Song of the Bird*, Anthony de Mello SJ told us this story: “A man saw the name of a shop, The Truth Shop . He was curious to know why so he met a saleswoman who was very polite and he asked himself what type of truth did he wish to purchase ‘partial’ or ‘whole.’ The whole truth, of course. ‘No descriptions for me, no defenses, no rationalizations,’ so he thought. ‘I want my truth plain and unadulterated.’ She waved him to another side of the store. The salesman there pointed to the price tag. ‘The price is very high sir,’ he said. ‘What is it?’ the buyer asked, determined to get the whole truth, no matter what it cost. ‘Your security sir!’ he answered. The man went away with a heavy heart because he still needed the safety of his unquestionable beliefs.”

Reading this story, I was struck by the wisdom of the story. Something to keep in mind is that only God is the whole truth and to attend Him one needs to risk all and that risk is the only security that the author speaks about. If God is the total truth and I desire to know Him I must risk myself.

The greater the value, the riskier my total surrender. To be able to risk I need faith, faith in God with my whole heart, whole soul and my whole strength and trust that God will have that faith in me so that I can risk. Faith is a mutual trust fund. Although my gift to God can never measure His gift to me, that is all I can do. For me, truth is the belief that Christ has loved me and gave Himself for me. If I truly believe that, I, too, must give myself to him.

Another aspect of Truth is that if I am God’s child then all women and men around me also are God’s children so I must love them as Christ loved them and died for them. If I believe that God made the world out of love and for all to enjoy, I must reserve the world as the sacred place where all His children have the same right to rest and to enjoy. I will have no right to exclude anybody. The great truth is that God is the Creator and the world is His Temple. All the people of the earth are His faithful. Then I must live contentedly and allow others to live in peace, too.

What a beautiful dream it would be when one can see all the mountains as God’s altars, all the tall pine trees as His unlit candles, flower gardens as His flower arrangements, oceans as His reservoirs and hills and valleys as his playgrounds. His Sun gives light and growth to all creatures and His moon gives out its soft light to soothe the people’s sleep. In this temple, all of us are His ministers who offer praise of thanksgiving continually.

Thinking and dreaming of these things, I can realize that, including myself, we can hardly be called children of the truth. And, like the author quoted above, we would have to leave the truth shop with a heavy heart because we still need the safety of our unquestionable beliefs. For beliefs are values invisible to the eyes. We cannot see beliefs but we can feel the effects of a true believer. And that is the secret of book *The Little Prince* by Antoine de Saint Exupery as he said through the mouth of a fox: “Now here is my secret, a very simple secret: it is only with the heart that one can see rightly; what is essential is invisible to the eyes.”

Vietnamese Catholic Community News In Brief

On Sept. 5, Redemptorist Father Vang cong Tran, former chaplain to the Vietnaese communities in the Diocese of Charlotte, left the United States to work in the refugee camp in Hong Kong. Vietnamese communities in the Triad and Charlotte areas offered Liturgies and goodbye parties for him. Collections were taken up for the Vietnamese refugees in Hong Kong.

On Sept. 1, Msgr. John J. McSweeney, administrator of the diocese, appointed Father Tan Le, a priest who recently arrived from Vietnam, to be the chaplain of the Vietnamese community in Charlotte.

About 20 people attended the retreat for the Vietnamese Pastoral Council Sept. 19 at the Vietnamese Ministry Center.

Father Tan Le, the new chaplain for the Vietnamese community, will celebrate a liturgy for the community today (Sept. 24). There also will be a special children’s moon festival. About 200 Vietnamese children will attend.

From October to May, there will be a program for all Vietnamese children from age 5 to 17. It will include Vietnamese language classes and cathechism (sacramental preparation including First Communion and Confirmation.) For more information please call Handmaids Sister Cecilia Tong at (704) 333-5029.

The RCIA and marriage preparation programs for Vietnamese people will begin in October. For more information, please call Trieu Le at (704) 549-1525.

Employment Opportunities

Correspondents: *The Catholic News & Herald* is seeking two part-time correspondents, one for the Asheville area, the other for the Triad area, covering Greensboro, Winston-Salem and High Point. Positions require journalism background and photographic ability. Will be responsible for three to four stories per month. Send resume and non-returnable clips to: *The Catholic News & Herald,* PO Box 37267, Charlotte, NC 28237.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

SA

Diocesan News Briefs

DAVID HAAS

JEANNE COTTER

Concert/Workshop

GREENSBORO — Liturgical music composers Davis Haas and his wife, Jeanne Cotter, will present an evening concert Friday, Oct. 22, at 7:30 p.m. and a workshop on Saturday, Oct. 23, from 9 a.m. to p.m. at St. Paul the Apostle Church. The workshop will explore the theology of celebration in the Church today.

Cost is $5 for the concert and $15 for the workshop. All are welcome. For more information, call Mary Connolly at (919) 294-4696. Advance registration is requested.

Oktoberfest

STATESVILLE — St. Philip Church is hosting its sixth annual Oktoberfest on Sunday, Oct. 3, beginning at 4 p.m. The event will feature door prizes, entertainment and German food. There will be light refreshments and music from 4 p.m. to 5 p.m. Dinner is at 5 p.m.

Cost for dinner is $6 for adults and $3 for children. The fest is a religious education fundraiser.

Winning Foursome

CHARLOTTE—Sixteen members of the St. Vincent de Paul Senior Golf Association competed in a semi-annual golf tournament Sept. 1 at Revolution Park Golf Course. The winning foursome was Lee Reinhardt, Gene Sullivan, Bernie Waverchak and Paul Svec.

An informal dinner that evening for members and their spouses was at Sharonview Country Club.

The association is open to all retired members of St. Vincent de Paul Church. For information, call Joe Kenney at (704) 552-0376.

Anniversary Mass

ASHEVILLE — St. Joan of Arc Church is celebrating a 65th anniversary Mass and rededication of its mission statement on Saturday, Oct. 16 at 5 p.m. Msgr. John J. McSweeney, diocesan administrator, will be the celebrant. Jesuit Father Vincent Alagia will deliver the homily.

Invitations have been extended to all former pastors. All present and former parishioners are invited. A covered dish dinner and talent show will follow the Mass.

The Mass concludes a two-part anniversary celebration. The Historical Committee hosted a continental breakfast Aug. 14, and began distributing a parish history book. The breakfast was followed by an open house and evening Mass honoring all former principals, teachers and students of St. Joan of Arc School. The Men's Club prepared and served a spaghetti dinner.

Anniversary edition cookbooks, teeshirts and history books are available through the parish office. If interested, call (704) 252-3151.

Raffle For Trip To Italy

CHARLOTTE — To celebrate the 100th anniversary of the present St. Peter Church, the parish is raffling a seven-day trip to Rome for two people. Tickets are $1. The drawing will be Nov. 20 at a Centennial Gala and Silent Auction at Founder's Square in uptown Charlotte. The winner does not need to be present. Raffle tickets are available from parishioners and at the rectory office.

A rare jewel among the new buildings making up the Charlotte skyline, the present St. Peter Church opened Dec. 24, 1893. A Ben Long fresco adorning the sanctuary wall is an art attraction for visitors to Charlotte.

For more information, call Phil Tallmadge at (704) 588-7000, daytime.

50th Anniversary Celebration

LEXINGTON — Our Lady of the Rosary Church is celebrating the 50th anniversary of the arrival of the Sisters of St. Joseph in Winston-Salem on Sunday, Oct. 24, with a 3 p.m. Mass followed by a reception. Retired Bishop Michael J. Begley will be the celebrant.

The sisters have served at Bishop McGuinness High School, St. Leo School and Our Lady of Mercy School.

Mass For Parents Whose Children Died

CHARLOTTE — An annual Mass for parents who have lost a child will be celebrated at St. Gabriel Church by Father Ed Sheridan on Sunday, Oct. 10 at 2:30 p.m. All family members are encouraged to attend. Refreshments will follow the Mass.

Life In The Spirit

CHARLOTTE — A "Life in the Spirit" seminar will be presented at St. Thomas Aquinas Church Oct. 13, 20, 27 and Nov. 3, 10, beginning with praise and worship at 7:15 p.m.

Women In Church, Society

CHARLOTTE — Holy Child Sister Veronica Grover, a lay ministry teacher, will speak on "Women In Church and Society" at St. Peter Church on Saturday, Oct. 2 from 9 to noon. A simple lunch will follow the 12:10 p.m. Mass. All are welcome. A $5 donation will be accepted. Bring salad or dessert.

Natural Family Planning

MONROE — Jay and Carmen Hamilton, diocesan coordinators for Natural Family Planning, will teach NFP at Our Lady of Lourdes on Oct. 3 at 9:30 a.m. in the parish hall. Registration is necessary since materials must be ordered. To register, call the parish office at (704) 289-2773.

Images Of God, Feminine Spirituality

BELMONT — Mercy Sister Janet Ruffing, associate professor of spirituality and spiritual direction at Fordham University, New York, is making a presentation on "Images of God and Feminine Spirituality" at the Sisters of Mercy Motherhouse on Saturday, Oct. 16, from 8:30 a.m. to 4 p.m. The third in a series of five workshops will examine the use of inclusive language in liturgical celebrations and explore spirituality from a feminine perspective.

Cost is $15, and an additional $5 for lunch. Registration is requested by Oct. 6. To register, write to Sisters of Mercy, 3100 Park Rd., Charlotte, N.C. 28209 or call Sister Marian Arroyo at (704) 525-8577 or (704) 554-7088, or Sister Carolyn McWatters at (704) 525-8577.

Harvest Dance

CHARLOTTE — The Star Club at St. Matthew Church is sponsoring a Harvest Dance in the parish hall on Nov. 12 from 8 p.m. to midnight. Music will be provided by Big John and The Atlanta Polka Band. Refreshments, setups and door prizes will be furnished. Table reservations are being taken for eight or more people. Cost is $10 per person. For reservations, call (704) 542-2590 or (704) 568-3238.

Lobster Dinner

CHARLOTTE — Knights of Columbus Council 770 is sponsoring a lobster dinner at the Council Hall, 220 E. Kingston Ave., on Oct. 9 at 7:30 p.m. Dinner includes lobster, corn on the cob, fries, beer and set ups. Music will be provided by Roy Rosen. Cost is $25 a couple or $13 a person. Dinner is by reservation only. For reservations, call (704) 846-5782 or (704) 523-1182.

Dream Workshop

HICKORY — A Dream Workshop at the Catholic Conference Center is Oct. 16 from 10 a.m. to 3 p.m. The workshop is based on the premise that a deeper understanding of dreams brings about greater awareness of God and His role in one's life. Dreams of saints and writings about dreams by early fathers of the Church will be explored.

The workshop will be directed by Bobbie May. Music will be provided by Deloris Stevenson. Cost is $18.50. No reservations are required. Bring a bag lunch. For more information, call Bobbie May, (704) 327-8692.

St. Francis Commemoration

CHARLOTTE — The Conventual Franciscan Friars of St. John Neumann Church and the Secular Franciscans of the St. Maximilian Kolbe Fraternity will commemorate the Transitus — the passing of St. Francis from this life to the next — at a prayer service Sunday, Oct. 3 at 7:30 p.m. at St. John Neumann Church. Everyone is welcome.

Cable Programming

"The Energies of Love" is the program for the week of Sept. 26 as part of a 13-part series, "The Americas: Faith, Culture and Change." The program explores the motivations and experinces of American volunteers who have found fuller meaning in their lives by giving of themselves. Funded by The Catholic Communication Campaign, the series airs on VISN Saturdays at 6 p.m.

Family Rosary Day

CHARLOTTE — The 35th Semi-Annual International Family Rosary Day will be observed at St. Vincent de Paul Church Sunday, Oct. 3, at 3 p.m. The speaker will be Father John Putnam of Holy Family Church, Clemmons.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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World and National Briefs

Dallas ABC Affiliate Won't Air Controversial 'NYPD Blue'

DALLAS (CNS) — The ABC affiliate in the eighth-largest U.S. television market won't air the controversial police drama "NYPD Blue," scheduled to debut Sept. 21. An editorial in the *Texas Catholic*, Dallas' diocesan newspaper, had earlier urged WFAA, serving Dallas and Fort Worth, not to broadcast the show. WFAA is owned by A.H. Belo Co. Belo's ABC affiliate in Norfolk, Va., will likewise not show "NYPD Blue." "The show is not consistent with our company's program standards," said WFAA general manager Cathy Creany in *Broadcasting & Cable*, a trade journal.

Vatican Agency Supports Diocese In Parish Closings

PITTSBURGH (CNS) — In letters to several Catholics who complained to Rome about the closing of their parish in Carnegie, Pa., the Vatican's Congregation for the Clergy has supported the Pittsburgh Diocese's parish reorganization process. Bishop Donald W. Wuerl of Pittsburgh fulfilled the requirements of Church law throughout the process, said the letters, signed by Cardinal Jose T. Sanchez, head of the clergy congregation. Father Lawrence A. DiNardo, diocesan vicar for canonical services, said the diocese had kept the congregation abreast of its reorganization procedures and decisions and was pleased with the agency's support.

Religious Significance Pervades Middle East Settlement Ceremony

WASHINGTON (CNS) — The Sept. 13 White House ceremony where Israel and the Palestine Liberation Organization signed a peace accord was a scene of relief and satisfaction, according to a priest who attended. Jesuit Father Drew Christiansen, director of International Justice and Peace for the U.S. Catholic Conference, said the mood on the South Lawn of the White House was "enormous relief and satisfaction that this moment so many people have been praying for seemed to come from out of nowhere." Father Christiansen was one of about 3,000 guests and 1,000 journalists to witness the event. Others included former Presidents Jimmy Carter and George Bush, members of Congress, various world dignitaries and schoolchildren from Israel and the Palestinian territories.

Church Attendance Much Less Than Reported, Study Finds

WASHINGTON (CNS) — U.S. church attendance is about half of oft-quoted past estimates, according to a study of Catholic and Protestant churches by a team of three sociologists. Based on attendance counts from 18 U.S. dioceses, Catholic church attendance is 28 percent, the study said, far less than a 1981 Gallup survey placing self-reported church attendance at 51 percent. Protestant churches in Ashtabula County in northeastern Ohio revealed an attendance rate of 18 percent, well less than half the Gallup survey's figure of 45 percent.

Bishop Moving From War-Tax Resister To Abortion-Tax Resister

CROOKSTON, Minn. (CNS) — Bishop Victor H. Balke of Crookston, a war-tax resister in the Vietnam era, has announced that he will become an abortion-tax resister if the U.S. government moves ahead with plans to subsidize abortions with federal funds. He urged others who oppose abortion in conscience to do the same. "I'm one of those Americans who 'oppose government coercion of taxpayer funds' for such a heinous purpose; I don't want public money subsidizing abortion," he wrote in his Aug. 19 column in his biweekly diocesan newspaper, *Our Northland Diocese.*

Doctor Assists In 18th Suicide, To Stand Trial For Another

DETROIT (CNS) — Suicide doctor Jack Kevorkian attended his 18th assisted suicide Sept. 9, hours after a judge ordered the controversial doctor to stand trial for breaking the state's suicide ban, police said Sept. 10. According to police in the Detroit suburb of Redford Township, Kevorkian, 66, called police late Sept. 9 to report the assisted suicide of 73-year-old Donald O'Keefe, a retired Ford Motor Co. worker who had bone cancer. They said O'Keefe apparently died of carbon monoxide poisoning, a method used by Kevorkian in all but two of his 18 assisted suicides. Police questioned Kevorkian at the scene but released him shortly later.

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Catholics Donate More Than $7.3 Million To HurricaneRelief

MIAMI (CNS) — Catholic organizations, individuals and religious communities donated more than $7.3 million to help the victims of last year's Hurricane Andrew, according to Archbishop Edward A. McCarthy of Miami. The archbishop outlined the donations in an Aug. 24 letter, written exactly a year after the storm hit southern Florida, killing 23 persons, causing $25 billion in damages and crushing everything in a 40-mile path across south Dade County. U.S. dioceses gave the Miami Archdiocese close to $3.7 million, including $440,607 sent directly to Catholic Community Services, the archdiocesan office charged with carrying out relief efforts.

Dioceses In Midwest Try To Get Back To Normal While Waters Recede

WASHINGTON (CNS) — Dioceses in the Midwest hard hit by this summer's floods are getting back on their feet through donations and group efforts. Catholic Charities USA has collected $6.2 million as of Sept. 9 for flood victims and has disbursed direct financial assistance to eight dioceses providing emergency recovery work in local areas. Each diocese received $10,000 in short-term emergency funding and may request long-term assistance from the organization. Flood relief donations have not just come from those who are far removed from the Midwest, but from those right within the flooded region. In Iowa, for example, the Archdiocese of Dubuque collected $255,197, of which $172,773 was sent to the Catholic Charities USA office.

PLO Representative Sees Dual-Capital Status For Jerusalem

MANCHESTER, England (CNS) — The holy city of Jerusalem could be the capital city of two sovereign states — Israel and Palestine, said a Palestine Liberation Organization official. The three religions of Islam, Judaism and Christianity can each take charge of their own holy sites, he said. Afif Safieh, head of the PLO's London delegation and a Catholic, told the British Catholic weekly paper *The Universe* that the status of Jerusalem is not due to be discussed for at least two years, but said he favors a "two-embassies solution.... By this I mean that in future Jerusalem can remain undivided," he said.

Bishops, Priests Warns Clerics To Beware Of Cult's Various Forms

LIMA, Peru (CNS) — Within weeks after the scandal of the worldwide cult known as Children of God was discovered in Argentina, Latin American bishops and priests are warning people to be aware of new forms of the sect. "We have to pay very much attention to an extremely dangerous sect as the Children of God," said Bishop Fernando Ariztia Ruiz, president of the Chilean bishops' conference. The bishop said members of the sect, which has branches in Chile under the name The Family, have a "very dangerous distortion of love, promoting a completely mixed-up sexuality and — what is the worst — involving children in this."

Thanks To St. Jude AndThe Blessed Virgin

Thanks to the Blessed Virgin Mary and St. Jude for prayers answered and favors granted.

RMB

Father Aristide Demands Ouster Of Haitian Officials For Violence

WASHINGTON (CNS) — Haiti's exiled president, Father Jean-Bertrand Aristide, blamed the heads of the Haitian army and police for a campaign of violence that included the murder of one of his most prominent supporters. He called for their immediate removal. Father Aristide's aides said he will not be intimidated by what they described as a campaign aimed at blocking his planned return to Haiti Oct. 30 after two years of forced exile. "They won't stop him. He'll go back," Reuters, the British news agency, quoted an adviser to Father Aristide, Robert White, as saying. In a Sept. 13 statement, the exiled leader blamed army chief Gen. Raoul Cedras and police chief Lt. Col. Michel Francois for attacks which included the Sept. 11 killing of Antoine Izmery, a prominent businessman and ally of the president.

Officials Say Accord, Papal Trip Could Affect Relations With Jews

VATICAN CITY (CNS) — Vatican officials said the groundbreaking Israeli-PLO accord and a possible future trip to Jerusalem by Pope John Paul II would have a positive influence on Catholic-Jewish relations. Cardinal Edward I. Cassidy, head of the Pontifical Commission for Religious Relations with Judaism, said in an interview Sept. 14 that while the political developments of the Middle East are separate from the religious issues, "they indirectly affect our dialogue." The cardinal said the Vatican was currently in a "very positive frame of mind" regarding dialogue with Jews.

Cuban Bishops Urge Government To Dialogue, End One-Party Rule

HAVANA (CNS) — Cuba's bishops have urged the one-party communist government to lift its monopoly of political power and start a national dialogue to save the Caribbean island from economic and social collapse. "Cuba is in need. Things are not going well.... There is discontent, uncertainty and desperation among the population," the country's 11 bishops said in a message about the island's economic, political and social crisis. The bishops said they opposed the U.S. economic embargo against Cuba, which began in 1962, and cited it among reasons for the economic deterioration of the country.

Chilean Bishops Urge Rights Abusers To Seek Forgiveness

SANTIAGO, Chile (CNS) — The Chilean bishops' conference has urged those who violated human rights during the 16-year military regime of Gen. Augusto Pinochet to publicly ask forgiveness for their actions. The bishops used the 20th anniversary of the 1973 military coup which overthrew President Salvador Allende to issue their call in a pastoral letter titled "The Convergence We Hope For." On Sept. 11, 1973, troops commanded by Pinochet staged a bloody coup in which Allende was killed and which was followed by 16 years of military rule and low-level civil war which spawned widespread rights abuses. In October 1988, Chileans overwhelmingly voted to return the country to civilian rule and Pinochet stepped down from power the following year.

How The 1993 Tax Act Could Affect You And Your Stewardship

By JIM KELLEY

The tax act passed by Congress and signed into law in August will touch most of us in one way or another. We'll all notice higher taxes at the gas pumps, for example. And next year, some Social Security recipients will find more of their benefits taxed. Some of us will also find that our federal income tax rates have been raised.

If you are one whose tax rate will now be 36%, 39.6% or higher (your tax advisor can help you determine your rate), be aware that the change has occurred retroactively to Jan. 1 of *this year*. That means your tax bill for 1993 will likely be affected. There are only a few weeks left in the year to determine its impact — and to act to minimize any adverse effects.

As far as giving to the diocese, schools and organizations is concerned, the tax act of 1993 continues and expands the incentives for charitable giving that have long been part of our federal income tax system. Specifically:

- Full deductibility of most gifts of appreciated property have been restored for all taxpayers who itemize deductions. Securities (including stocks and mutual funds), real estate, and works of art and other collectibles may fall into this category. Taxpayers subject to alternative minimum tax (AMT) need no longer avoid giving most appreciated property due to reduced tax benefits.
- Though tax rates for upper-income taxpayers have risen to a high of 36.9% (or more in some cases), that means each deduction can be more valuable. Your charitable gifts (and the deductions they create) may help you offset higher taxes on this year's income, since the tax hike is retroactive.

A time for reflection

The final months of the year are always a wise time to review your financial situation and the goals you set when the year was new. Let's take a look at a hypothetical couple, the Brewers:

Paul and Mary Brewer experienced an increase in income this year. As a couple committed to giving a proportionate share of their income to their church and other charities, they planned on giving an additional $3,500 to charity. When meeting with their tax advisor, they found out that this gift would have the added bonus of offsetting about $1,250 in additional taxes.

The Brewers own securities that have increased substantially from $7 to $35 a share over the 10 years they have held them. By giving appreciated securities that have been owned at least 12 months and a day, they benefit in the following ways:

- They are allowed a deduction for the current fair market value of the 100 shares of stock. At the 36% rate, the deduction of $3,500 saves them $1,260.
- They do not have capital gains tax to pay on the increase in value (at rates as high as 28%, this tax would have cost them $784 if they sold the securities).
- They completely offset new, higher taxes without reducing their cash reserves. They can use the cash they might have given to repurchase the securities and create a more advantageous cost basis for capital gains purposes.

Benefits such as those outlined above may make it possible to give even more in support of the church, whether through your parish, the diocese, or other Catholic agencies and schools this year. Act as soon as possible, since gifts or other transactions must be completed by Dec. 31 in order to affect 1993 taxes.

While those who are giving because they are committed to a life based on the principles of stewardship are not giving for the tax benefits, it is worth noting that such benefits do exist. Even Jesus, in the parable of the three servants, praised the two who were industrious and used the money wisely, and had a few strong words for the fellow who simply held on to what his master had given to him.

For more information about practical stewardship of financial resources this year, ask your professional advisor or call or write me at the Diocesan Development Office, (704) 331-1709 or 377-6871, 1524 East Morehead Street, Charlotte, N.C. 28207. We'll be pleased to provide more information at no obligation.

Jim Kelley is director of development for the Diocese of Charlotte.

Charlotte Catholic Evens Record With Win Over Providence Day

CHARLOTTE — Charlotte Catholic used a potent ground offense Sept. 17 to down Providence Day School 30-6 and even its season record at 2-2.

The Cougars, led by Jimmy Loncar, Luis Moreno and Brian Sweet, racked up 375 yards on the ground. Loncar picked up 91 yards while Moreno had 80 and Sweet chipped in 75.

The game was delayed for 45 minutes by rain and the Cougars got off to a fast start when play finally began. Jase McMahon, who had 25 yards, scored on a 12-yard run early in the first quarter and Mike Falencki ran for the two-point conversion. Providence Day cut the margin to two points later in the quarter on a 40-yard touchdown pass from Trent Cherry to Carter Morgan but that was all for the Chargers.

Catholic added two more scores in the second quarter. Moreno went 10 yards for one score with Falencki kicking the extra point. The second came on a seven-yard run by Sweet who also ran for the two-point conversion.

Loncar wrapped up the scoring in the third quarter on a one-yard plunge.

The Cougars close out their non-conference schedule at home tonight against unbeaten Charlotte Christian, a 36-0 winner last week over Cardinal Gibbons of Raleigh.

Catholic, which was switched this year to the Western Piedmont 2A Conference after many years as a member of the Rocky River 2A, begins conference play Oct. 1 at Lincolnton, the pre-season favorite for the title. Lincolnton is 3-1 for the season so far.

Notebook (From Page 4)

many of the compromises and the completed fresco is closer to his ideas than those of Father Haughey.

By way of contrast, Long's later work on a fresco for the NationsBank headquarters a few blocks up Tryon Street from St. Peter went very smoothly with no controversy or conflict. (Maybe Long figured he couldn't win in any dispute with bank chairman Hugh McColl.)

For anyone interested in art in general and church art in particular, the book is a worthwhile acquisition. For members of St. Peter Parish, especially those of us who were members during the painting of the fresco, it's a treasure.

Having said that, I must admit there is one glaring error readily apparent to us as we celebrate the centennial of the present St. Peter building which was dedicated on Dec. 24, 1893. Maschall says the present church was built 15 years earlier in 1878.

Maschall makes one other error in telling about a fresco which Long painted as part of the restoration of the war-damaged Benedictine abbey at Montecassino, Italy. He calls it a Dominican monastery.

By the way, if you're still wondering about wet-wall tattoos, that's what Long calls frescoes.

Returning To The Sacraments

FATHER JOHN DIETZEN

Q & A

Q. When I was 18 I had an abortion. About two years later my fiance and I were married by a pastor of a different denomination outside the Catholic Church. We have been married 13 years and have two children, one of whom has already received her first Communion. I have always wanted to attend Mass but was told I could not receive Communion. Now I would like to know how to go about getting back to the sacraments. My faith has always been important to me. A mistake at the age of 18 has kept me away. Now that my children are receiving I would certainly like to be able to receive with them. Is this possible? (New York)

A. It is very possible. In fact, if this is the first marriage for both you and your husband, it is quite simple. All you need do is go to your parish priest, explain that you were married in another denomination and that you wish to have your marriage validated in the Church and receive the sacraments.

You will also need to receive the sacrament of reconciliation. If you don't wish to reveal your abortion to the priest in your parish, there is no need to do so for the validation of your marriage. You can receive reconciliation, and at the same time resolve any possible abortion-related problems, by going to confession at one of the other parishes in your area.

If, as seems unlikely according to your letter, one of you had a previous marriage, your parish priest will also help you deal with that.

Q. I know a Jewish person who was godfather for a Catholic baptism, and I don't understand how that could be. The man only had to say that if anything happens to the parents he would bring up the child Catholic. But he knows nothing of the Catholic faith. He was married to a Catholic, by a priest and a rabbi, last year in the hotel where they had the reception. Could you explain how this might happen? (New Jersey)

A. No, I cannot. First of all, the role of godparent for a child consists of much more than merely promising to raise the child Catholic, for example, if the parents die.

The General Introduction to the Rite of Christian Initiation affirms that a godparent for a child to be baptized is added spiritually to the child's immediate family and actually represents the Church in that ceremony and in the child's life. As occasion offers, it says, the godparent "will be ready to help the parents bring up their child to profess the faith and to show this by living it."

At the very beginning of the baptism rite, sponsors are asked explicitly if they are "ready and willing to help these parents in their duties as Christian mother and father." The rite implies at several other times, during the declaration of baptism vows for instance, that godparents personally share the Christian faith of the parents and of the child.

For these and other reasons, the Church has clear regulations that a non-Catholic who acts as a "witness" to the baptism along with a Catholic sponsor must be a baptized Christian. This provision is in our Directory for Ecumenical Matters (1967), canon law (C. 874), and in the Rite of Baptism itself.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Catholic News & Herald

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 5 • October 1, 1993

Three-year-old Shana Tucker of Denver finds an activity suited just for her during Holy Spirit Mission's fall festival. Shana is the granddaughter of Holy Spirit parishioner Joanna Grabinski. See additional photos on Page 3.

Photo by JOANN KEANE

Parish Begins Celebration Of 100th Anniversary Of Building

By BOB GATELY
Editor

CHARLOTTE — Members of the Diocese of Charlotte's oldest parish were challenged to evangelization and community service at a Saturday afternoon Mass beginning the celebration of the centennial of the present St. Peter Church in uptown Charlotte.

In his homily at the Sept. 25 Mass, Jesuit Father Thomas Clancy told parishioners, "We have to spread the faith here at home. No place is fully evangelized."

Father Clancy, an Arkansas native who now teaches at Loyola University in New Orleans, said the Church is growing in the South at a faster rate than in many of the parts of the country which traditionally have been strongly Catholic. He said Catholic baptisms are decreasing everywhere except in the South and West.

"Right here, we have a great missionary field," he said. "We can only keep our faith if we are handing it on to others. May God inspire you with missionary zeal."

In brief remarks at the close of the Mass, Msgr. John J. McSweeney, diocesan administrator who was the principal celebrant, said the parish has been an example of how a community "works together to be of service" and asked, "What is this crowd going to do for the next 100 years?"

He urged St. Peter parishioners to be a "strong and vibrant Christian community." He added, "People need us and we need people."

Concelebrating the Mass with Msgr. McSweeney were Father Clancy, Jesuit Fathers Jim Devereux, Gene McCreesh and Bob Paquet of St. Peter, Jesuit Father Tom Gaunt, former diocesan planning director and now a doctoral student at UNC-Chapel Hill, Benedictine Father Paschal Baumstein of Belmont Abbey, representing the monks who staffed St. Peter from 1892 to 1969, and Msgr. Richard Allen, pastor of St. Ann Parish.

Under overcast skies, members and friends of the parish gathered outside the church to form a procession into the building for the Mass. Prominently displayed during the Mass was a framed message of congratulations from Pope John Paul II.

A reception in the parish hall followed the Mass.

The present church, replacing one built after the parish was established in 1851, was dedicated on Dec. 24, 1893. In order to avoid conflicts with the many events scheduled in Charlotte during the holiday season, parishioners decided to begin the centennial celebration n September and wind it up before Christmas.

The next major events in the celebration will be a five kilometer run and one-mile walk at 10 a.m. Oct. 23 over a course in uptown Charlotte. They will be followed by an ethnic festival of fun and food in the afternoon at the church.

Founders Square in uptown Charlotte will be the site of the centennial gala and silent auction Nov. 20.

The centennial celebration will end Saturday, Dec. 11 with another special Mass.

Msgr. John J. McSweeney (c), diocesan administrator, celebrates the centenniual Mass at St. Peter in Charlotte. Assisting him are sacristan Osvaldo Gentile (l), the master of ceremonies, and Jesuit Father Jim Devereux, pastor of St. Peter.

Photo by BOB GATELY

Foundation Established To Help Mecklenburg Catholic Schools

By JOANN KEANE
Associate Editor

CHARLOTTE — Plans for a foundation to benefit Mecklenburg Area Catholic Schools are ready for implementation. Foundation establishment comes as the latest phase of regionalization to be instituted by MACS.

"Our vision for students and MACS can be realized through this foundation," said Monsignor John J. McSweeney, diocesan administrator. "Together, we'll be able to establish programs and services that advance the quality of Catholic education."

Four of the key areas targeted by the foundation provide for additional funding to the tuition program, capital improvements, an endowment, and professional and instructional improvements.

Direct beneficiaries of the foundation will be MACS students. According to its by-laws, the foundation will "augment the support of educational programs in Mecklenburg County Catholic elementary and secondary schools; underwrite costs to students and contribute to the support of capital programs; assist in the exploration and development of new instructional programs; underwrite the cost of education for needy students; underwrite scholarships and student aid; and assist other worthy educational projects recommended by the MACS regional school board."

"The foundation will be vitally involved in getting out the 'good news' about our schools to community leaders and organizations to encourage their involvement with our school system," said Msgr. McSweeney. "Paired with parental involvement, the community at large can work to bring our efforts to fruition."

Initially, a 15-member board will govern the foundation. Five of the mem-

See **Foundation,** Page 2

Respect Life

As part of the observance of Respect Life Sunday, Msgr. John J. McSweeney, diocesan administrator and publisher of this newspaper, believes that the respect life statement by Cardinal Roger Mahony, chairman of the bishops' Committee for Pro-Life Activities, and the committee's statement on the 25th anniversary of Pope Paul VI's encyclical, *Humanae Vitae*, should be read and taken to heart by all Catholics. They are on Pages 8 and 9 of this issue.

Diocese To Help Young Adults Retain Faith As They Mature

By CAROL HAZARD
Associate Editor

CHARLOTTE — They're young, diverse and mobile. And they represent the largest segment of the population of the United States.

That's why it's critical for the Church to pay attention to the needs of young adults. They range in age from their late teens to the mid 30s. But they can be better understood by their experiences and attitudes as they move through various life's passages.

Young adulthood is a time of life when directions are sought, choices are tested and commitments are made, according to the United States Catholic Conference report, "Planning for Single Young Adult Ministry; Directions for Ministerial Outreach."

Unfortunately, it's also a time when many drift away from the Church. "A lot feel as if they do not belong, as if the Church doesn't speak to them," says Chris Newnan, diocesan director of the Office of Faith Formation.

Even those who stay connected with the Church can feel isolated, says Newnan. Parishes, for example, tend to be family oriented and unintentionally isolate the young and often single adult. In effect, their spiritual needs are not being met as well as they should be, says Newnan.

"They can organize well on social or service issues, but it's evangelization — the faith development piece — that's missing," she says. That's precisely the piece the Office of Faith Formation hopes to supply.

Young adults need direction, specifically on how to grow in their faith, how to live it out in their personal relationships, workplace and community, Newnan says.

"How do they live their faith in a society that is counter cultural to what they believe?" she asks. "How can the Church give them the support they need when they are bombarded with anti-Christian messages from all facets of media?"

The diocese can help young adults network by offering opportunities for community building, reflections on faith, prayer and worship experiences as well as expressions of faith through action.

The Young Adult Board has been focusing on ways to respond to the needs of young adults on parish, regional and diocesan levels. What's more, Newnan hopes to solicit the help of already organized young adult groups and expand the ministry network to include three regional young adult ministry assistants. The assistants would help on a limited time basis to plan and organize programs and events.

"Young adults need to feel safe in coming to sessions where they can bring up issues they are struggling with," Newnan says.

More interaction will help them stay connected with the Church at a critical time in their lives. "We don't want to lose them," she says. "They are part of the body of Christ. The good Lord excluded no one."

Many fall away because they do not feel free to use their intellectual curiosity to question their faith, Newnan says. Or, they put their church community on hold while they concentrate on starting careers and/or moving to other parts of the country.

The USCC (Young Adult Ministry Resources) has identified three general stages of development in young adulthood:

— The life tasks associated with the first stage — the late teens and early 20s — involves forming intimate relationships with God and others as well as exploring career options. Short-term commitments appeal to this age group because of the variety of options open to them.

— As young adults move into the next stage — the mid 20s — their life tasks typically involve making career moves, establishing a career direction and making more permanent decisions. Committed to seeking truth and meaning in life, they look for meaningful experiences of worship or a welcoming faith community.

— In their late 20s and early 30s, young adults begin to seek a community that affirms and challenges them as they establish roots. They make more permanent commitments, drawing from their previous life experiences to make decisions about the future and contributions to their world.

"Young adult ministry is a response to the needs of young adults, an invitation to share their gifts with the larger community, and a challenge to live Gospel values in the world," the USCC report says.

Catholic Rural Life Conference Opposes Free Trade Pact

DES MOINES, Iowa (CNS) — The National Catholic Rural Life Conference has come out against the proposed North American Free Trade Agreement, saying that the NAFTA side agreements negotiated by the United States, Canada and Mexico "do not meet the justice criteria of Catholic social teaching."

"The agreement should reflect a social charter between nations that ensures the dignity of workers and the protection of the environment," rural life conference executive director Joseph K. Fitzgerald said in a statement. "It doesn't have to be this way," he said. "A better agreement needs to be negotiated."

The Sept. 17 announcement by the rural life conference followed by one day NAFTA opposition by its Heartland Region, whose representatives come from the 21 dioceses of Illinois, Iowa, Kansas, Missouri and Nebraska.

NAFTA as currently drafted, a Heartland Region statement said, "fails to make a preferential option for the poor, undermines democratic participation, lacks adequate environmental safeguards, fails to protect the rights of workers and will lead to the erosion in the standard of living for most people in North America."

Additionally, the statement said, "it directly threatens the survival of family farmers in all three countries," and will make "the many serious human rights violations occurring in North America

See **Trade**, Page 3

OFFICE OF DIOCESAN ADMINISTRATOR

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

Dear Brothers & Sisters in Christ:

The visit of Pope John Paul II and his impassioned plea to defend life should inspire in us a boldness of spirit to speak for the defenseless. With the vast amount of information we are fed, it is imperative to sift through and find the truth: God remains the Author of Life.

It is very easy to fall victim to the sanitized language of the media. Such phrases as "quality of life" and "pro-choice" need to be exposed for their true meaning. The "choice" in "pro-choice" results in death for the unborn child and years of regret for the mother. "Quality of life" can be used to ease the nation's conscience regarding the right to life for the handicapped and elderly. How easy it is to internalize these phrases designed to sound so innocent.

A child may display a sense of being naive about the world, that one finds refreshing. However, as Catholics, it is dangerous to be naive regarding life issues.

In many ways, we have lost our sense of wonder and awe. Violence has caused us to become cynical and calloused. Perhaps we have also taken on an air of complacency in not seeing the miracles God sets before us each day: the beauty of a sunrise, the order of the universe, the gift of every man, woman and child, regardless of age, social status of physical limitations.

On this Respect Life Sunday, I ask that these words of the Holy Father become a part of your life: "And so we will stand up every time that human life is threatened."

Wishing you God's blessings, I am

Sincerely yours in Christ,

Rev. Msgr. John J. McSweeney
Diocesan Administrator

1524 E. Morehead Street Charlotte, N.C. 28207

Workshops Designed To Educate People About Mass Media

By MARION CARDOZA

CHARLOTTE — "Would you let strangers into your living room and let them tell you what to do?" asks Gail Hunt Violette, director of telecommunications for the Diocese of Charlotte. That's exactly what happens when you allow television to randomly play in your home, said Violette.

Violette and associate Loretta Wnetrzak used the scenario to set the stage for their recent presentation of Media Literacy; the first of several workshops scheduled to educate people on mass media.

"It is our moral responsibility to empower others with the skills to deconstruct the media," said Violette. "Our workshops show how to decode, deconstruct, analyze various media forms."

Pointing out that the business of media has commercial interests, Violette and Wnetrzak explain identifiable techniques used in media promotions.

Violette and Wnetrzak incorporate video tapes, both positive and negative to illustrate their point. Camera angles, special effects, music and the appearance of actors are discussed. A music video revealing the plight of the homeless, is viewed as helpful in the formation of a sense of concern for others. By contrast, a men's cologne ad depicting heavy sexuality is deemed inappropriate. "This is not pornography," said Violette, as she shows the cologne commercial without sound.

"We must be aware of media distortion, and discern bias," said Greg Pollak, of St. Therese parish in Mooresville. Pollak and his wife, Susan, plan to return their newfound knowledge to the parish, where they serve on the education commission.

Others in attendance plan to share the information with others. Denise Schweizer of St. James in Concord plans to incorporate media literacy in an adult education class scheduled at her parish.

Television should encourage people to make the world a better place, not tear it apart, said Violette.

Marion Cardoza is a parishioner of Our Lady of Lourdes in Monroe.

Foundation (From Page 1)

bers represent MACS board of education, CCHS alumni association, regional home school association, CCHS foundation, and a Mecklenburg-area pastor. They are ex-officio voting members.

The 10 remaining members are mostly parents of MACS students. "Those involved so far have a strong interest and commitment to improve our schools," said Msgr. McSweeney.

The foundation's initial fund campaign begins Nov. 7.

Holy Spirit Fall Festival

Community Turns Out To Help Mission Celebrate

Left: **Balloon-mania.** Holy Spirit parishioner Stephanie Rozycki decorates balloons for children.
Right: **Face Painting.** Parishioner Tilia De Rosa adds an artistic touch to the face of 8-year-old Kimberly Baker of Cornelius.
Below: **Zoo Babies.** Kristina Soul finds that chickens make cuddly friends.

Below: **Servin' Up The Good Stuff.** Holy Spirit Knights of Columbus Council 10389 spent the day dishing up goodies for the festival. Especially popular were the sausage and pepper sandwiches.

Photos by
Joann Keane

ights Of Columbus
HOLY SPIRIT COUNCIL
$1

Below: **Pretty Posies.** Holy Spirit parishioner Jane Brown sells a floral arrangement to Loraine Hoyle. Each year, Holy Spirit - mission of St. Therese in Mooresville - allows local artisans to "rent" booths to sell their creative wares.

Trade (From Page 2)

... more common."

The statement likewise made the judgment that NAFTA fell short on the "basic requirements" of Catholic social teaching.

Sentiment in Congress is leaning against NAFTA, especially in the House. It is not expected to be introduced to Congress until November.

Catholic groups opposing NAFTA include the Maryknoll order; Network; the dioceses of Crookston, Minn., and London, Ontario; the rural life committees in the dioceses of Winona, Minn., and La Crosse, Wis.; the human rights committee of the Archdiocese of St. Louis; and the peace and justice committee of the Diocese of Lexington, Ky.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Bishops Say English Version Of New Catechism Months Away

VATICAN CITY (CNS) — It will be the end of the year before the English-language edition of the "Catechism of the Catholic Church" is published, North American bishops visiting Rome for meetings with Pope John Paul II said.

"By the end of the year would seem to me to be the quickest you could expect it now," said Cardinal Bernard F. Law of Boston, who was assigned by the Vatican to oversee the original English translation.

The English-speaking bishops' conferences still have not received Vatican-approved copies of the English text, Cardinal Law told Catholic News Service Sept. 22. Once they do, it will take another six to eight weeks for printed and bound copies to reach bookstores. The cardinal was in Rome for his *ad limina* visit, which bishops make every five years.

Canadian bishops were in the city a week earlier for their *ad limina* visits. They said it was clear from meetings with the doctrinal and clergy congregations that the publication of the English text could come after the first anniversary of Pope John Paul II's formal presentation of the catechism to the world.

The French text, which is what other language versions are being translated from, was released Nov. 16. The pope formally presented the catechism at a Dec. 7 ceremony, distributing copies in French, Italian and Spanish.

Bishop James P. Mahoney of Saskatoon, Saskatchewan, said the Canadian bishops mentioned their concerns about the delayed English text to the pope during their mid-September meetings with him.

"The Holy Father said there is a problem and they are working on it," Bishop Mahoney told CNS. The bishop said one problem seemed to be which Scripture translation to use for quotations in the text. He said the bishops hope the catechism will be available by Christmas.

Cardinal Law said he did not know what was causing the delay. "I presume that what's going on is that the translation is being finalized," he said.

Translating a long document filled with theological and philosophical concepts into an English that is true to the original and readable in North America, England, Africa and Asia "is a formidable task," the cardinal said.

"The significance of the English translation cannot be overestimated," he said. "It isn't one among many language translations," Cardinal Law said. With the growing use of English as a universal language, "I think the English translation is going to carry a very great importance; it's going to be a very, very influential text. That's why they have to be very careful."

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Respect Life

As we observe Respect Life Sunday this weekend, we should reflect on the entire teaching of the Church on respect for life.

Opposition to the evil of abortion, the slaughter of the unborn, is the major element of respect for life. Unfortunately, there are some among us who consider it the only element. It is not.

In his statement in this issue of *The Catholic News & Herald,* Cardinal Roger Mahony refers to some of the other evils which are counter to respect for human life. Cardinal Mahony, chairman of the bishops' Committee for Pro-Life Activities, cites the "evils of abortion and euthanasia, of violence and injustice, that serve only to destroy human dignity and erode society's respect for life."

The Church's teachings on respect for life call for preserving the dignity and the quality of life of the living as well as protecting the unborn. They call for providing aid for the disabled, the poor and the hungry. They also include opposition to war and to capital punishment.

A major evil which appears to be growing is the move toward allowing "assisted suicides" in the case of people who are terminally ill. From there it will be only a matter of time until the advocates of such murders begin to suggest "assisted suicide" for the disabled and the elderly who "don't want to be burdens" (or whose relatives don't want to be bothered with them). So far, their efforts have been rejected by the voters. But the euthanasia advocates keep trying.

We would like to emphasize one of Cardinal Mahony's statements:

"Confronted with such challenges, we must be witnesses for a better way — a way based on love and compassion that seeks to eliminate human problems, not human beings. I urge all Catholics to study the issues that affect human lives so directly and, strengthened in their convictions, to become involved in efforts on behalf of life."

In keeping with the teaching of the Church, that means *all* life.

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Pro-Life Corner

Respect Life

The Hyde Amendment limits the use of federal tax dollars to pay for abortions through the Medicaid program. This amendment has been attached each year to the Labor/Health and Human Services Appropriations Bill and the Senate soon will be voting on this bill.
Message to Senators Helms and Faircloth:
"Please support the House version of the Hyde Amendment to the Labor/HHS Appropriations Bill and oppose all weakening amendments (e.g. the 'medically necessary' exception). If necessary, please vote 'no' on a cloture motion."
U.S. Capitol switchboard (202) 224-3121.

The Respect Life Office · Diocese of Charlotte · (704) 331-1720

Pope Says Priests Must Help Lay People

POPE JOHN PAUL II

The Pope Speaks

VATICAN CITY (CNS) — Priests must help lay people take up their proper roles in the Church and society, Pope John Paul II said.

Called to lead, but not to dominate, priests must "form and guide" the laity, helping them discover "their proper role in the Church's mission of salvation," the pope said Sept. 22 at his weekly general audience.

The Second Vatican Council helped the Church renew its awareness of the special role lay people have in the Church and their Christian mission in family life, society and culture, he said. It also reminded priests that while they are called to lead, they must "live as brothers of all the baptized," the pope said.

In a continuing series of talks about the priesthood, Pope John Paul said Jesus "gave us the example of the shepherd who nourishes and serves his flock, and he proclaimed that he came not to be served but to serve."

From Jesus' example, he said, "the priest understands that he cannot seek his own honor or his own interests, but only that which Jesus Christ willed, placing himself at the service of his kingdom in the world." The pope said such service would require time, self-giving and sacrifice on the part of priests.

Priestly service to the laity is based on a recognition of the dignity of all the baptized, he said. Priests must be ready to listen to lay people, to consult them, to learn from their experiences and to help them discern the gifts they can bring to the Christian community, the pope said.

Pope Tells Religioous Leaders Not To Be Discouraged By Continued Fighting

MILAN, Italy (CNS) — Pope John Paul II told world religious leaders not to be discouraged by continued fighting around the globe because there is a "promising spiral of peace." The recent Palestinian-Israeli accord and last year's treaty ending the civil war in Mozambique are examples, he said.

Religions have an important task in helping humanity find "new social equilibrium" now that the Cold War is over, he said in a Sept. 22 message sent to about 200 religious leaders attending a Catholic-sponsored meeting in Milan.

"The sad period which saw humanity divided in two blocs is over," the pope said. "But the bitter roots of enmity have not disappeared. Regional conflicts which sow terror and death" spring up with "discomforting ease," he said.

The pope cited the continued fighting in the former Yugoslavia while "the world seems to remain impotent" to end the conflict. "Nothing, however, should discourage the search for peace," he added.

Religious leaders must help people find "the will to walk together to construct a more unified world, overcoming the special interests of groups, ethnic communities and nations," the pope said.

The Sept. 19-22 Milan meeting was sponsored by the Catholic Archdiocese of Milan and the Community of San Egidio, a Catholic lay movement.

Pope Urges Italian Town To Build Family Civic Life

ASTI, Italy (CNS) — Pope John Paul II, in a pastoral visit to the land of spumante and the hometown of his top aide, urged Catholics to build their family and civic life on Gospel values.

The pope visited the northern Italian Diocese of Asti Sept. 25-26, making a stop at the parish church where Cardinal Angelo Sodano, the Vatican secretary of state, was baptized.

At the parish on Asti Island, the pope paid homage to the cardinal's mother and father and to all parents who create "families rich in tenderness and faith, instilling in their children a sense of hard work and honesty, educating them in commitments and solidarity."

Earlier, in his first meeting with the people of Asti, the pope asked for a renewal of the region's tradition of hospitality and outreach to the poor.

Thoughts On Health Care Reform

BOB GATELY

Editor's Notebook

The Clinton administration's health care reform proposals are far from perfect and I doubt that anyone is completely happy with them. But they are a starting point and I hope that the Congress will come up with a plan which will be acceptable to most Americans and which will assure all Americans of the health care they need.

Obviously, the first change that must be made is to eliminate abortion from services covered by the plan. I assume that the "pregnancy-related services" mentioned in the proposals include abortion although the actual word "abortion" apparently does not appear.

I see that some pro-life groups are threatening to try to kill the whole package if it includes abortion. To me, that 's like cutting off your nose to spite your face, as the old saying goes. If the pro-life groups have the votes to kill the entire package, they also have the votes to remove abortion coverage from the plan.

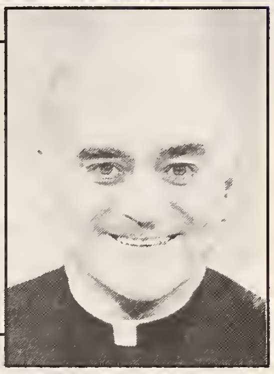
Actually, I don't think it ever will come down to that. Congressional leaders know that health care reform is needed and they know their constituents demand it. They're not going to let abortion jeopardize the enactment of a satisfactory plan.

I feel almost certain that when the House and Senate committees get around to drafting the final legislation it will not cover abortion. There's too much else at stake.

The Duty Of Delight

FATHER JOHN CATOIR

Light One Candle



One of my favorite sources of spiritual reading over the years has been *The Catholic Worker*, primarily because of the precious wisdom of the late Dorothy Day. Selections from her past articles are still being repeated in each issue. The following piece, one of my favorites, was reprinted from her column, "On Pilgrimage" (January 1956)

"How necessary it is to cultivate a spirit of joy. It is a psychological truth that the physical acts of reverence and devotion make one feel devout. The courteous gesture increases one's respect for others. To act loving is to begin to feel loving, and certainly to act joyful brings joy to others, which in turn makes one feel joyful. Irene Mary Naughton discovered that phrase of Ruskin, 'the duty of delight,' and I have used it many times since."

The duty of delight can mean different things to different people. To some, such an idea seems preposterous. They ask, "How can one have a duty to be joyful?" St. Paul gives the answer, "Rejoice always ... Give thanks to the Lord in all circumstances; for this is the will of God for you in Christ Jesus." (1 Thessalonians 5:16,18)

We have a duty to see the silver lining in every cloud; a duty to light a candle rather than curse the darkness. Why? Because of the knowledge of God's love; because of the gift of life; and because of the promise of heaven. We can rejoice always because of all the love and beauty in the world.

Cultivating a positive attitude about life is a matter of training your mind to be joyful in all circumstances, in so far as this is humanly possible. We can delight in God's wonderful creation. We were made to enjoy life with God for all eternity, beginning now.

The notion of "duty" may seem a bit strong to qualify the gentle word "delight" but it is fitting to insist on spiritual discipline in this regard. It is indeed a duty. We can give God no less than the best that is in us.

This is optimism, not new age theology. We find the very same idea expressed in Psalm 37:4; "Take delight in the Lord and He will give you the desires of your heart." There is also a line in Psalm 34 that warms my heart: "Look to Him, and be radiant." (Psalm 34:5)

One of my favorite spiritual writers, Blessed Julian of Norwich, offers her own distinctive insight, "The greatest honor you can give to Almighty God is to live gladly because of the knowledge of His love." If our joy gives honor to God, then of course it is our duty to be joyful.

To help you in your effort to delight in the Lord, I wrote this little prayer: "Thank you, Jesus, for the gift of joy, for the happiness which floods my soul when I think of Your love. Help me always to live in such a way as to take delight in Your unchanging love."

To act in a joyful way will make you feel joyful, and that emotion is contagious. Joy begets joy.

(For a free copy of the Christopher News Note, "Let's Celebrate," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Working Mother Needs Help

MARTHA W. SHUPING, MD

Crosswinds

Dear Dr. Shuping,

I went back to work in June, after eight years at home. I'm constantly behind and I've had to work late several times. Even when I leave on time, I'm exhausted and frustrated at the end of the day. I have no energy or patience for the kids, and I feel tense trying to keep up with things at home. Any ideas?

JC

Dear JC,

First of all, see if your supervisor will help to change the work situation. If not, talk to your supervisor. Can parts of your job be done differently for greater efficiency? Are there any time-wasters that can be eliminated or any low priority projects that could be postponed? Could some of your work be shifted to someone else? If there is no solution, consider looking for another job. Vocational testing, covered by some health insurance plans, might give you some ideas about types of work that would be the most enjoyable and least stressful for you.

Secondly, try to give yourself a short break between leaving work and having to deal with the kids. A nurse I know stops at a park on the way home and takes 15 minutes to unwind. Another lady goes home and puts on the stereo headphones, listens to music and has silent prayer time. She told her kids that this is her time, and kept ignoring them until they learned to leave her alone for that 10 minutes. Or, you could try a short walk. If nothing else, listen to some peaceful music on cassette on your way home. Oregon Catholic Press has a good selection of contemporary religious music on tape which many of my patients use to help them relax. Call 1-800-LITURGY for a free catalog.

Finally talk with your family about getting additional help with specific chores. Try to give choices regarding the types of chores they prefer. Make an agreement that if they do their part, you can all do something fun together on the weekend. (And be sure to schedule some time for yourself, too.)

To allow time for a break without creating more stress, plan to have meals prepared and frozen ahead of time. The book *Once A Month Cooking* gives a streamlined plan, complete with menus and shopping lists, for preparing a whole month's worth of meals in one day. (Order from Focus on the Family at 1-800-A-FAMILY.)

If you need additional help with this, talk to a professional counselor.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Benedictine Higher Education

FATHER EUGENE HEMRICK

The Human Side

More than a dozen presidents of Benedictine colleges and universities met recently at St. Anselm College in Manchester, N.H., to promote the distinctive features of Benedictine education.

Among the participants was Richard Becker, president of Illinois Benedictine College in Lisle, Ill., who gave me the text of the meeting's conclusions. They provide some sound wisdom.

"Benedictine colleges and universities are committed to academic and professional excellence," the text says, adding: "In this work they concretize Gospel values as interpreted by the Rule of St. Benedict and therefore take seriously:

"1. The primacy of God and the things of God.

"2. Reverent listening for the varied ways in which God is revealed.

"3. The formation of community built on respect for individual persons who are each regarded as Christ himself.

"4. The development of a profound awareness of the meaning of one's existence.

"5. The exercise of good stewardship."

Let's see how just two of those simple statements translate into sound wisdom that makes a difference in practice.

A Catholic lawyer recently told me he is concerned that much of the public receives its understanding of moral values from court decisions or subconsciously from TV programs that treat moral themes. "The power of the pulpit has been overshadowed by media," he believes.

This raises a question about higher education. How much opportunity do college students have to experience the pulpit's power?

At Illinois Benedictine College where I once served, students were given the opportunity to make God and the things of God a primacy — morning, noon and night.

There was a morning and noon Mass in the college chapel, and evening Mass at the monastery. A homily was given at each Mass, often communicating a moral theme. These moral themes were expanded in the theology courses the students took.

Those participating in Mass included not only students; faculty and administrators often were present. All experienced a supporting community and liturgical atmosphere. And making God a priority was backed up by classroom learning.

God's primacy was taken seriously!

An experience I had with two students demonstrates how seriously the college takes stewardship. One student and I were cycling from Wall, S.D., to Seattle, Wash. We stopped at Glacier Park to meet another student, who spent summers working in the park.

One day we hiked to a mountain lake. As we walked through a meadow I wandered off the trail and was quickly reprimanded by them. "If everyone did that," they told me, "the meadow would be destroyed!"

After having lunch at the lake they were careful to wrap up all the garbage and take it out with them. I remember them talking about the "scum hikers" who leave a trail of garbage behind and have no concern for preserving nature.

Later when I reflected on this I realized their stewardship manners were partially due to the Benedictine education they had received.

See **Human**, Page 11

Canons Governing Making An Oath

SISTER JEANNE-MARGARET MCNALLY

How Canon Law Affects Us

Canon 1199 §1 states: "An oath, that is the invocation of the divine name as a witness to truth, cannot be taken unless in truth, in judgment and in justice. §2 An oath which the canons demand or admit cannot be taken validly through a proxy."

Oaths are considered to be assertatory if they affirm a truth or promissory if they affirm the sincerity of a promise. Unless the law requires an oath to be taken personally, e.g., the oath of office, the oath of witnesses, the oath of parties in a trial, the oath can be taken validly by a proxy.

A person who freely swears to do something in the future is bound to fulfill what has been affirmed by oath. If an oath is obtained by extortion or is obtained by fraud, force or fear, that oath is null by the law itself. An oath binds only the person who swears it and it is not passed on to descendants.

If an oath is attached to an act which intends injury to another person, to the public good or jeopardizes eternal salvation, the act is not reinforced by the oath. Obviously, one would not call on the Divine Name to aid one in doing something prejudicial to others or to one's salvation.

A promissory oath ceases if it is remitted by the person taking the oath or if the thing sworn has substantially changed or if the oath would impede the common good; or if the final purpose for the oath no longer exists. It also ceases through a dispensation or commutation.

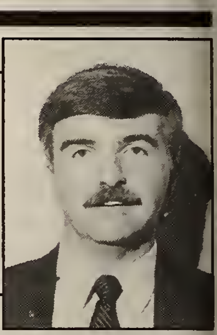
The only limitation on the dispensation of an oath is the right of a third party (parties) who might be jeopardized by such a dispensation. If the third party refuses to omit the obligation for which the oath was intended, only the Holy See can grant a dispensation.

Oaths must be strictly interpreted according to the law and the intention of the person making the oath. The intention of the person making an oath is understood in the terms in which it was expressed. If the person claimed an intention contrary to what was sworn, and if this can be proved, the oath must prevail. If a person acted fraudently in an oath taken publicly, the interpretation of the oath is according to the mind of the person who received it.

Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working on a research project on dysfunctional families and marriage.

The Last Act

JIM MCINERNEY



Lifelines

"See what they're doing to old people in Scandinavia," she said as she sat uncomfortably in the straight backed chair, sipping the cup of tea I just brewed for her. Her eyes shifted towards a newspaper clipping on the table. "I saved it for you, Jim."

"It's not Scandinavia," I corrected, reading the headline. "It's the Netherlands."

"Whatever," she shrugged. Geography never was one of her strong points, but her mind was as sharp as ever. Despite her 85 years and painfully advanced osteoporosis, the light in her eyes indicated that she did not miss much.

"The doctors over there are killing old people," she continued. "What's this world coming to? Doctors killing people. Of all things! What do you think of that, Jim?" my aunt asked.

This encounter took place several years ago. I used to visit my aunt a few times a week before she died. I would give her a vitamin B shot, put on the kettle and keep her company. Despite her limited mobility and the pain she was in, she was a tough old bird, never giving up on life.

That newspaper article about the practice of euthanasia in Holland had quite an effect on her. Her comments reflected what many people, especially the elderly and the handicapped, are asking. What is this world coming to?

There are several ways to answer this question. Here, I will focus on three: the theological, the sociological and the deontological. Please do not let that last one make you squint too hard. I will explain it in due course.

Theologically speaking, we Christians know that the answer to my aunt's question is quite simple. This world, as we know and experience it, is coming to an end. You do not have to be a doomsdayer or have a special word of knowledge to understand this. The revelation of Scripture and the teachings of the Church affirm this as fact. It could happen tomorrow, or it could happen in a thousand years. The when does not matter. What matters is that it will end for each of us individually, and for all of us collectively, some day.

The sociological answer should be just as obvious for anyone who has been following the news. This world, at least what we used to call "western" or "Judeo-Christian" civilization, is rapidly plunging into barbarism. But it is a very sophisticated barbarism.

The article my aunt was so concerned about quoted a Dutch physician, who gave someone poison to drink, saying how "grateful" he was to be able to "help someone with his last wish." Other media reports usually slant things the same way, talking about the "compassion" of these serial killers.

Advocates of euthanasia tell us that everyone has an unquestioned right to determine when and how to die. It is the so-called constitutional "right to privacy," which the Supreme Court invented 20 years ago in order to rationalize abortion on demand.

This thinking runs counter to what our Judeo-Christian traditions teaches. When God gave Moses the commandments on Mt. Sinai, He said, "You shall not murder." Our civilization was built on the belief that this commandment was just that: a commandment, not a suggestion.

In medicine, this commandment translated into an obligation that stressed what doctors can do for patients. But now many in the medical profession are talking about what they should do against patients. Instead of the progressive obligation of caring and curing, they are entertaining, and practicing, the regressive ethic of ignoring and killing. This brings us to the third, or the deontological, answer to my aunt's question.

Deontology is a branch of philosophy that deals with the subject of obligation. If you are like me, you probably do not like to be obligated to very much. It runs counter to what we feel is our free choice. But if we think about it very long, we realize that life, at least civilized life, would be impossible without obligations. When God asked Cain where his brother was, Cain replied "Am I my brother's keeper?" As Christians we know that the answer to this question is "Yes." We have an obligation to look out for each other.

One of my earliest memories of broadcast news is of a television account about a man who climbed atop one of the bridges in Pittsburgh and threatened to jump. Traffic was stopped, an ambulance called and the police summoned.

I remember seeing one police officer, who was more than a little overweight, climbing up to talk with the man. A priest, who happened to be caught in the traffic jam, left his car and followed the officer. Together they spent an hour, risking their lives for a stranger who was committed to his own destruction.

The cop and the priest succeeded in talking the man down. I do not know all that was said to that troubled soul, but you can be sure that his two rescuers did not resort to the trendy babble we hear so much of today.

Imagine what the outcome of that bridgetop drama would have been if they fed the man any of the following lines: You have the right to control your own body. You have the right to choose. It's your life, man, do what you want with it. We don't have the right to impose our morality on you. do your own thing.

"I hold the world," said Shakespeare, "but as a stage where every man must play his part." Those of us who profess to be followers of Christ have a very important obligation to perform on the stage of civilization. The episode atop that bridge in Pittsburgh was but a dress rehearsal for the medical and ethical dramas all around us. It is decision time and we must choose our part.

We can decide, as the cop and priest did, that God is the Author of the script, that the play of life goes on under His direction, that we are our brother's keeper. Or we can decide, in our pride and arrogance, that personal autonomy is more important than responsibility, and that we will write the last act. The choice is ours.

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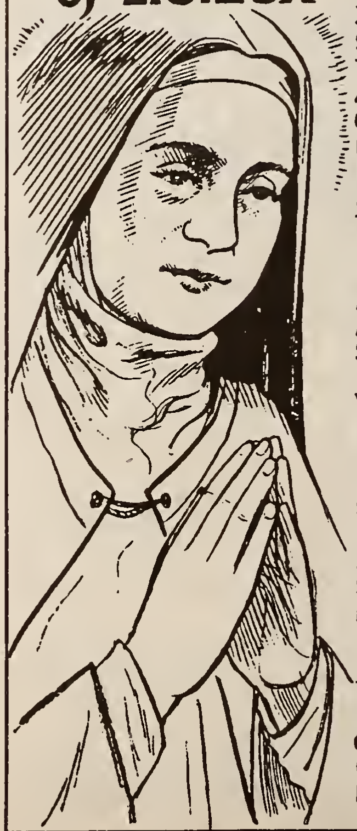
the Saints by Luke

ST. THÉRÈSE of LISIEUX



MARIE FRANCOISE MARTIN WAS BORN AT ALENCON, FRANCE, ON JAN. 2, 1873, THE YOUNGEST OF NINE CHILDREN OF LOUIS MARTIN, A WATCHMAKER, AND ZÉLIE GUÉRIN. HER MOTHER DIED WHEN SHE WAS 5 AND SHE WAS RAISED BY THE HELP OF HER OLDER SISTERS AND AN AUNT. TWO OF HER SISTERS BECAME CARMELITE NUNS AND SHE RESOLVED TO EMULATE THEM. WHEN ONLY 15, SHE ENTERED CARMEL AT LISIEUX. SHE WAS PROFESSED IN 1890, TAKING THE NAME THÉRÈSE OF THE CHILD JESUS & HOLY FACE.

AFFLICTED WITH TUBERCULOSIS, SHE BORE HER ILLNESS WITH GREAT PATIENCE AND PRAYER. SHE SERVED FOR A TIME AS MISTRESS OF NOVICES. UNDER OBEDIENCE SHE WROTE HER LIFE, "THE STORY OF A SOUL," WHICH WAS WIDELY READ. IN IT SHE SAID, "FROM THE AGE OF THREE, I'VE NEVER REFUSED OUR GOOD GOD ANYTHING. I HAVE NEVER GIVEN HIM ANYTHING BUT LOVE."

SHE WAS ONLY 24 WHEN SHE DIED ON SEPT. 30, 1897, QUICKLY ATTRACTING A LARGE FOLLOWING AS THE SAINT OF THE "LITTLE WAY." AFTER HER BEATIFICATION, SHE "LET FALL A SHOWER OF ROSES," AS SHE PROMISED — NUMEROUS MIRACLES AND CURES.

THÉRÈSE WAS CANONIZED IN 1925 BY POPE PIUS XI, DECLARED PATRONESS OF THE MISSIONS WITH ST. FRANCIS XAVIER IN 1927, AND IN 1944 WAS NAMED COPATRONESS OF FRANCE WITH ST. JOAN OF ARC. KNOWN AS "THE LITTLE FLOWER," HER FEAST IS OCT. 1.

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Youth Want Full Church Teaching, Pope Tells Bishops

CASTEL GANDOLFO, Italy (CNS) — Young Catholics want to hear the full teaching of the Catholic faith, Pope John Paul II told a group of U.S. bishops. Young people are "looking for a solid foundation upon which to build their lives," the pope said in a Sept. 21 address to the bishops, who were making their *ad limina* visits.

"The youth of America look to you to lead them to Christ" out of an atmosphere of "moral confusion," Pope John Paul said during the meeting at his summer residence at Castel Gandolfo.

Most of the bishops in the group were from New England, but also attending was Archbishop J. Francis Stafford of Denver, who delayed his visit until he was finished hosting the August celebration of World Youth Day.

Pope John Paul thanked Archbishop Stafford and all the U.S. bishops for their work on World Youth Day, saying it was "a time of great joy and renewed hope."

"All of us, bishops of the Church, should reflect anew on our ministry to young people and on our responsibility to present to them the full truth of Christ and his Church," the pope said.

A relationship with Christ, centered on prayer, includes a life lived according to Gospel values and the moral teaching of the Church, he said. Young people today realize that, he said, and they expect pastors and religious educators to explain the Church's teaching without ambiguity and without omission.

"It is clear that the controversies and dissent of past decades are of little interest to them," the pope said. "They are not inspired by a Gospel which is diluted, disguised or made to seem effortless."

The bishops, as the chief teachers in the Church, must make every effort to ensure that religious education programs, Catholic schools and especially preaching in their parishes "present serenely and convincingly — but without embarrassment or compromise — the whole treasury of Church teaching," he said.

Young people can assume their full role and responsibility in the church only if they have a solid formation in Catholic spirituality and doctrine, the pope said. And as he pointed out in Denver, youth have that responsibility now.

"Not just evangelized, they are themselves evangelizers who bring the Gospel to their peers, including those alienated from the Church and those who have not yet heard the Good News," he said. They also are generous, dedicated, committed and attracted to the opportunities they have for volunteer work, especially among the poor, the pope said.

The interest in ethical questions and the debate about values in American life show a growing recognition in the United States that people must receive a formation in morality through the family, schools and other institutions, he said.

With the truth of Christ and the wisdom of God, the pope said, the Church can take a leadership role in moral development. "The needed renewal of social and political life can only take place if the intrinsic connection between faith and morality is clear," he said.

"Young Catholics are sensitive to the need for consistency between faith professed and faith lived," he said. "They demand a clear sense of what it means in practice to be Catholic."

The pope said young people sense, sometimes without even knowing why, that they won't find happiness in relativism — an attitude that one religion or moral code is just as good as another.

"One of the key pastoral problems facing us is the widespread misunderstanding of the role of the conscience whereby individual conscience and experience are exalted above or against Church teaching," he said.

The conscience is not "a tribunal which creates the good," but rather it helps a person judge good in the light of "universal and objective norms of morality," the pope said.

He said young men and women in the United States often have been "victims of educational theories which propose that they 'create' their own values and that 'feeling good about themselves' is a primary guiding moral principle."

But they realize the fallacy of those theories and "are asking to be led out of this moral confusion," the pope said.

A VIEWER'S GUIDE TO NEW TV SHOWS

GOOD BETS	Dave's World	Mon, 8:30-9	CBS
	Against the Grain	Fri, 8-9	NBC
HOLDS PROMISE	Bakersfield P.D.	Tues, 8:30-9	Fox
	Missing Persons	Thur, 8-9	ABC
	Frasier	Thur, 9:30-10	NBC
	It Had to Be You	Fri, 8-8:30	CBS
	Cafe Americain	Sat, 8:30-9	NBC
SOME INTEREST	Townsend Television	Sun, 7-8	Fox
	Lois & Clark: The New Adventures of Superman	Sun, 8-9	ABC
	SeaQuest DSV	Sun, 8-9	NBC
	Phenom	Tues, 8:30-9	ABC
	The John Larroquette Show	Tues, 9-9:30	NBC
	The Second Half	Tues, 9:30-10	NBC
	Thea	Wed, 8-8:30	ABC
	Joe's Life	Wed, 8:30-9	ABC
	Moon Over Miami	Wed,10-11	ABC
	The Sinbad Show	Thur, 8:30-9	Fox
	The Adventures of Brisco County, Jr.	Fri, 8-9	Fox
	Boy Meets World	Fri, 8:30-9	ABC
	The X-Files	Fri, 9-10	Fox
	George	Sat, 8-8:30	ABC
	Harts of the West	Sat, 9-10	CBS
DON'T BOTHER	Living Single	Sun, 8:30-9	Fox
	Daddy Dearest	Sun, 9:30-10	Fox
	Saved by the Bell: The College Years	Tues, 8-8:30	NBC
	NYPD Blue	Tues, 10-11	ABC
	Grace Under Fire	Wed, 9:30-10	ABC
	The Trouble With Larry	Wed, 8-8:30	CBS
	Angel Falls	Thur, 10-11	CBS
	Family Album	Fri, 8:30-9	CBS
	The Mommies	Sat, 8-8:30	NBC

©1993 CNS Graphics Source: U.S. Catholic Conference Office for Film and Broadcasting

Pope Urges Broadcasters To Fight For Improved Programming

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II encouraged TV and radio broadcasters to fight for improved programming and avoid surrendering to the laws of the marketplace. Viewers and listeners around the world should also demand quality programs in place of the manipulative and exploitative messages served up by modern media, he said.

The pope made his remarks Sept. 23 to participants in a broadcasting award ceremony sponsored by RAI, the Italian state television and radio company.

He said program developers often seem resigned to conforming to the law of the marketplace — an inappropriate guide for broadcasters. Given the immense reach of TV and radio today, more attention must be paid to the human quality of programs, he said.

"Do not give up, do not accept the laws of the marketplace as the only ones that count, do not call realism what is at times nothing more than a surrender," he said.

He said the Church appreciates the "marvelous tools" and the tremendous possibilities offered by the media, but "is not convinced that they have to be used as poorly as they sometimes are."

He said government leaders, broadcasting officials, viewers and listeners should join in the effort for improved programming. "Audiences should not be seen simply as the passive recipients of a flood of messages which claim to serve them but which all too often tend to manipulate and exploit," he said.

He said the Church has a duty to point out the dangers of irresponsible use of the mass media. While the Church is often considered a harsh critic of broadcasters, he added, it also appreciates the difficulties and complexities they face in their work.

GOD AND THE
SICK AWAIT YOU

I WAS SICK AND YOU VISITED ME

DOMINICAN SISTERS
OF HAWTHORNE

We nurse incurable cancer patients in our seven free, modern nursing homes located in six states.

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Prior nursing experience not required.

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Hawthorne, New York 10532
(914) 769-4794

Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Aladdin" (1992)

Vibrant animated Arabian Nights tale of a genie (voice of Robin Williams), a commoner in love with a princess and an evil vizier who connives to capture the genie and marry the princess. As produced and directed by John Musker and Ron Clements, the story is sweet, the animation delightful and Williams' wisecracks wedded to lightning-fast sight gags should hold adult interest. **The U.S. Catholic Conference classification is A-I — general patronage. The MPAA rating is G — general audiences**. (Disney)

"Close to Eden" (1992)

Dwelling in a one-room hut on the steppes of China's Inner Mongolia, an isolated herding family (Badema and Bayaertu) find that life is not as simple as it was for their ancestors when the outside world intrudes in the form of a stranded Russian truck driver (Vladimir Gostukhin) and the government's population policy. Directed by Nikita Mikhalkov, the French-Russian co-production contrasts the natural rhythm of life on the vast treeless steppes with the inevitable changes brought by the country's growing industrialization whose impact on one Mongol family is shown with charm, good humor and respect for the human spirit and nature's beauty. Subtitles. Some discussion of contraception, graphic shots of a lamb being slaughtered and occasional rough language. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the MPAA.** (Paramount)

Human Sexuality From God's Perspective

The Bishop's Committee for Pro-Life Activities issued a commemorative statement on the 25th anniversary of the encyclical Humanae vitae. *The full text follows:*

Introduction

It is clear in the Scriptures that God looks at the world and human life differently from human beings with their limited vision. His comprehensive view encompasses the whole of the human family and all the ages and all eternity. He willed to share with women and men a unique role in His creative generativity which makes human sexuality unique in all creation. It is this uniqueness, revealed to us by God in the gradual unfolding of His salvific plan, that Pope Paul VI invoked in his prophetic encyclical *Humanae vitae (On Human Life)* published 25 years ago (1968).

Due to our world's increasing technological ability to prevent conception, many today view human sexuality in a purely pragmatic way. They believe we are simply sexual beings who instinctively seek to be sexually active. From a physiological and psychological point of view, sexual intercourse is looked on as solely a natural response to human instinct and human need. Science is often called upon to help people divorce sexual activity from the prospect of unwanted pregnancy and free them from religious teachings which are thought to inhibit freedom. This is a secular prospective about human sexuality which has become pervasive and dominant in our culture. But it is a very limited perspective, a perspective devoid of God's revelation about the uniqueness of human life, a perspective unmindful of the data gathered from our observations about the true nature of human sexuality.

This is why, in the face of growing opposition to the Church's teaching about human sexuality, Pope Paul VI issued *Humanae vitae* 25 years ago. He understood then, as the Church understands today, the responsibility to keep God's revelation as part of the equation in viewing human sexuality. It is not just instinct, human desire or need which must be considered in human sexual activity. One must understand human life and the human spirit which transcends biology and humanistic philosophy. Human sexuality activity cannot be separated from the nature and dignity of human life and the process by which that life is transmitted.

And so this year we commemorate the 25th anniversary of *Humanae vitae*, in which Pope Paul VI reaffirmed the Church's teaching on the sanctity of marriage and the responsible transmission of human life. Pope Paul based his encyclical on the natural law as illumined by divine revelation and consistently taught by the Church. Expanding on this teaching, especially as expressed in the Second Vatican Council's *Gaudium et spes (Pastoral Constitution on the Church in the Modern World)*, he presented a dignified and unified vision of marriage, sexuality and family life. On this 25th anniversary we wish to reaffirm the teaching of *Humanae vitae* as the authentic and constant teaching of the Magisterium.

Paul VI spoke of marriage as *"the wise institution of the Creator to realize in humanity His design of love"* (HV, #8). In this way, he set the context in which we might better understand and appreciate the love that exists between parent and child. He set the context too for understanding the dignity of human sexual activity as one of the ways in which married couples express their love for one another.

The late Pope Paul VI issued his encyclical *Humanae Vitae* 25 years ago. (CNS photo)

God's love is total. It is permanent. His love is an unlimited gift of Himself to us, His children. As Catholic Christians, this understanding of God's love serves as the foundation of our teachings on marriage as a sacrament. In the marriage, spouses live a true communion of persons in the Lord. The sign value of marital love lies precisely in its ability to mirror God's love. Marriage is therefore a vocation, a real path to union with God.

Conjugal Love

In *Humanae vitae* Pope Paul recognized conjugal love as eminently human, but rooted in God's love for His people. He saw it as the dynamic element in every marriage, bringing permanence to the marriage and enabling the couple to make wise, generous and responsible decisions about the spacing of births and the size of their family. *Humanae vitae* provides a positive and dignified understanding of sexuality as a gift from God which ennobles, enriches, and reconciles married couples. Through sexual union, couples strengthen their marital relationship and participate in a special way in God's creation of new life. From this follows the profound meaning of a life of intimacy - that communion of two persons who must be open to each other in a mutual self donation that reaches its apex in the loving union that bears fruit in children. Sexuality then is not merely a matter of biology, nor is it simply a source of personal pleasure. Rather, it concerns, as Pope John Paul II reminds us in the Apostolic Exhortation, *Familiaris consortio*, (The Family in the Modern World);

> *...the innermost being of the human person as such. It is realized in a truly human way only if it is an integral part of the love by which a man and woman commit themselves totally to one another or until death.* (FC, #11)

Spouses are called to celebrate their conjugal love by becoming one flesh in the Lord, and to see their sexual intimacy in the context of God's creative role and the nature of marriage itself. By remaining open to life each time they come together in the conjugal embrace, by preserving *"the two meanings of the conjugal act: the unitive meaning and the procreative meaning"* (HV, #12), married couples reverence the presence of God in their union. In truth, the Church teaches that there are two aspects of marital intercourse - the strengthening of interpersonal unity between the spouses and the procreation of new life. These two goods are inseparable - not in the sense that both must be achieved in every act of conjugal intimacy — but in the sense that one may not deliberately act against either good in any act of conjugal intimacy.

Responsible Parenthood

Complementing its teaching on conjugal love, Paul VI reaffirmed the Church's tradition that responsible parenthood flows from the intimate communion that is at the heart of the meaning of marriage. Too often, childbearing is characterized as burdensome, risky, destructive of personal aspirations, and dangerous for a world thought by some to be already overpopulated. But in reality, married couples also experience a profound desire to share their life and love by cooperating with God in creating a new life and building a family.

The teaching of *Humanae vitae* reminds us that parenthood is a privilege as well as a responsibility. Couples are able to associate themselves in the deepest and closest way with God in the work of procreation. They are able, in John Paul II's words, *"to serve life, to actualize in history the original blessing of the Creator - that of transmitting by procreation the divine image from person to person"* (FC, #28). Today it is especially important to remember that each child is a unique and unrepeatable person and a testimony to the love of his or her parents as well as a testimony to the love of God. Too often the personal joys of parenthood and the promise that children hold for the future are overlooked or denigrated. All who follow Christ must see each child as a creature of God endowed with inestimable dignity who is called to accomplish his or her human destiny and to take an active role in the Church's missionary vocation.

Responsible parenthood, then, implies a positive openness to life. It is a decision that couples make mutually and prayerfully, confident that God's grace will complement their generosity. Couples should make decisions about spacing births and the size of their families free of coercion or pressure. Taking into account their mutual responsibilities to God, themselves, their family, and the society of which they are a part in a correct hierarchy of values, a couple may responsibly decide to delay childbearing. Or a husband or wife may conclude that they are unable to have more children. In the formation of their consciences, however, the couple must be well instructed in and guided *"by objective standards ... that preserve the full sense of mutual self-giving and human procreation in the context of true love"* (GS, #51).

We recognize the problems and difficulties couples face in making decisions about parenthood. Concerns about economic stability, employment, health care, education of children, or fulfilling existing responsibilities must be taken into account; and these concerns may suggest the avoidance, at least for the time being, of another birth. But we also recognize that unsubstantiated claims about population growth and cultural attitudes that diminish the value of the child may induce fear of having more than one or two children. These pressures compromise the freedom of the couple. We recall the teaching of the Second Vatican Council that *"children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents"* (GS, #50). We also recognize that for some couples, despite their intense desire, childbearing does not occur. At the same time,

> *... those merit special mention who with a gallant heart, and with wise and common deliberation, undertake to bring up suitably even a relatively large family.* (GS, #50)

Negative Influences

Studies of marriage and family life in the United States chronicle an increase in non-marital cohabitation, out-of-wedlock pregnancy, abortion, and divorce. To some degree these phenomena reflect the state of confusion many people experience with regard to the meaning of human sexuality. For others, it is a clear rejection of moral principles and a trivialization of sex itself. They also reflect an exaggerated individualism and a flight from intimacy and commitment. At the same time, we are keenly aware of an increase in the incidence of sexual abuse, sexual exploitation and sexual violence. All this has profound and destructive effects not

See **Life,** Next Page

ife (From Page 8)

nly on individual persons but also on ociety as well. The family is univerlly recognized as the basic unit of ociety, and the well being of society epends on the stability and vitality of e family. When a society permits sexual ehavior to be torn from its moorings in uman love and marriage, when it treats x as a mechanism for personal pleaure, it encourages a destructive mentaly and diminishes the value of personal ommitment and of human life itself. o a large degree this is the situation in ur nation today.

atural Family Planning

As we reflect on the teaching of *umanae vitae*, we recognize the adances in natural family planning and e efforts of scientists, pastors, and arried couples committed to *"instillg conviction and offering practical elp to those who wish to live out their arenthood in a truly responsible way"* FC, #35). With proper instruction, arried couples can readily understand e cycle of fertility and they are able to lan and space births in a way that is oth consistent with God's law and suportive of their own intimacy and unity. atural family planning, as Pope John aul II reminds us, *"involves accepting ialogue, reciprocal respect, shared esponsibility and self-control"* (FC, 32). And as Paul VI noted in *Humanae itae*, its benefits to married couples are nany:

> *It (NFP) demands continual effort, et thanks to its beneficent influence, usband and wife fully develop their ersonalities, being enriched with spiriual values. Such discipline bestows pon family life fruits of serenity and eace, and facilitates the solution of ther problems; it favors attention for ne's partner, helps both parties to drive ut selfishness, the enemy of true love, nd deepens their sense of responsibilty. By its means, parents acquire the apacity of having a deeper and more fficacious influence in the education of heir offspring* ... (HV, #21)

Natural family planning gives ouples a richer appreciation of human sexuality and of their own marital relationship, and it strengthens their openness to childbearing.

Conclusion

Humanae vitae represents a call to celebrate and revere God's vision of human sexuality. It reminds us that we are stewards of God's gifts of marital love and procreation. It sounds a prophetic message for people to live chastely, to welcome children and protect families, and never to treat human life as a commodity. Ultimately, it challenges the people of God to grow in Christian maturity.

Realizing that 25 years represents the coming of a new generation, it is our hope that the new generation might read *Humanae vitae* and hear its gentle and loving message. In a society that has lost sight of the profound meaning of marital intimacy, a society that has separated sexuality from married love and intimacy from procreation, it is important to call everyone to listen once again to the wisdom of *Human vitae* and to make the Church's teaching the foundation for a renewed understanding of marriage and family life.

Recalling the teachings expressed in *Humanae vitae*, we renew our commitment to respect for human life. We rededicate ourselves to increase our efforts to expand Christian education, pastoral programs for engaged and married couples, and natural family planning services. We will work to dispel the sexual confusions of our age and strive to help our brothers and sisters respect the *"laws written by God"* in our very nature, laws which we *"must observe with intelligence and love"* (HV, #31).

In our pastoral efforts, and support of the Church's consistent teaching as presented in *Humane vitae*, on this 25th anniversary, we pledge ourselves to,

> *... work ardently and incessantly for the safeguarding and the holiness of marriage, so that it may always be lived in its entire human and Christian fullness.* (HV, #30)

Respect For Life Lies At Heart Of Faith

By CARDINAL ROGER MAHONY

Respect Life. Two simple words, yet they proclaim a conviction that lies at the heart of our Catholic faith. Therefore, the Catholic community in the United States each year reaffirms this conviction by celebrating with the Respect Life Program.

Respect Life. In the twilight of the twentieth century, these two words have taken on a prophetic urgency. We live at a time when the "culture of death," as Pope John Paul II has so chillingly but accurately named it, has made and continues to make vast inroads into our society and government. This is a culture that strips the human person — and in particular the unborn and the dying — of their dignity and treats them as mere objects. It is a culture based on a rejection of God's gift of life, and so it inevitably threatens those whom we are called to love as we love ourselves.

As followers of Christ, we are called to witness against this culture of death. The Respect Life program, which begins on Oct. 3, enables each of us to become a witness against the evils of abortion and euthanasia, of violence and injustice, that serve only to destroy human dignity and erode society's respect for life.

Even as we are witnesses against these evils, we must also become witnesses for God's love and compassion that alone can overcome them. Our faith is more than a list of "no's." If we say no to abortion and euthanasia, to our culture's skewed and narrow vision of human sexuality, it is only because we have previously said yes — yes to God's gift of life and yes to His command to love one another as He has loved us.

As the Respect Life program enters its 21st year, we must not allow ourselves to grow weary of the challenges that still confront us. Even as violence continues to plague the streets of our cities, lawmakers are poised to discuss whether to require all Americans to subsidize the violence of abortion as part of national health care reform. At the other end of the spectrum of life, euthanasia advocates in the Pacific Northwest are sponsoring new "assisted suicide" proposals that would demean the lives of people with serious illnesses and disabilities. Confronted with such challenges, we must be witnesses for a better way — a way based on love and compassion that seeks to eliminate human problems, not human beings.

I urge all Catholics to study the issues that affect human lives so directly and, strengthened in their convictions, to become involved in efforts on behalf of life. I especially call on the young people in our Catholic community, to those who so enthusiastically greeted the Holy Father's unequivocal defense of life during World Youth Day, to continue in that enthusiasm through this year's Respect Life program. With the prayers and combined efforts of the entire community of Christ, each of us can contribute greatly toward transforming society. As the Holy Father reminded us during his recent visit to Denver:

> Christ needs you to enlighten the world and to show the "path of life" (Ps 16:11). The challenge is to make the Church's "yes" to life concrete and effective. The struggle will be long and needs each one of you. Place your intelligence, your talents, your enthusiasm, your compassion and your fortitude at the service of life!

Cardinal Roger Mahony is archbishop of Los Angeles and chairman of the U.S. bishops' Committee for Pro-Life Activities.

Minimizing Erroneous Teaching

FATHER JOHN DIETZEN

Q & A

Q. I want to thank you for setting he record straight on the presence of ll the characteristics of bread and wine in the Eucharist, in response to omeone who said, "We cannot get erms from drinking the Communon cup because it is the blood of Christ." There is another dimension to your answer which, I believe, merits some consideration. Lately we have been blessed with some young priests and teachers of religion who emphasized the real presence, but don't seem to know how to fit in language about the bread and wine. I even know priests who will not allow Communion hymns to be sung if the host is referred to as bread. You wrote that you were astounded by "the misconceptions held about this (presence of the 'accidents' of bread and wine in the Eucharist) by many Catholics, who learned their faith from the catechism years ago." Unfortunately, this kind of misunderstanding is still going on and is fostered by some clergy and religious educators of our day. What can we do to minimize such erroneous teaching? (Indiana)

A. Such people certainly display a profound lack of knowledge about the Church's centuries-old tradition in speaking of the Eucharist, but I'm not sure there is a great deal you can do about that.

How can they miss the multiple ways the Church uses that very terminology in its own official documents and liturgical rites? Or the writings of great saints and theologians, through Thomas Aquinas back to the early Fathers?

Do they use the Eucharistic Prayers at Mass? Three of the major Eucharistic Prayers (prayer Number 3 is the exception) speak of the consecrated host as "bread." One of the approved acclamations we use says, "When we eat this bread..."

In all these instances, and in all the eucharistic hymns I know of at least, the context makes quite clear that there is not even a hint of anything contrary to the Catholic faith. In fact, this terminology only emphasizes the reality of the great mystery of our Lord's real presence under the appearance and characteristics of bread and wine.

As so many adults in the Church today, you are obviously a well-informed, intelligent and committed Catholic.

I receive a number of letters from people like you wondering why some Catholics feel compelled to dissent from the wisdom and insights of faith and practice handed down to us by the Catholic faithful and magisterium, often, as in this case, in the name of some orthodoxy which in fact never existed.

I don't know the answer.

Q. A non-Catholic acquaintance died and his body was cremated. Some of us Catholic friends made offerings to have a Mass said for him, which we understand is possible. It has now been five months, with no mention of this Mass, even though Masses have been offered for some who died since. Should we talk to the priest who accepted the money? Or what do you suggest? (Texas)

A. Some parishes have more Mass intentions than can be fulfilled in the parish church itself. They may be sent to missionaries or other priests who can offer these Masses more quickly. I suggest you ask the priest what policy is followed in that parish concerning Masses for the dead. As I explained just recently, the priest who accepts Mass intentions is responsible for seeing that the Masses are offered, but not necessarily to offer them himself.

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People In The News

Dolores Hope Receives NCCW Award For Work With Families, Children

CHICAGO (CNS) — The night after Bob Hope received a standing ovation at the Emmy Awards, his wife received two. Dolores Hope won applause Sept. 20 when she accepted the National Council of Catholic Women's first Distinguished Service Award in Chicago. She received her second standing ovation after singing a cappella for the group of about 80 family members, friends, fans and NCCW members. "She's a delightful gal, and she's valuable because she sings," joked Hope, who introduced his wife with his familiar wit. Carroll Quinn, NCCW president, who presented the award, said the organization chose Mrs. Hope because she "signifies what Catholic womanhood was and is developing into. She was a supportive wife and a supportive mother, and she still found time to do charitable work and to address the issues that we are all facing."

Sister Donna Markham Named To Head Ontario Treatment Center

AURORA, Ontario (CNS) — Dominican Sister Donna Markham, a former president of the Leadership Conference of Women Religious, has been named executive director of Southdown, a residential treatment center for clergy and religious in Aurora. She succeeds Jesuit Father John Allan Loftus, who has held the position for the past seven years. A member of the Adrian Dominican congregation, Sister Donna holds a doctorate in clinical psychology from the University of Detroit and is licensed as a clinical psychologist in Ontario and in Michigan.

Miami Bishop Praises Pastoral, Says Critics Haven't Read It

MIAMI (CNS) — Those who do not like the Cuban bishops' recent pastoral letter on conditions in that island nation have not read the letter or do not fully understand it, according to a Cuban-born auxiliary bishop of Miami. "I think that it is not honest to agree or disagree with the document if you have not read it," said Bishop Agustin A. Roman, who was expelled from Cuba as a young priest shortly before the communist takeover. The bishop commented on the 17-page pastoral letter titled "Love Hopes for All Things" during an open-mike dialogue with listeners of the archdiocesan radio station, Radio Peace, WKAT 1360 AM, and in an interview with *The Florida Catholic*, Miami archdiocesan newspaper.

Milwaukee Archbishop Asks Catholics To Stop Bickering

MILWAUKEE (CNS) — Archbishop Rembert G. Weakland of Milwaukee has urged Catholics to stop "bickering over nonessentials" and drumming one another out of the Church. "We cannot continue this kind of senseless and heartless condemning of one another," he wrote in his weekly column in the Sept. 16 issue of the *Catholic Herald*, his archdiocesan newspaper. He particularly criticized the "vitriolic" Aug. 14 telecast on the Eternal Word Television Network when Mother Angelica, EWTN's founder and head, denounced what she called the "destructive force" of the "liberal church in America" over the past 30 years.

Juneau Bishop Sees Opportunities For Dialogue Within Church

WASHINGTON (CNS) — Despite several obstacles, many opportunities exist for the Church to listen to its members, said Bishop Michael H. Kenny of Juneau, Alaska. "The thing we have to keep in mind is to be faithful to Jesus Christ as we know him," Bishop Kenny said. "That's why it's all the more important that we listen to the whole church." Bishop Kenny was a keynote speaker Sept. 17 at the "Future of the American Church" conference held Sept. 17-19 in Washington. Its theme was "From Impasse to Opportunity: Listening to the Voice of the Whole Church."

NCEA Presents Annual Elizabeth Ann Seton Awards

WASHINGTON (CNS) — An opera star, a cardinal, a CEO and a nun were among the recipients of this year's Elizabeth Ann Seton Awards presented by the National Catholic Educational Association. The awards were given Sept. 13 in Washington to six people who have "made a significant contribution to education in America and to Catholic schools in particular," according to Sister Catherine McNamee, president of NCEA and a Sister of St. Joseph of Carondelet. This year's awardees included opera star Beverly Sills; Cardinal Roger M. Mahony of Los Angeles; William Flynn, chief executive officer of Mutual of America; Sister Maria de la Cruz Aymes, foundress of the Society of Helpers; philanthropist Geoffrey Boisi; and James Renier, chairman of the executive committee of Honeywell Inc.

✠ Scripture

Readings for the Week of October 3 - October 9

Sunday: Isaiah 5:1-7; Philippians 4:6-9; Matthew 21:33-43.

Monday: Jonah 1:1-2:1, 11; Luke 10:25-37.

Tuesday: Jonah 3:1-10; Luke 10:38-42.

Wednesday: Jonah 4:1-11; Luke 11:1-4.

Thursday: Malachi 3:13-20; Luke 11:5-13.

Friday: Joel 1:13-15, 2:1-2; Luke 11:15-26.

Saturday: Joel 4:12-21; Luke 11:27-28.

Pope John Paul II meets with Chief Rabbi Israel Meir Lau of Israel at the papal summe residence near Rome. It was the first time a chief rabbi of the Jewish state had met with pope. (CNS photo from Reuters)

Pope Holds First-Ever Meeting With Chief Rabbi Of Israel

VATICAN CITY (CNS) — Pope John Paul II held a historic meeting with Chief Rabbi Israel Meir Lau of Israel, an encounter hailed by the Vatican as a sign of religious harmony at a crucial moment for Middle East peace.

"Shalom," the two religious leaders said as they greeted each other Sept. 21 with the Hebrew word for "peace." It was the first time a chief rabbi of the Jewish state had met with a pope.

The Vatican said the meeting demonstrated that Jews and Catholics have overcome "historical misunderstandings" and were now able to invoke together the "gift of brotherhood." The encounter also offered "necessary moral support" to regional leaders as the delicate peace process moves ahead in the Middle East, said a statement by Vatican spokesman Joaquin Navarro-Valls.

Rabbi Lau and his older brother, who was born in the pope's hometown in Poland, spoke privately with the pontiff for 35 minutes at the papal summer residence in Castel Gandolfo.

The rabbi repeated the Israeli government's invitation to the pope to visit Israel, and said the pope told him "the time is approaching" for such a trip. The pope did not speculate on a possible date for the visit, however. Rabbi Lau said Israelis hope a papal visit "will build even stronger bridges in order to prevent discrimination, hatred and anti-Semitism" throughout the world.

Navarro-Valls said the pope appreciated the invitation and restated his desire to visit the Holy Land. At the same time, he said, the pope expressed the hope that religious leaders can pray for peace and mutual understanding "as pilgrims in the Holy City of Jerusalem."

The rabbi was accompanied by Israeli Embassy officials, but both the Vatican and the Israelis downplayed any political interpretation of the visit.

Rabbi Lau said most of his conversation with the pope centered on their respective experiences before and during World War II. The rabbi is the youngest survivor of the Buchenwald concentration camp in Germany.

"The pope spoke a long time about the tragedy of the Jewish people in the Holocaust, about the world's debt to those he called 'our elder brothers,' the Jews, and about the obligation of the world to ensure the future of the Jewish people," Rabbi Lau said.

Please pray for the following deceased priests during the month of October:
Reverend John B. Murphy, 1938
Monsignor Christopher Dennen, 1938
Reverend Millard L. Neale, 1947
Reverend Leo G. Doetterl, 1956
Bishop James J. Navagh, 1965
Reverend Bernard J. Vincent, 1969
Reverend Paul G. Termer, 1970
Monsignor Michael A. Carey, 1971
Reverend John A. Walker, 1988
Reverend Charles Rettger, OSB, 1916
Reverend Walter O'Brien, OSB, 1932
Reverend Augustine Ecker, OSB, 1934
Reverend Stanislaus Bethel, OSB, 1941
Reverend John Smith, OSB, 1942
Reverend Alcuin Baudermann, OSB, 1975

Employment Opportunities

Correspondents: *The Catholic News & Herald* is seeking two partr-time correspondents, one for the Asheville area, the other for the Triad area, covering Greensboro, Winston-Salem and High Point. Positions require journalism background and photographic ability. Will be responsible for three to four stories per month. Send resume and non-returnable clips to: *The Catholic News & Herald*, PO Box 37267, Charlotte, NC 28237.

HAPPY ANNIVERSARY HOLY CROSS

Oblate Father Thomas Fitzpatrick leaves Holy Cross Church in Kernersville after a liturgy elebrating the 20th anniversary of the establishment of the former mission as a parish.

Fast-Growing Holy Cross Marks 20th Anniversary As A Parish

KERNERSVILLE — Holy Cross s a testimony of Christian optimism. At e request of 61 people — 41 of whom ere children — it was founded as a ission in 1969. In just four years, it ad grown sufficiently to become offiially a parish.

The 20-year milestone was celbrated Sunday, Sept. 12 with a morng Mass followed by an afternoon picic. About 530 people attended.

Amid conversation and laughter, e Knights of Columbus served barbeue pork, chicken and hotdogs. Famies brought covered dish dinner. There ere games for children as well as adults.

Oblates of St. Francis de Sales Faher Thomas Fitzpatrick said the event as a time of celebration and joy. "It is time to look back and be grateful for all he blessings we have received and how ood God has been to us in so many ays, be they big or small, showing His oving providence for us as individuls."

The Holy Cross faith journey began n August 1969, when a small group of atholics living in the Kernersville area igned the request for the mission. Permission was granted by the late Bishop Vicent S. Waters, bishop of the Diocese of Raleigh, and Holy Cross became a mission of St. Benedict the Moor Parish in Winston-Salem.

The first Mass was celebrated in a Kernersville antique shop on Sept. 7, 1969. It was still celebrated there when Bishop Michael J. Begley, first bishop of the Diocese of Charlottte, raised the mission to the status of a parish on Oct. 1, 1973. In 1974, a 6 1/2-acre tract of land was purchased as a site for the future church. Construction was begun in May 1978 and Bishop Begley dedicated the church on Oct. 29, 1978.

By the end of 1981, with Holy Cross straining for space to accommodate educational and congregational activities, construction of an addition was begun. The enlarged facility was dedicated on Oct. 24, 1982.

Holy Cross has grown to 500 families. The parish includes an active Hispanic community and Mass is celebrated in Spanish on Sundays. The church has a daycare facility and an active Christian formation porgram.

DAY OF REFLECTION
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Suzanne Bach, CRISM coordinator
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Church, Pro-Life Leaders Meet To Discuss Post-Abortion Trauma

WASHINGTON (CNS) — Three cardinals, several national pro-life leaders, medical doctors, psychologists and educators convened what they called a first-ever summit meeting on post-abortion trauma Sept. 16-17 in Washington.

"Our presence here verifies that, truly, they (women and others grieving over an abortion) are not forsaken, unloved or forgotten," said Cardinal James A. Hickey of Washington, who hosted the gathering of 24 experts.

Cardinal Hickey convened the meeting at the request of Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council on the Family, who also attended. The goal of the meeting was to learn how to better integrate a message of healing into the Church's pastoral and sacramental life.

"There's some misunderstanding, some who think we shouldn't be in this work at all," the cardinal said. "We will do everything we can to prevent abortion, to dissuade people from this terrible crime. But it happens. We are healers, and we must bring healing in Jesus' name."

Baltimore Archbishop William H. Keeler, president of the National Conference of Catholic Bishops, greeted the participants. Cardinal Roger M. Mahony, chairman of the U.S. bishops' Committee on Pro-Life Activities, also attended the two-day meeting.

The speakers included Vicki Thorn, who began the Project Rachel ministry in the Archdiocese of Milwaukee in 1984 for those affected by abortion. The ministry is now in at least 90 dioceses nationwide.

"The Church has always been a hospital for sinners and not a hotel for saints," she said. "It is my belief that there is a need for Project Rachel in all corners of the world. Just as the Church has been instrumental in fighting the spread of abortion, I believe it must now be instrumental in facilitating the restoration of millions of broken lives."

Cardinal Lopez Trujillo said he hoped an international meeting on the topic could be convened in the future. "God does not reject a repentant heart," he said, emphasizing that the conference's focus was reconciliation and healing.

Father Michael Mannion, the author of *Abortion and Healing: A Cry to Be Whole* and the coordinator of the conference, opened his talk by describing the spiritual journey of a woman who had an abortion and was away from the Church for more than 20 years. She later returned to the Church because, she said, "I felt it was safe to come home."

"It is only the author of life who ultimately has the power to heal the loss of life," said Father Mannion, a priest of the Diocese of Camden, N.J.

He said Jesus' sacrifice on the cross is a sign of hope to those grieving from abortions. Sometimes, he said, abortion's living victims seek escape through alcohol and substance abuse or through negative sexual relationships. But he said only God's love can set them free from their grief.

Several speakers said that while society presents abortion as a safe choice, those who undergo the procedure often face initial denial that turns into agonizing heartbreak years later.

Dr. Vincent Rue, co-director of the Institute for Pregnancy Loss in Portsmouth, N.H., who has a doctorate in child development and family relations, said some studies have shown that post-abortion trauma manifests itself in lowered self-esteem, depression, feelings of guilt and remorse, flashbacks and suicidal tendencies. He said many national medical and psychological associations deny the problem exists.

He called for extensive scientific studies to be done on the matter, a point echoed by Dr. Thomas Hilgers, a doctor in obstetrics and gynecology who heads the Pope Paul VI Institute for the Study of Human Reproduction in Omaha, Neb.

"I believe it is the responsibility of the (Church) hierarchy to see to it that adequate funds are made available to see to it that such research is accomplished and carried out," Hilgers said. He also called for a papal commission to draw up a curriculum for Catholic colleges and universities, so that they can better educate young doctors and other students on the dignity of all life.

Thorn said many Catholic women who have had abortions feel they have committed an unforgivable sin, but their return to the Church is a sign of hope not only to them but to the whole Catholic community.

"Project Rachel is a powerful evangelizer," she said, adding that those healed by the ministry are now involved in a multitude of ministries, bringing love and hope to others. "They have a profound sense of the power of the sacraments.... When God touches them, everything changes."

Human (From Page 5)

They had taken zoology, a course taught by Benedictine Father Theodore Suchy, who often could be seen on campus taking care of trees and bushes. It was part of the Benedictine tradition of caring for nature that he had learned from older monks and which he passed on to students.

The conclusions of the St. Anselm meeting appear very simple at first glance. In practice they demonstrate Benedictine wisdom at its best and illustrate why the education offered by these colleges and universities is so worthwhile.

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Comunidad Hispana
Comuniquémonos

El Presbítero Aurelio Ferrín bautizí a José Rey Cardona, Alejandro Alpizar, David Alvarado Rachidi, Alejandro Lomeli Martínez y Tensi Yanira Martínez el 12 de septiembre en el Centro Católico Hispano.

Unidos Y Con Esperanza

Por LA HNA. PILAR DALMAU

Estamos sintiendo la ausencia de un sacerdote hispano en Charlotte, pero no es motivo para desanimarnos ni dispersarnos, sino para mantenernos unidos en nuestra comunidad, orando intensamente para que Dios escuche nuestras plegarias y sea posible conseguir al sacerdote que buscamos.

Lo primero es mirar atrás para agradecer a nuestro Padre el cuidado providencial que ha tenido hasta ahora, pues desde 1972 fecha en que se fundó en Centro Católico Hispano, no dejamos de tener nuestras celebraciones eucarísticas en español casi todo el tiempo, con pequeñas excepciones. Por lo tanto, demos gracias al Señor de corazón, viendo este aspecto positivo.

Acabamos de tener entre nosotros por los últimos tres meses el Padre Aurelio Ferrín, fruto de la Iglesia misionera de Cuba en el exilio, el cual fue modelo, como algunos dijeron "de lo que debe ser un sacerdote". Su celo apostólico le llevó a visitar a los enfermos, a los prisioneros, a los pobres y a compartir sus conocimientos con las comunidades de ciudades distantes, quedándose hospedado varias noches a la semana en lugares diferentes. Así que, agradezcamos a Dios de nuevo el regalo que nos dio con la presencia del Padre Ferrín.

Es verdad que en pocos años hemos tenido muchos cambios de sacerdotes, pero si analizamos uno por uno en cada caso hubo motivos legítimos que causaron el traslado del sacerdote a otro lugar. Si alguien tiene duda acerca de esto puede hablar conmigo en cualquier momento. No es para quejarnos ni culpar a nadie. Los hechos se imponen en la vida y nos toca aceptarlos y tratar de buscar soluciones a las necesidades.

Si miramos al futuro un poco lejano, dentro de dos años tendremos, con el favor de Dios, a tres Diáconos Permanentes, Edwin Rodríguez, Rafael Jesús Torres y Carlos Medino, quienes estarán capacitados para predicar homilías en las Misas. Actualmente, hay tres seminaristas mejicanos, Arturo de Aguilar, Martín Mata y Fidel Melo estudiando en Boyton Beach, Fla., y varios seminaristas americanos aprendiendo español para ser bilingües al ordenarse en la diócesis de Charlotte.

¿De dónde han de venir los sacerdotes que nos sirvan, sino de nuestra misma comunidad hispana? ¿Vamos a seguir trayéndolos importados de otros lugares? En el mundo entero hay una gran escasez de sacerdotes y pocas vocaciones para llenar los seminarios ... Es hora de reflexionar seriamente sobre el ambiente de nuestros hogares hispanos y la actitud de los padres de familia, si es favorable al cultivo de vocaciones al sacerdocio, si se les inculca a los hijos los valores del Evangelio y se les guía a seguir a Cristo, si se les facilita una educación religiosa a la altura de sus cursos académicos o si solamente reciben la instrucción de formación de fe hasta la altura de un catecismo de segundo grado para recibir la Primera Comunión y ahí termina.

Comencemos, pues, de ahora en adelante una campaña para promover vocaciones sacerdotales dentro de nuestra comunidad hispana, dentro de nuestros hogares, con oración y acción. Colaboremos todos en esta empresa. Jesús no deja de llamar a los jóvenes para que le sigan, ellos son libres para decirle que sí, pero el ambiente social y familiar influye al tomar esta decisión, puede ayudarle o puede perjudicarle.

Empecemos hoy día a rezar en familia por el aumento de vocaciones sacerdotales y la perseverancia de los seminaristas hispanos. Animemos y apoyemos a los jóvenes que muestran cierta inclinación hacia las cosas de Dios y deseos de servir a los demás. ¿Habíamos pensado antes que la solución a la escasez de sacerdotes no está fuera sino dentro de nuestra propia comunidad? Vamos a dar seria consideración a este asunto para edificar un futuro mejor.

OFICINA DEL ADMINISTRADOR DIOCESANO

Diócesis de Charlotte P.O. Box 36776 Charlotte, NC 28236

Amados Hermanos y Hermanas en Cristo:

La visita del Papa Juan pablo II y su emocionante súplica al defender la vida nos debe inspirar valentía de espíritu para hablar por los indefensos. Recibimos una inmensa cantidad de información y es de gran importancia saber entresacar la verdad: Dios permanece siendo el Autor de la Vida.

Es muy fácil caer víctima del lenguaje algo oscuro de los medios de comunicación. Tales frases como "calidad de vida" y "elección personal" necesitan ser expuestas con su verdadero sentido. La "elección" en la "elección personal" termina en la muerte de un infante no nacido aún y años de pesares para la madre. "Calidad de vida" puede ser usada para calmar la conciencia de la nación sobre el derecho a la vida de los impedidos y ancianos. Qué facil es hacer nuestras estas frases que parecen tan inocentes.

Un niño puede demostrar un juicio ingenuo sobre el mundo y lo encontramos agradable. Sin embargo, como Católicos, es peligroso ser ingenuos en los asuntos que se refieren a la vida.

De muchas maneras hemos perdido nuestra ingenuidad y sentido de admiración. La violencia nos ha hecho cínicos y crueles. Puede ser que también hemos adoptado una autosatisfacción al no mirar los milagros que Dios obra a diario: la belleza de un amanecer, el orden en el universo, el don que es cada hombre, mujer y niño, sin fijarnos en su edad, condición social o limitaciones físicas.

En este domingo dedicado al Respeto a la Vida, les pido que hagan suyas las palabras del Papa: "Y así nos alzaremos cada vez que la vida humana sea amenazada".

Deseándoles la bendición de Dios,

Sinceramente suyo en Cristo,

John J. McSweeney

Rev. Msgr. John J. McSweeney
Administrador Diocesano

1524 E. Morehead St. Charlotte, NC 28207

Catequistas que asistieron al entrenamiento que tuvo lugar en el centro diocesano d Hickory. Estudiaron sobre las riquezas contenidas en el nuevo "Catecismo de la Iglesia Católica". De izquierda a derecha: Arlid Barrera, Ximena Figueroa, Sister Cam Banh. Mercedes Jones, Consuelo Cansler y Denise Hernández.

Catholic Reaction Mixed To Health Care Reform Proposals

WASHINGTON (CNS) — Catho- reaction to the health care reform an unveiled Sept. 22 was mixed, with aise for President Clinton's "bold lead- ship" but warnings that the inclusion abortion coverage could sink the re- rms.

"The president has set the terms of e debate and demonstrated the bold esidential leadership that is required elevate health care reform to a na- nal priority," said John E. Curley Jr., esident and CEO of the Catholic Health sociation of the United States.

"CHA applauds President Clinton r his courage in taking the first step on hat will be, no doubt, an arduous jour- y of a thousand miles," said Sister aryanna Coyle, president of the Sis- s of Charity of Cincinnati, who chairs HA's board of trustees.

But such groups as the Knights of lumbus, the National Right to Life mmittee and the Congressional Pro- fe Caucus centered their reaction to e health plan on the abortion issue, ying that the proposal will fail if abor- n remains a part of it. The U.S. shops were generally positive toward e plan, but expressed bitter disap- intment that it proposed to cover abor- n.

"The plan outlined by President inton ... is a major step forward in veral important respects, particularly its strong commitment to universal cess," said Auxiliary Bishop John H. card of Baltimore, chairman of the S. bishops' Domestic Policy Com- ittee.

"However, it is a tragic step back- ard in its inclusion of abortion cover- e as an integral part of national health re reform," he added. Bishop Ricard so expressed reservations about the an's exclusion of migrant farmworkers d undocumented immigrants.

The administration's 240-page oklet describing Clinton's American ealth Security Act of 1993 contains any of the elements called for by the S. bishops and by the Catholic Health Association in its Proposal for Systemic Health Care Reform.

It calls for universal health care coverage for all U.S. citizens and legal residents, and a comprehensive package of medical benefits including most medically necessary services by hospitals and doctors, prescriptions, dental and vision care for those under 18, and limited mental health and long-term care coverage. It also covers unspecified "pregnancy-related services" and family planning.

The plan would be administered by regional or corporate health alliances that would not be permitted to exclude anyone in their area. If a person changes jobs or moves, he or she would be covered by the former health plan until enrolled in a new alliance.

Every employer would be obliged to pay 80 percent of the cost of health care coverage for each employee, with the workers paying the other 20 percent. Government subsidies for the unemployed and for certain small businesses would be financed through so-called "sin taxes" on cigarettes and possibly alcohol and there would be a 1 percent payroll surcharge on corporate alliances to fund medical research.

"We welcome the leadership and commitment of the president and first lady in helping our nation face up to the failures of a health care system that serves too few and costs too much," said Bishop Ricard in a statement.

"We also continue to insist that it is a moral tragedy, major policy misjudgment and serious political mistake to burden essential health care reform with abortion coverage," he added. "Moral principle, public opinion, federal precedent and recent congressional action all argue against coercing individuals and businesses to fund or participate in abortion as a part of health care reform."

Wanda Franz, president of the National Right to Life Committee, said her group objected to the health plan not only because it includes abortion but because its caps on premiums paid to private insurers would force insurers to resort to "hidden rationing."

"The Clinton plan's clever method of 'hidden rationing' could affect every family in America by denying lifesaving health care to those who need it most," especially the elderly and disabled, she said.

Fran Hicks, a professor of nursing at the University of Portland, a Catholic university in Oregon, said Clinton's proposed reforms are "right on the mark" and could represent "the most radical change in health care in American history." But she said the plan would face strong opposition because of its exclusion of illegal aliens and its reliance on increased taxes on cigarettes and liquor.

"But the plan will wind up saving taxpayers money because we will be treating people's health needs at an earlier stage — instead of waiting until they are sicker, and the cost of treating them escalates," Hicks said.

The CHA's Sister Maryanna praised Clinton's "determination to tackle the demanding, complex and emotional issue of health care reform" and said his is "the most significant attempt (at reform) in a quarter of a century."

"It is now incumbent on all stakeholders in the system, i.e., consumers, providers, big and small businesses, government, labor, insurers, pharmaceuticals, etc., to seize this moment and work toward solutions that are in the common good," she added.

Clinton Health Care Plan At A Glance

WASHINGTON (CNS) — President Clinton formally announced his health care reform plan Sept. 22 before a joint session of Congress.

Clinton's speech contained few details, but here are highlights of the plan as presented by administration officials.

- Deadline of December 1997 for coverage of all Americans in a new system of health alliances. Alliances will broker insurance and health plans offered to members. Strict federal regulation of health plans.
- Each American will receive a health security card that will guarantee a minimum set of benefits.
- A new National Health Board will set the annual U.S. health budget, set limits on health insurance premiums and oversee health alliances.
- Guarantee for all Americans of comprehensive medical services including preventive care, baby care and prescription drugs. A start on long-term care for the elderly and mental health care. Dental services for children in early years, expanded later to adults.
- Choice of health plans ranging from fee-for-service to health maintenance organizations. All plans must permit consumers to seek care outside the plan.
- Consumers can switch health plans once a year and cannot be rejected or dropped for any reason.
- Limits on insurance premiums. No tax on health benefits.
- Average premium for a family of four — $4,200. Families pay 20 percent.
- Family deductible $400. Out of pocket limit $3,000 a year. HMOs charge a flat $10 per visit and $5 per prescription.
- Mandatory employer payment of 80 percent of insurance premium for all workers. Pro-rated for part-timers and for two-earner families. 100 percent deductible for self-employed.
- Subsidies for low-income and small, low-wage businesses. All business insurance premiums capped at 7.9 percent of payroll; subsidy sliding fee 3.5 to 7.9 percent.
- States free to adopt single-payer plan. State taxes would be collected to pay for medical care for all residents.
- Health care costs kept to just above the rate of inflation by the year 2000.
- Prescription drug costs controlled in the federal Medicare program. Companies required to give 15 percent rebate to government.
- Medicare for the elderly remains in place; Medicaid for the poor folded into the new health alliances with subsidies from the government.

Observances To Highlight Children's Needs

WASHINGTON — The Children's Defense Fund, in cooperation with a wide range of denominations and religious organizations, is coordinating the second annual nationwide observance of Children's Sabbaths Oct. 15-17.

The observance explores a faith-based imperative to lift a united voice of concern for children who face poverty, abuse, neglect, illness and other crises.

The Children's Defense Fund is a non-profit, non-partisan organization that provides a voice for children. Its goal is to educate people about children's needs and encourage preventive care before children become sick, drop out of school or get in trouble.

For information about a Catholic organizing kit for Children's Sabbaths, call the Children's Defense Fund at (202) 662-3589.

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Diocesan News Briefs

Operation Lamb

The Knights of Columbus annual charity drive known as Operation LAMB (Least Among My Brethren) gets under way this weekend. Knights across the state will offer Tootsie Rolls for donations at shopping centers and other locations. The proceeds are used to benefit the mentally handicapped.

The goal for this year in North Carolina is $600,000, up from $550,000 last year.

Post-Abortion Healing

WINSTON-SALEM — Programs on "Post-Abortion Healing" will be presented at St. Leo Church on Sunday, Oct. 3 at 5 p.m. and at Our Lady of Mercy Church on Sunday, Oct. 10 at 9:45 a.m. Dr. Martha Shuping, a Winston-Salem pschiatrist, contract staff member of Catholic Social Services and columnist for *The Catholic News & Herald*, will discuss emotional problems women may experiences after abortions and give suggestions to help the healing process.

David Harold, cirector of the Winston-Salem CCS office, will speak at the Oct. 10 program. The program is cosponsored by CSS, Shuping and Respect Life Commissions.

Craft Bazaar

CHARLOTTE—Get ready for fun. A craft bazaar at St. John Neumann Church is Oct. 16 from 9 a.m. to 2 p.m. All items for sale are hand-made. There will be door prizes every 10 minutes. A cellular phone will be raffled. For more information, call (704) 573-1994.

Fall Craft/Bazaar

BREVARD—Sacred Heart Church is sponsoring a fall craft and bazaar on Friday, Oct. 8 and Saturday, Oct. 9 from 9 a.m. to 5 p.m. Included for sale are home-made crafts and baked goods, white elephant items, plants and jewelry. The church is located on Asheville Highway (N.C. 276/64).

Halloween Alternative

CHARLOTTE — F.A.C.E.S. (Family Apostolate for Catholic Education and Service), a homeschool group, is hosting the third annual "All Hallow's Eve" party for children in grades k-6 and their families on Oct. 31 from 6 p.m. to 9 p.m. The party will be at the Knights of Columbus Hall, 220 E. Kingston Ave. Dress as saints and tell about your saint.

The suggested donation is $1 per person, $5 per family plus canned good(s) for the poor and a baked good for cake walks. Reservations are requested by Oct. 20. For more information, call Cheri at (704) 542-4759 or Kathy, (704) 553-8559.

Upcoming Diocesan Events

Oct. 4 "St. Francis Of Assisi And His Timely Message For Our Age"
The Franciscan Center
Greensboro, NC 12:10 pm
Kandice Weglin (919) 273-2554

Oct. 6 Spirituality
Our Lady of Mercy, Joseph House
Winston Salem
OSF Sr. Patrice McCabe
(919) 722-0028

Oct. 8 & 9 Ladies Guild Bazaar
Fellowship Hall
Brevard, 9 am
Kay Smith (704) 877-4752

Oct. 6 Stress & The Healthy Family
Video Presentation
Holy Cross, Kernersville, 7:30 pm
Jean Marie Beckman
(919) 996-5109

Ye Olde Village Shoppes

CLEMMONS — Holy Family Parish is sponsoring "Ye Olde Village Shoppes," a craft bazaar for "all seasons and reasons." Home-made baked goods will be available at the "Bake Shoppe." Other items for sale include handmade birdhouses, stuffed animals, golf clothing tree, Halloween T-shirts and sailor hats for children.

A silent auction will be held. A king-size handmade quilt and a handmade Noah's Ark set valued at $900 will be raffled. Drawings will be at 1 p.m. Winners do not need to be present at the drawing.

LARCUM

HENDERSONVILLE — LARCUM, an association of Lutheran, Anglican, Roman Catholic and United Methodist churches, is meeting at Grace Lutheran Church Friday, Oct. 22 from 5 p.m. to 9 p.m. and Saturday, Oct. 23 from 8:30 a.m. to 3 p.m. The conference will be on "Congregational Music In Worship."

Cost is $10 per person and includes all presentations, refreshments before a covered dish dinner on Friday; coffee, doughnuts and lunch on Saturday.

To register, writer to LARCUM Conference, Grace Lutheran Church, 1245 6th Ave. West, Hendersonville, NC 28739.

Sustaining God's Creation

CHARLOTTE — The Land Stewardship Council and the North American Conference on Christianity and Ecology are sponsoring "Sustaining God's Creation," an ecumenical conference, at Myers Park Baptist Church Oct. 8-9.

The speaker is Dr. Jose Cunanan, a United Methodist minister and environmental advocate from the Philippines. Rev. Cunanan has served on the World Council of Churches and was a participant at the United Nations Conference on Environment and Development in 1992 in Rio de Janeiro, Brazil.

For more information, call Dennis Testerman at (704) 782-4105.

Anniversary Mass

ASHEVILLE — St. Joan of Arc Church is celebrating a 65th anniversary Mass and rededication of its mission statement on Saturday, Oct. 16 at 5 p.m. Msgr. John J. McSweeney, diocesan administrator, will be the celebrant. Jesuit Father Vincent Alagia will deliver the homily.

Invitations have been extended to all former pastors of the parish and all present and former parishioners. A covered dish dinner and talent show will follow the Mass.

Anniversary edition cookbooks, teeshirts and history books are available through the parish office. If interested, call the office at (704) 252-3151.

50th Anniversary Celebration

WINSTON-SALEM — St. Leo Church is celebrating the 50th anniversary of the arrival of the Sisters of St. Joseph to Winston-Salem on Sunday, Oct. 24 with a 3 p.m. Mass followed by a reception. Retired Bishop Michael J. Begley will be the celebrant.

The sisters have served at Bishop McGuinness High School, St. Leo School and Our Lady of Mercy School.

Mass For Parents Whose Children Died

CHARLOTTE — An annual Mass for parents who have lost a child will be celebrated at St. Gabriel Church by Father Ed Sheridan on Sunday, Oct. 10 at 2:30 p.m. All family members are encouraged to attend. Refreshments will be hosted by Our Christian Mother's group following Mass.

Life In The Spirit

CHARLOTTE — A "Life in the Spirit" seminar will be presented at St. Thomas Aquinas Church Oct. 13, 20, 27 and Nov. 3, 10, beginning with praise and worship at 7:15 p.m.

Images Of God, Feminine Spirituality

BELMONT — Mercy Sister Janet Ruffing, associate professor of spirituality and spiritual direction at Fordham University, New York, is making a presentation on "Images of God and Feminine Spirituality" at the Sisters of Mercy Motherhouse on Saturday, Oct. 16 from 8:30 a.m. to 4 p.m. The third in a series of five workshops will examine the use of inclusive language in liturgical celebrations and explore spirituality from a feminine perspective.

Cost is $15, and an additional $5 for lunch. Registration is requested by Oct. 6. To register, write to Sisters of Mercy, 3100 Park Rd., Charlotte, NC 28209 or call Sister Marian Arroyo at (704) 525-8577 or (704) 554-7088, or Sister Carolyn McWatters at (704) 525-8577.

Lobster Dinner

CHARLOTTE — The Knights of Columbus, Council 770, is sponsori
lobster dinner at the Council Hall,
E. Kingston Ave., on Oct. 9 at 7:30
Dinner includes lobster, corn on
cob, fries, beer and set ups. Music
be provided by Roy Rosen.

Cost is $25 a couple or $13 a pers
Reservations required. For reservati
call (704) 846-5782 or (704) 523-1

UNC-CH Campus Ministry

CHAPEL HILL — The New
Catholic Student Center at UNC-Ch
Hill will celebrate its 25th annivers
the weekend of Oct. 16, 17. The featu
guest and speaker is Father Ian
director of the Newman graduate
gram at Maryvale Institute, Birmi
ham, England.

Father Ker will deliver a pu
address on the life and works of Ca
nal John Henry Newman on the Ch
Hill campus in Hanes Auditorium
Sunday, Oct. 17 at 3 p.m. He will als
the homilist for a vigil Mass at
Newman Center on Saturday aftern
and the featured speaker at an anni
sary dinner Saturday evening.

For tickets to the dinner or m
information, call the Newman Cente
(919) 929-3730.

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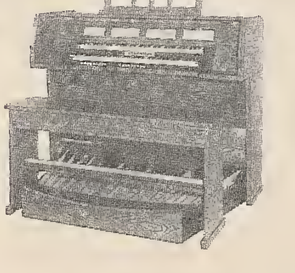

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World and National Briefs

Cuban Archbishop Says Pastoral Letter Was No Attack On Castro

HAVANA (CNS) — Archbishop aime Ortega Alamino of Havana said n a Sept. 19 homily it would be wrong o interpret a pastoral letter of the Cuban ishops on the country's economic crisis as an attack on the regime of Fidel Castro or as incitement to an exodus rom the island nation. Archbishop Ortega was also quoted as urging Cubans to avoid reacting violently to the ountry's worsening economic circumtances. "The more aggressiveness, the more violence ... the greater will be the epression" by the government, he cauioned.

Solving Immigration Woes Starts With Current Laws, Legislator Says

WASHINGTON (CNS) — California has serious problems related to mmigration, but they're not the ones egularly cited by people who would close off borders, a California legislator old a Washington audience. California state Sen. Art Torres said in a speech Sept. 21 that immigrants — both legal and illegal — use tax-supported services such as welfare less than nativeborn citizens, contrary to popular assumption. Torres, an 18-year veteran of he state Legislature from East Los Angeles, was part of a national task force hat in 1990 presented the Bush administration with a set of recommendations on how to approach immigration-reated problems.

Church Attendance Study Flawed, Catholic Research Group Head Says

ROCKFORD, Ill. (CNS) — The chairman of the Catholic Research Forum, a group of diocesan-affiliated researchers, disputed the conclusions of a study which said that only 28 percent of Catholics go to Mass on Sunday. "The study didn't begin from an accurate starting point, and that may have skewed their conclusions," said Michael Cieslak. The true figure of U.S. Catholic church attendance, Cieslak estimated, is probably somewhere between the 28 percent figure of the new study and the 51 percent cited in a 1981 Gallup survey. But "true" is a slippery term, according to Cieslak, director of the research and planning office for the Diocese of Rockford.

NRSV Bible Published In Catholic Edition

WASHINGTON (CNS) — The editors of the New Revised Standard Version Bible have announced the first publication of that Bible in a Catholic edition. The NRSV: Catholic Edition, published by the Catholic Bible Press division of Thomas Nelson Publishers, has been approved for study and liturgical use by the Catholic bishops of the United States and Canada. The NRSV, a project of the National Council of Churches, was completed in 1990 by an ecumenical team of 30 Scripture scholars. The team included a number of Catholics as well as Protestant, Greek Orthodox and Jewish scholars. The NRSV is a revision of the Revised Standard Version, which was completed in 1946-52.

Bishop Foresees Parish-based Education Against Sex Abuse

WASHINGTON (CNS) — The head of the National Conference of Catholic Bishops' new Ad Hoc Committee on Sex Abuse said one promising way for the U.S. Church to combat sexual abuse of children may be education programs in all parishes. "I am very impressed with the concept of the parish discussion guide" developed by the Canadian bishops, said Bishop John F. Kinney of Bismarck, N.D. He was named to lead the committee when it was formed in June. Bishop Kinney was interviewed by Catholic News Service while he was in Washington in mid-September for the third meeting of his committee. He said the group was still focused mainly on organizational questions and "how to zero in on the various facets of the mandate given us by the conference."

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Fr. Conrad Hoover, C.O.

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Thursday, Nov. 11, or Saturday Nov. 13, 1993
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$25 (lunch included) Pre-register by Nov. 5

Milwaukee Archbishop Says Rich Countries Must Face Global Poverty

MILAN, Italy (CNS) — The end of the Cold War must spur rich countries to face the ever-worsening problem of global poverty, said Archbishop Rembert Weakland of Milwaukee. This means revising international economic relations that currently favor the developed nations over the underdeveloped ones, he said. This challenge will test whether capitalism can reform itself, he added. The waning of the nuclear threat has been replaced by the "more insidious danger" of the world "ending in the whimper of global poverty, social injustice and environmental degradation," he said in a paper for a Sept. 19-22 Milan conference of religious leaders.

Dominican Republic Priest Suspended For Making Presidential Bid

SANTO DOMINGO, Dominican Republic (CNS) — A Catholic priest has been suspended from his ministry for accepting the presidential nomination of a newly formed coalition of Dominican Republic leftist parties. Father Antonio Rosario announced his acceptance of the presidential candidacy of the New Power Movement on Sept. 18. The group applied for registration as a coalition of seven smaller political parties the previous week. The next day Church sources said that Bishop Antonio Camilo Gonzalez of the Diocese of La Vega suspended Father Rosario from his ministry.

Catholic, Muslim Leaders Oppose Bosnian Partition

MILAN, Italy (CNS) — Bosnia-Herzegovina should not be divided into three ethnic republics, said Catholic Archbishop Vinko Puljic of Sarajevo. Historically, the republic has been united as a multiethnic and multireligious entity, he said. The archbishop's stand was backed by Jacub Selimoski, head of the Islamic community in the ex-Yugoslavia. Most of the region's Muslims are in Bosnia, and their community is centered in Sarajevo. Both spoke at a Sept. 21 news conference in Milan where they were attending a Catholic-sponsored conference of religious leaders.

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Vatican U.N. Envoy Backs World Trial For Balkan War Criminals

VATICAN CITY (CNS) — Those who have committed crimes during the war in the former Yugoslavian republics must be held accountable for their actions, said Archbishop Renato R. Martino, the Vatican's United Nations representative. In a statement released in late September, Archbishop Martino said the Vatican welcomed the establishment of an international tribunal to prosecute "persons responsible for serious violations of international humanitarian law." Although the Vatican's permanent observer status at the United Nations entitled it to participate in the election of the 11 judges who will preside over the trials and appeals, Archbishop Martino abstained from voting.

Cardinal Glemp Says Polish Election Results No Crisis For Church

MILAN, Italy (CNS) — A victory by former communists in the Polish parliamentary elections Sept. 19 was not a defeat for the Church but shows the need for "greater commitment" to make the Church a force in society, said Poland's primate, Cardinal Jozef Glemp of Warsaw. But the Church bears some responsibility because "there were errors committed by priests and by us," he said, without explaining. The cardinal, in an interview with Italian radio, disagreed when asked if the results showed popular dissatisfaction with past privileges held by some clergy.

Canadian Bishops Ask Vatican For Married Priests In The North

VATICAN CITY (CNS) — Bishops from Western Canada, in Rome for a week of "ad limina" visits, asked the Vatican to consider allowing married priests for the native populations of the northern provinces. The bishops said afterward that Vatican officials, including Pope John Paul II, listened to their presentations but gave no indication that there would be a relaxation of the rule against the married priesthood in the Latin-rite Church. "The idea is that these peoples have a family value in their culture where, unless you are married, you're not a leader and people won't listen to you," said Bishop Denis Croteau of Mackenzie-Fort Smith, Northwest Territories.

Several Bishops Get Advance Copies Of New Encyclical

VATICAN CITY (CNS) — The heads of several bishops' conferences were presented advance copies of *Splendor Veritatis* (*The Splendor of the Truth*), Pope John Paul II's encyclical on moral theology, sources in Rome said. The bishops, including representatives from Canada, Italy, France, the Netherlands and Germany, received the copies during meetings with Vatican officials Sept. 16-17, the sources said. The Vatican had no comment on the meetings and would not confirm that the encyclical was handed out.

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Msgr. John Roueche Celebrates 60th Anniversary Of Ordination

By WES YOUNG

SALISBURY — The testimonials were many and the memories happy as Msgr. John F. Roueche celebrated the 60th anniversary of his ordination at Sacred Heart Church on Sept. 21.

The 87-year-old retired priest delivered a spirited homily, and a few minutes later, gave Communion. More than 100 people attended, including family members, friends, parishioners and about 12 priests. Retired Bishop Michael J. Begley was there as was Benedictine Abbot Oscar Burnett of Belmont Abbey.

Father Bob Lawson from the Diocese of Raleigh gave a moving account at a dinner following Mass of the way he was helped as a young priest by Msgr. Roueche.

"I relish the fact that he would come to Masses at which I preached on Sunday, and then in a very, very fraternal way, he would discuss my sermons at meals on Monday and Tuesday," recalled Father Lawson. "He always had something nice to say about something I had said." Father Lawson was Msgr. Roueche's associate at Sacred Heart Cathedral in Raleigh.

Devoted to his parishioners, Msgr. Roueche visited every family, Father Lawson said. Even though his visits were short, he knew where everyone lived and what they did. If they became sick, he knew where to visit them.

Msgr. Roueche, who lives in Southern Pines, was born, baptized and confirmed in Salisbury, where his grandparents, the first Catholics in the city, arrived in 1838. He made his first Communion and was ordained thère as well.

In his homily, Msgr. Roueche recalled his years as a chaplain during World War II. "I would hear soldiers expressing longing for their loved ones back home," he said. "More than once I said to them, 'When you are at Mass, you are closer to your loved ones in terms of the spirit than ever.'"

The same was true for the anniversary Mass, he said. "We are all — thanks to the Mass and its great high priest, Jesus Christ — being reunited with not only those visibly present but also with the whole communion of saints, those who were bodily present 60 years ago. We are truly one with them in spirit, though their bodies are decaying in the grave."

After World War II, Msgr. Roueche motored around the state presenting "the truths of the Catholic religion" in a trailer chapel called the "Madonna of the Highways," Mrsgr. Roueche told *The Catholic News & Herald.*

"I went from one end of the state to the other, proclaiming the world of God. From Watauga County, right near the Tennessee line, to the ocean ... For six summers, I was out preaching on the highways and byways. You know, the Lord said to do that."

Agnes Bantle, Msgr. Roueche's pen pal for 25 years, said, "I have every single one of those letters. I would never throw them away, because every letter has a lesson in it. Always devotedly in Christ. If there was a name I could give him, it would be the Great Encourager." Bantle is a parishioner at St. Vincent de Paul Church, Charlotte.

Mercy Sister Michel Boulus said she always sat in the first pew when Msgr. Roueche was pastor at Queen of the Apostles in Belmont. "He could say more in three minutes — and I could learn more — than many other sermons I have heard that were profound and a half-hour long ... The Sisters of Mercy hold you in the greatest esteem."

In his departing remarks, Msgr. Roueche said, "When I was a boy, the big sign down at the railroad station said 'Salisbury Is The Place,' and on the other side, 'The Home of Mint Cola.' Mint Cola is gone. But Salisbury is and will always be the place. And may we all meet again in our true and heavenly home. God bless!"

Msgr. Roueche talks with relatives Jane Fowler and Peter David Roueche at din following Mass celebrating his 60th anniversary as a priest. Photo by WES YOUN

Asheboro Parishioners Adopt Flood-Stricken Missouri Parish

By CAROL HAZARD
Associate Editor

ASHEBORO — St. Joseph Parish has adopted a Missouri parish damaged by the record flooding of the Mississippi and Missouri rivers.

The parish is sending money to help with clean up efforts, said Father Joseph Mack, pastor of St. Joseph. As of Sept. 19, St. Joseph had sent $5,271.20 to St. Francis Church of Portage Des Sioux, Mo.

In Portage Des Sioux, there are 220 homes. Only seven were spared from flood damage.

St. Joseph has pledged support "as long as needed," said Father Mack. The entire offeratory collection the first week in August was sent to the Missouri parish. Since then, 10 percent of weekly offerings have been donated.

"Our people are very generous," Father Mack said. "We feel it was the proper thing to do. If somebody needs help, you do what you can."

"Portage Des Sioux is an island now — completely surrounded by water — and the river is coming back," said Debbie Burckhardt, who spoke Sept. 24 to *The Catholic News & Herald.* Burckhardt is a St. Francis parishioner who is running a post office out of the parish school.

With three roads into the town under water, the only way to get to Portage Des Sioux is by boat, said Burckhardt. "Abnormal is becoming normal. You can handle it if you know it will end. Not knowing, that's what gets you. We're going on three months now."

The parish school was flooded with 14 to 17 inches of water. Although mud has been cleared, the school has still not reopened. Children are taught in a high school 15 miles away. The church was submerged in two feet of water and the floor has buckled.

The pastor commutes to the parish in a row boat and conducts Mass on the second floor of the parish school.

In addition to weekly offerings, St. Joseph is sending all proceeds from a yearly parish fundrasier to St. Francis. As part of the fundraiser, the Ladies Guild is raffling a large-screen television set, a $1,000 U.S. Savings Bond and a $100 cash prize.

Cougars End Non-Conference Play With Win Over Christian

CHARLOTTE — Charlotte Catholic rallied in the fourth quarter Sept. 24 to down Charlotte Christian 28-24 and hand the Knights their first loss in four starts. It was the Cougars third victory in five games, all against non-conference opposition.

Catholic's ground offense, which had sputtered in the first half, came to life in the second and the Cougars wound up with 281 rushing yards. The Cougar pass defense, which had given up 149 yards in the first three quarters, managed to shut down the passing of Knight quarterback Jack English in the fourth.

Trailing 24-16 after three quarters, the Cougars cut the margin to two points on a 17-yard scoring run by Jace McMahon. Luis Moreno's two-yard plunge with slightly more than five minutes left provided the winning margin.

Christian opened the scoring in the first quarter with a 33-yard field goal Brett Speakman. The knights took a 1 0 lead in the second quarter on a on yard run by English and an extra poi kick by Speakman.

Late in the second quarter, Coug quarterback Mike Falencki tossed yards to Jimmy Loncar for Catholic first score and passed to Loncar for t two-point conversion.

The Knights added two more touc downs in the third quarter on a 31-ya pass from English to Brian Church a a 50-yard run by Corey Nesmit Catholic's third-quarter scoring can on a one-yard run by Moreno and a pa from Falencki to Todd Menzel.

The Cougars are idle this week b fore beginning play in the Western Pie mont 2A Conference. The first of fi straight conference games will be Oct. at Lincolnton.

Sandhills Council Takes Honors In K Of C State Golf Tournament

SOUTHERN PINES — Co-host Sandhills Council won the Best Council trophy for the lowest team score in the Knights of Columbus State Golf Tournament Sept. 11-12 at the Country Club of Whispering Pines. Councils from Greensboro and High Point finished second and third.

Individual honors went to Anthony Piparo of Greensboro for low gross and Bob Gidden of Henderson for low gross among senior players. A highlight of the tournament was a hole-in-one by Butch Tomlinson of Winston-Salem. It was the tourney's first hole-in-one in more than 20 years.

The two-day tournament with a field of 141 Knights and three ladies determined 10 flight winners as well as the council championship.

Flight winners and runners-up were:

First flight: Piparo and Lynn Leech of Southern Pines.

Second flight: Dan Whalen of Greensboro and Rick Gehl of Southern Pines.

Third flight: Gidden and Rick Boedicker of High Point.

Fourth flight: J.R. Lawson of Durham and Bob Ess of Winston-S lem.

Fifth flight: Henry Gebert of Sout ern Pines and Andrew Vitez Fayetteville.

Sixth flight: Kevin Marks of Jac sonville and Gary Chapman of Green boro.

Seventh flight: Ray Gatti of Whi pering Pines and Henry Cook of Wi ston-Salem.

Eight flight: Marvin Wyniemko a Bernard Waverchak, both of Charlot

Ninth flight: Bud Martin of Wi ston-Salem and Bill Noble Thomasville.

Tenth flight: Tom Cullen of Green boro and R. J. Meier of Winston-Sale

Ladies flight: (three-way tie) Bet Neely of High Point and Doris Reinha and Kitty Sheppard, both of Charlot

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CATHOLIC NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 6 • October 8, 1993

The Basilica of St. Lawrence in Asheville was designed by architect Rafael Guastavino in Spanish Renaissance style. The unique style of the brick basilica contains no beams of steel or wood. The walls, ceiling, floors and pillars are either tile or masonry. The tile roof has a copper covering.

Photo by JOANN KEANE

Historic St. Lawrence Church Dedicated As Minor Basilica

By CAROL HAZARD
Associate Editor

ASHEVILLE — With great solemnity, the Basilica of St. Lawrence Deacon and Martyr was dedicated during an evening Mass Oct. 1.

The historic church had been proclaimed a basilica by Pope John Paul II on Feb. 12, 1993. But this was the crowning moment. It was the day Father Carl Kaltreider and the people of the parish had worked toward with diligence and persistence.

"This is the day the Lord has made for us to rejoice and be glad," said Father Kaltreider, pastor of St. Lawrence.

Archbishop John F. Donoghue said it was "great honor" for him to dedicate St. Lawrence as a minor basilica, one of 34 minor basilicas in the United States.

The basilica application process was started more than three years ago by Father Kaltreider when Archbishop Donoghue of the Atlanta Archdiocese was bishop of the Charlotte Diocese.

The designation "did not happen without a great deal of difficulty and perserverence by Father Kaltreider," said Archbishop Donoghue. "I personally congratulate him for bringing to completion the beautiful work we celebrate today."

The elevation of a church to the status of minor basilica — from the Greek work for "house of the king" — is granted as a sign of papal honor. No major basilicas have been proclaimed since the 16th century.

The archbishop was joined for the Solemn Mass of Dedication by Msgr. John J. McSweeney, diocesan administrator, Bishop David Thompson of the Diocese of Charleston and about 20 priests.

See **Basilica,** Page 11

Vocation Awareness

In recognition of Vocation Awareness Week which begins Oct. 10, several pages of this issue are devoted to stories about vocations. In addition to the English-language stories on Pages 8-9, there are additional stories in Spanish on Page 12.

Pope Cites 'Crisis Of Truth' In Encyclical On Moral Theology

WASHINGTON (CNS) — In the first-ever papal encyclical on the foundations of moral theology, Pope John Paul II said many moral theories today are failing because of a "crisis of truth."

"The relationship between freedom and truth," he said, is today's "fundamental question" for moral theology. He said real freedom comes only by living in truth — a position he described as not just an ethical principle but a Gospel message which the Church is bound to uphold.

In a warning to moral theologians he said, "Dissent, in the form of carefully orchestrated protests and polemics carried on in the media, is opposed to ecclesial communion.... Opposition to the teaching of the Church's pastors cannot be seen as a legitimate expression either of Christian freedom or of the diversity of the Spirit's gifts."

Six years in the making, the 179-page encyclical was released Oct. 5. It is titled *Veritatis Splendor* (*The Splendor of Truth*).

In introductory comments the pope said he wrote the encyclical because today "certain fundamental truths of Catholic doctrine ... risk being distorted or denied" by flawed moral theories.

"It is no longer a matter of limited and occasional dissent, but of an overall and systematic calling into question of traditional moral doctrine on the basis of certain anthropological and ethical presuppositions," he added.

"The enduring absoluteness of any moral value" is called into question, and "man is no longer convinced that only in the truth can he find salvation," the pope wrote.

Papal encyclicals of recent decades have usually been addressed to all Catholics or all people of good will. But *Veritatis Splendor* — like the *Catechism of the Catholic Church* Pope John Paul issued last year — is addressed specifically to the world's Catholic bishops. It calls on them "to develop an intense pastoral effort" to restore truth and universal norms to their proper place in Catholic moral teaching.

Among moral theories the pope repudiates in the encyclical are any which would allow exceptions to the "negative precepts" of natural law and the commandments, such as the prohibitions against murder, stealing and adultery.

"The negative commandments oblige always and under all circumstances.... Jesus himself reaffirms that these prohibitions allow no exceptions," he wrote.

He reaffirmed Church teaching that certain acts are "intrinsically evil" and therefore always wrong.

See **Encyclical,** Page 13

Thousands Join In Life Chains

By CAROL HAZARD
Associate Editor

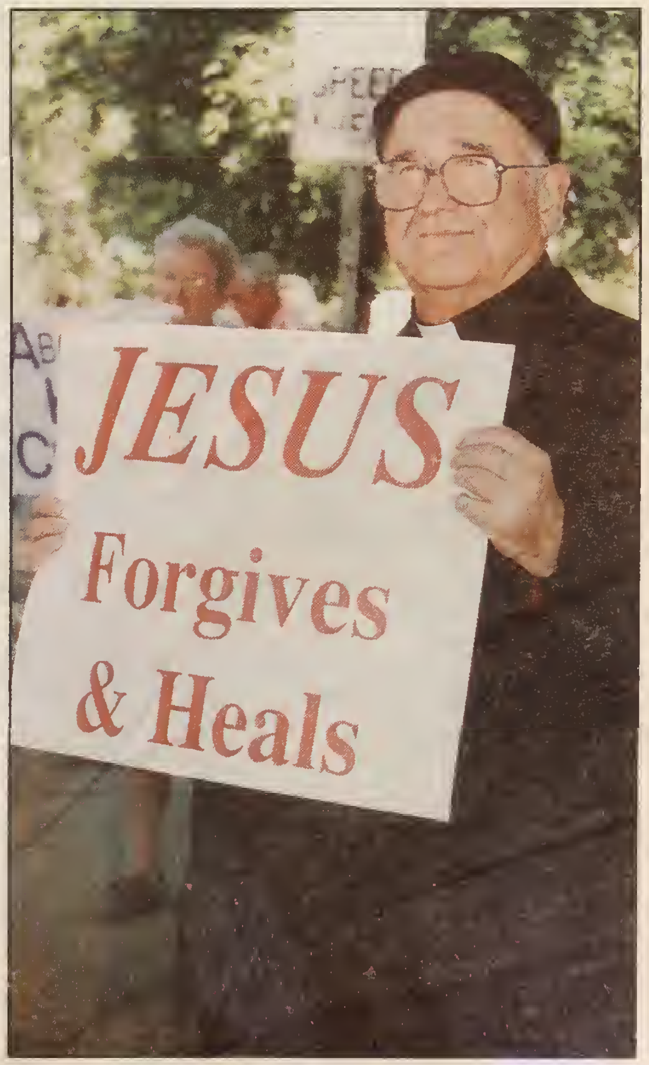
CHARLOTTE — "If we are not for life, we are not for anything," said retired Benedictine Abbot Walter Coggin. "If we don't respect life, we don't respect anything. Anything goes — murder, theft — we can justify anything."

That's why Abbott Coggin of Belmont Abbey participated in the third annual Charlotte Life Chain on Respect Life Sunday, Oct. 3.

Carrying a red and white sign for clergy that read "Jesus Forgives and Heals," Abbott Coggin was one of 10,000 people who lined a 10.5-mile stretch along Sharon Amity Road to denounce abortion and show their respect for life.

More than 1,200 Catholics from 14 Catholic churches in Charlotte, Belmont and Gastonia participated in the Charlotte Life Chain, said Diane Hoefling, a steering committee

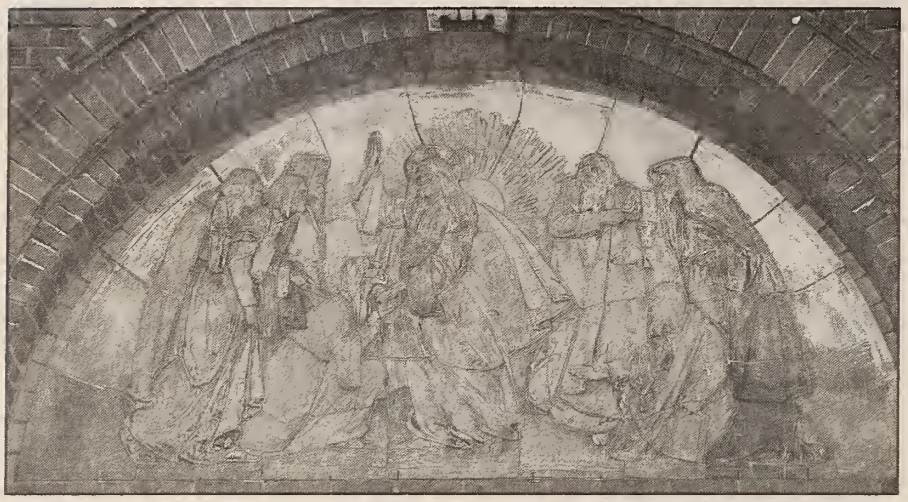
See **Life,** Page 3



Retired Benedictine Abbot Walter Coggin of Belmont Abbey takes part in the Charlotte Life Chain on Respect Life Sunday

Photo by CAROL HAZARD

St. Lawrence Dedicated As Minor Basilica



Above left: Lunette over the main entrance is in poly-chrome terra cotta and represents Christ healing the sick.

Above right: Altar boys in the Lady Chapel. To the left of the main altar is the chapel of the Immaculate Conception.

Right: Father Carl Kaltreider and Archbishop John F. Donoghue, archbishop of the Archdiocese of Atlanta.

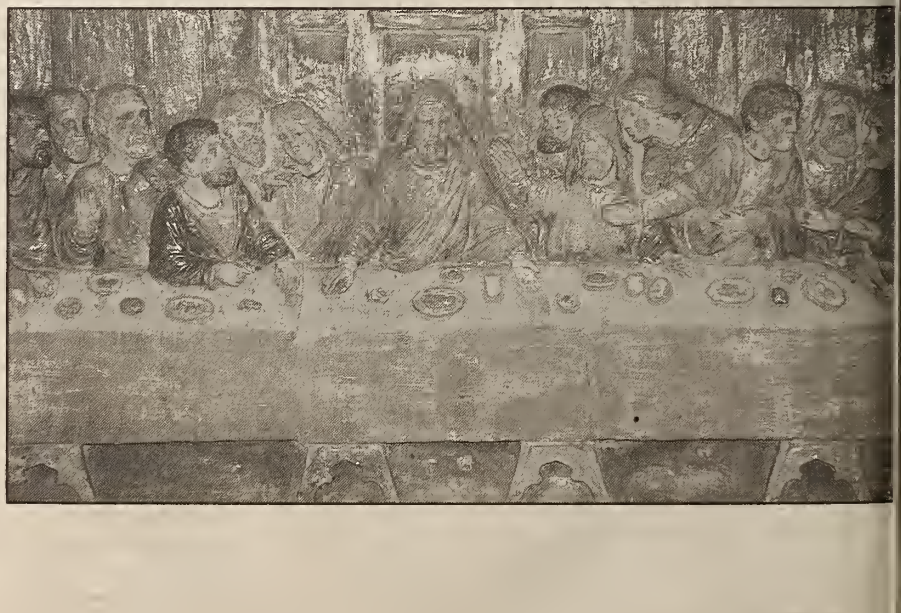
Left: Sacred Heart Chapel. Located to the right of the main altar is the chapel that is used for perpetual adoration.

Below: Maronite Monsignor Anthony Maffeo of Vatican City and Monsignor Anthony Kovacic of Queen of the Apostles in Belmont, N.C.

Below right: Fresco of The Last Supper. The fresco is mounted on an 1,800-pound block of Tennessee marble formed into the altar. The fresco is made of poly-chrome terra cotta.

Below: Concelebrants of the dedication of St. Lawrence Basilica, from left to right: Monsignor John J. McSweeney, diocesan administrator of the Diocese of Charlotte; Bishop David Thompson of the Diocese of Charleston, S.C.; Archbishop John F. Donoghue; and Father Carl Kaltreider, pastor of St. Lawrence Minor Basilica.

Photos by Joann Keane



Life (From Page 1)

member. St. Thomas Aquinas Church — with 250 people — had the largest number.

"With the cooperation of pastors and the help of respect life coordinators, we had a record turn-out of area Catholics standing up for life," said Hoefling.

"I know that participating in the Life Chain was a first big step for many pro-life Catholics in Charlotte. I want to thank them for their fortitude and encourage them to continue their stand for the unborn through prayer and action."

Some 800 Life Chains were conducted in cities across the United States and Canada, including 13 in the Diocese of Charlotte.

Most people carried blue and white signs that read "Abortion Kills Children."

"If just one person who rides by today thinks about the message we are sending out, then it is worth the effort," said Julie Beeman of St. Gabriel Church, Charlotte. "Family and God commands us to hold human life in the highest regard." Her arms full, Beeman juggled the sign and her 16-month-old daughter, Anna.

Msgr. Thomas Burke, pastor of Our Lady of Assumption, Charlotte, said the danger of not taking a stand for life is it gives more power to the devil. "If we don't do something to support pro-life, then the opposite forces will win out," he said.

By allowing the killing of babies in the womb up to nine months, the United States is committing crimes worse than the Holocaust, said Marcie Gosini of St. Michael Church, Gastonia. "We're a little Germany now, only this is bigger than the Holocaust." It's only a matter of time before this country "does away" with the retarded, the old, the disabled, she said.

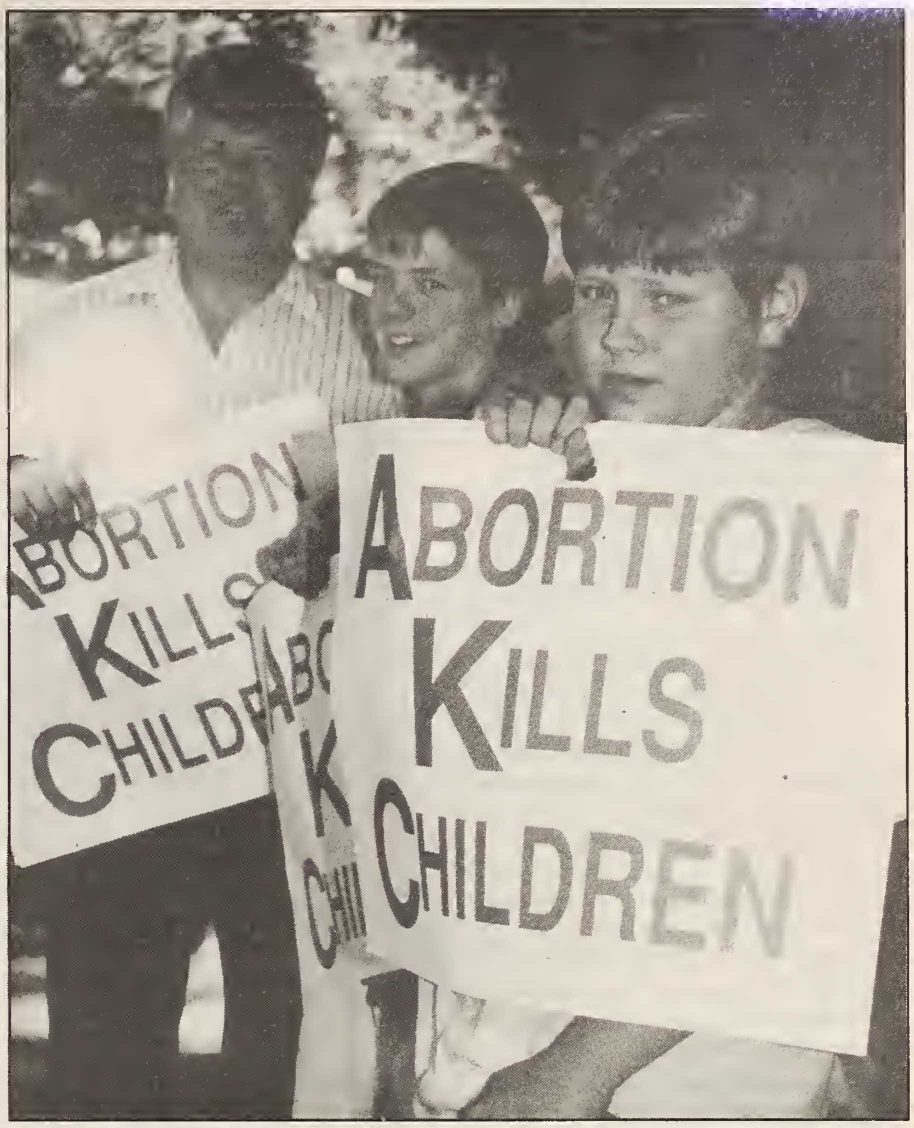
A St. Gabriel parishioner held living proof of respect for life, his 18-month-old adopted daughter. "She was the perfect candidate for an abortion— a bi-racial child with a teenage mother and no one able to care for her," said Dave, who could not reveal his last name because of the adoption. "We have her, because someone (a pro-lifer) cared enough to have a stake in the matter."

"Anything that can be done to advance the cause of life deserves our support," said Benedictine Father David Kessinger of Belmont Abbey.

People from more than 135 churches in Mecklenburg, Gaston and Union counties in North Carolina and York County in South Carolina joined in an ecumenical show of force for the Charlotte Life Chain.

Radio station WHVN (1240 AM) broadcast prayers by local pastors during the peaceful one-hour event.

"This is a great annual event for all of us to come together — Catholics and Protestants — and we're all one for life," said Charlotte Life Chain Coordinator Susan Zeigler.



Ron Werran and sons, Matthew, 12, and Jonathan, 11, of St. Michael Church in Gastonia participate in the Charlotte Life Chain. Photo by CAROL HAZARD

Catechists Challenged To Evangelize In Daily Lives

By JEFF MINICK

MAGGIE VALLEY — Cathechists and priests from the Asheville and Smoky Mountain vicariates gathered at St. Margaret Church Sept. 26 for the fourth annual Catechist Affirmation Mass.

In the homily, Msgr. John J. McSweeney reminded catechists to be "people who are interested, people who are excited, people who want to know the Lord Jesus and His Church." One of their primary tasks, said the diocesan administrator, is "to teach them (the children) the faith, the true faith."

Msgr. McSweeney told catechists they must be alive in the Lord when they teach. "We need people of value who live our Catholic values." Catechists must adhere to the teachings of the magisterium of the Church and teach the truth behind those teachings.

Msgr. McSweeney challenged the catechists to evangelize and share their love of the Lord not only with their students but also with all whom they meet in their daily lives.

Jane Keifer, director of faith formation for the western region of the diocese, said the high turn out of catechists was indicative of a high level of enthusiasm. "The love of God in the mountains is just as strong as in the flatlands," she said.

Father Thomas Stott, pastor of St. John Church in nearby Waynesville, said, "Catechists need to be affirmed by their pastors and bishop. We must never lose sight of the idea that the truth we have leads to salvation and we must safeguard that truth."

Jeff Minick is a parisioner at St. John Church, Waynesville.

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Msgr. John J. McSweeney

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Caring Hearts Sets Fall Program

CHARLOTTE — The fall program of Caring Hearts is starting up and will meet each Wednesday from 7 p.m.-8:30 p.m. at Mercy Hospital, 2001 Vail Ave. The next meeting is Oct. 13.

Caring Hearts is a support group for spouses and significant others of heart patients. The group provides practical information and psychological and emotional support to the cardiac spouse during a time of acute crises, grief and long-term stress.

Cost for the seven-week program is $10 and includes a copy of the book, *Heartmates: A Survival Guide For The Cardiac Spouse* by Rhoda Levin.

To register, call Mercy Sister Therese Galligan at (704) 279-5000.

Senate Rejects Lifting Limit On Public Funding For Abortions

WASHINGTON (CNS) — The Senate retained a general ban on federal funding of abortions in a 59-40 vote Sept. 28, but the measure would allow the government to pay for abortions when pregnancies result from rape or incest. Under current Medicaid provisions, only abortions necessary to save the life of the mother may be paid for with federal funds.

The House in June rejected efforts to remove the so-called Hyde Amendment, which for 17 years has prohibited use of federal funds for abortion. The House version also would permit Medicaid to cover abortions in cases of rape or incest.

The abortion language is part of a bill providing $261 billion for health, labor, education and other programs for the fiscal year beginning Oct. 1.

Supporters of the Hyde Amendment had feared that changes in the makeup of the Senate after last year's election might eliminate the majority they held in opposing the funding change.

One new member, Sen. Carol Moseley-Braun, D-Ill., argued on the Senate floor that the definition of liberty should mean government will not "dictate as personal and private a decision as whether or not to bear a child."

But Sen. Bob Smith, R-N.H., said that "pro-life Americans would be forced to pay for the wholesale destruction of those whom they rationally regard as their innocent fellow human beings."

Even with the Senate agreeing to retain the funding restriction, National Right to Life Committee legislative director Douglas Johnson said the real battle over federal funds for abortion is just beginning, because President Clinton's basic health care plan would include coverage for abortions.

According to the Right to Life Committee, fewer than 150 abortions a year are covered under the current rules. Congressional Quarterly reported in June that 300,000 women had abortions paid for by Medicaid in 1977, the last year before the Hyde Amendment took effect.

Los Angeles Cardinal Roger M. Mahony, chairman of the Committee for Pro-Life Activities of the National Conference of Catholic Bishops, said the vote should send a signal to the White House.

"Surely today's vote should encourage the administration and Congress to set aside the controversial idea of mandated abortion coverage, and work together for the legitimate goals of national health care reform," he said.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Pray For Vocations

This Sunday, Oct. 10, is the beginning of Vocation Awareness Week in the United States.

The Catholic population in the United States, including the Diocese of Charlotte, is growing but the number of men and women entering religious life is declining. There is a great need for priests and religious to serve that growing Catholic population.

A number of stories in this issue are devoted to vocations and what is being done on the diocesan level to encourage them. Please read them and think about what you can do to help promote vocations. That work should involve all of us. We may not be called to religious life but we are called to help those who are.

We hope that parents will encourage their children to at least consider entering religious life. We also urge you to pray for and encourage those who already have made that decision or who are considering it seriously. Our seminarians, particularly, need your prayers and support during their years of formation.

With that in mind, we are printing the following prayer for vocations which we hope you will say, not just next week but throughout the year.

Prayer For Vocations
Almighty and eternal God, in your unfailing
love you provide ministers for your Church.
We pray for those whom you call to serve the
Diocese of Charlotte as priests.
Inspire in them a generous response.
Grant them courage and vision to serve Your
people.
May their lives and service call Your people to
respond to the presence of Your Spirit among us
that, faithful to the Gospel and hope of Jesus Christ,
we may:
Announce glad tidings to the poor, proclaim
liberty to captives, set prisoners free and renew the
face of the earth.
Amen.

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Pro-Life Corner

Respect
Life

The Senate retained the House version of the Hyde Amendment, allowing Medicaid funding for abortion in cases of rape, incest and to save the mother's life. Keeping abortion funding out of national health care reform will be an arduous task, but a solid foundation has been laid for the work ahead. Our legislators need to hear from you by phone and letter that you do not want abortion covered in national health care.

Capitol Switchboard Washington, D.C. (202) 224-3121

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope: Justice, Truth Should Motivate Media

POPE JOHN PAUL II

The Pope Speaks

VATICAN CITY (CNS) — Truth, justice and the common good should be the primary motivations of the news media, Pope John Paul II told the president and board of directors of The Associated Press.

"As in all significant human endeavors, the discharge of your responsibilities can entail a temptation to use the power of the media for its own sake," the pope told the AP leaders during an Oct. 1 audience. The board of directors, made up of newspaper publishers and owners as well as television executives, was meeting in Rome.

The information media play an ever-increasing role in the lives of millions of people and how they view the world, the pope told the group. "This implies enormous responsibilities for journalism,'' Pope John Paul said.

"If it is to remain a noble art and benefit society," he said, the good of the readership or audience "must be the overriding aim which guides the complex and high-pressure activity of gathering and reporting the news."

Journalists' efforts, the pope said, should be measured by how well they uphold the dignity and rights of every individual, respect the truth and reflect "an objectivity which ensures that the news is not presented with preconceived bias."

The pope had particular praise for journalists "who have — sometimes even at great risk to themselves — contributed to improving the human community through the right exercise of their profession by exposing evil or publicizing the good."

Pope Says Respect For Environment Must Be Part of Tourist Development

VATICAN CITY (CNS) — Respect for the environment must be part of tourism and tourist developments in order to protect God's creation and ensure its enjoyment by future generations, Pope John Paul II said.

"With a responsible commitment on the part of everyone, the world will continue to be a source of wonder and of re-creating relaxation for all," said a message issued on the pope's behalf for the Sept. 27 celebration of World Tourism Day.

The papal message, written by the Vatican secretary of state, Cardinal Angelo Sodano, said the pope "invokes an abundance of divine blessings on all who contribute to the development of tourism, the protection of the environment and the search for a lasting harmony in creation."

The Pontifical Council for Migrants and Travelers, which participates in the annual tourism day activities sponsored by the World Tourism Organization, distributed the papal message and a short background paper on the theme of tourism and the environment.

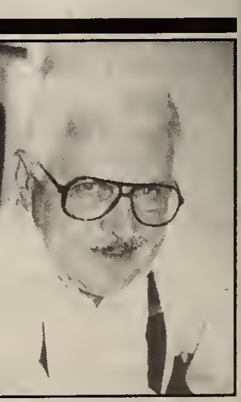
Current developments in tourism are motivated by "a demand for an enhanced quality of the natural and cultural environment" at tourist destinations, the paper said. "Tourists are looking for and finding places where nature has been less upset by the ever-present 'reinforced-concrete culture'" of large tourist facilities, it said.

Tourism will suffer in areas where air and water quality are poor and where "the authenticity of the customs and cultures or the religious traditions of the local people" have not been preserved, the council said.

This Is Respect For Life?

BOB GATELY

Editor's Notebook



I don't know how many of you saw them but there were a couple of disturbing items in the newspapers early this week — one of them, ironically, on Respect Life Sunday.

In her column which appeared Sunday, widely-read, syndicated advice columnist Ann Landers made a pitch for euthanasia.

A reader, who described himself or herself as "85 and waiting," wrote to the columnist, "Wouldn't it be wonderful if there were a hospicelike place where a person could go when all hope of independent living was gone? A place where one could voluntarily end his or her life?" The writer suggested that the staff of such a place would "assist them in taking the final steps."

Landers replied that the writer's suggestion was "a sane sensible civilized alternative to existing in a nursing home, draining family resources and hoping the end will come soon. Too bad it's against the law."

Landers went on, "One day, hopefully in the not too distant future, a person who no longer wants to go on living, will be permitted to exit with grace and dignity."

With the supporters of euthanasia or assisted suicide or whatever they want to call it continuing to push for its legalization, a column like this is the last thing we need. Unfortunately, Landers has a large following.

The second disturbing item was an Associated Press story about school officials in Hempstead, Texas, who apparently are endorsing abortion for pregnant students. The story concerns four pregnant girls who were removed from the cheerleading squad. The school district has a policy which bars students who are about to become parents from certain school activities, including cheerleading. (It also applies to prospective

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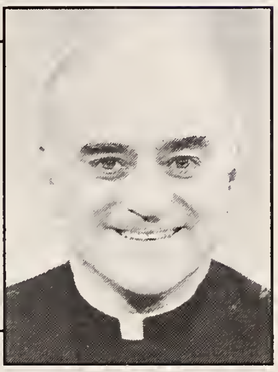
Living In The Present Moment

FATHER JOHN CATOIR

Light One Candle



October is the month of the holy rosary and our attention turns to Mary, the Mother of Jesus. She is a model of true abandonment to God's will.

In his book, *Abandonment to Divine Providence*, Jesuit Father Jean Pierre de Caussade explains Mary's spirituality: "Each faithful soul, continually moved by divine grace, turns automatically to the new duty presented each hour by the power of God. Such were the hidden springs of Mary's life, the most perfect example of simple and absolute self-abandonment to the will of God ... under whatever form it manifested itself."

De Caussade's point is that the duties, attractions, and crosses of each moment are the "shadows which veil divine action." In other words, God leads us through the day, step by step. In the supernatural order, the duties of each humdrum moment are an expression of God's will for us. In being faithful to our duties we are not simply doing good works for God, as though separate from Him, rather we are allowing God to perform His works of love through us. De Caussade says, "Sanctity consists in but one thing, fidelity to God's plan."

The simplicity of Mary's life is expressed in the word *Fiat,* which is Latin for "Let it be done unto me according to Your will." *("Fiat mihi secundum verbam tuam.")* Mary never tired of praising and loving the will of God. This does not mean that Mary was an activist. She was not driven to do good works for God; rather she did the work of God in quiet ways, through the duties of the present moment. She allowed God to enter her life. For her, this was not a matter of theological knowledge, it was more a living experience of the Holy Spirit, an openness to God's action in the present moment.

To imitate Mary's spirituality it is important to accept God's unchanging love which enfolds and supports you every moment of the day as if you were the only person in the world. Trusting God's active presence in your life, you will gradually be able to shed your fear of the future and your anxieties about the past.

The passive aspect of *Fiat* spirituality consists in accepting lovingly all that God sends moment by moment. Our lives are filled with many troubles and woes, but we can decide to accept them and work through them. The goal is not mere resignation, but cheerful acceptance. We can learn to be patient in suffering the very same trials that others might endure with resentment and irritation.

Granted, no one can be cheerful in all circumstances, but with God's grace, it is possible to make great progress. Divine grace is divine love in action and it is abundantly available. "Ask and you shall receive," says the Lord. Mary is our role model. She was and still is totally abandoned to God's love. Mary's sole purpose is to bring her son, Jesus Christ, to you and you to Him. This is why we pray the rosary. The rosary is a Christ-centered devotion.

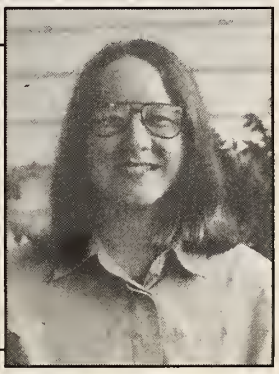
(For a free copy of the Christopher News Note, "God Delights In You," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017)

Father John Catoir is director of the Christophers.

Coping With A Miscarriage

MARTHA W. SHUPING, MD

Crosswinds



Dear Dr. Shuping,

I had a miscarriage last summer, and I still haven't gotten over it. Mostly I feel sad and empty but sometimes I feel angry that no one understands. People say I can have another baby and that I should get over it. But I wanted *that* baby. How can I cope with this?

Empty

Dear Empty,

A miscarriage is a serious loss for a couple and it is normal to go through a period of grieving. People who haven't had this experience often don't realize what a deep loss this is and don't know how to be supportive.

Find someone with whom you can share your feelings, whether a close friend or a counselor. You and your husband also need to be able to share your feelings about this together, although you may not be able to yet.

Many women find it helpful to give the baby a name. It is also sometimes helpful to write a letter to the baby, and in prayer ask the Lord to give your love to the baby. You may also wish to do something as a memorial, for example, making a sculpture, planting a tree or giving a gift to a charitable organization in honor of your baby.

Many women have found comfort and healing in being able to express their grief and various emotions to the Lord in prayer. Often it can be helpful to read and pray the Psalms. But it can also be natural to feel some anger toward God for letting this happen to you and you may feel that you can't pray right now.

A pamphlet by Dennis and Matthew Linn, S.J., and Sheila Fabricant gives many suggestions for ways of dealing with this loss, including some particular ways of prayer that can be helpful for anyone dealing with the loss of a baby (available as Dove Leaflet #105, Dove Publications, Pecos, NM 87552, 505-757-6597).

Grieving takes time and there's no quick or easy way through it, but the pain will heal. If you need help with this, consider talking with a priest, other parish staff member or a counselor at CSS. Also, in many areas Hospice will provide free grief counseling even when the situation does not concern a Hospice patient. Since grief counseling is their specialty, this could be a useful option for you.

The Capitol's Birthday

FATHER EUGENE HEMRICK

The Human Side

The bicentennial of the Capitol building in Washington is much more than a celebration of bricks and mortar. It is a commemoration of a temple filled with symbols and proverbs that reflect or at least resemble many virtues considered basic by the Church.

President George Washington laid the building's cornerstone in 1793. The Capitol's beautiful dome was modeled after the Pantheon in Rome, a pagan temple. Constantino Brumidi's "The Apotheosis of Washington" depicts George Washington surrounded by the hallowed symbols of democracy and technological progress.

The Statue of Freedom, just recently restored, stands upright with a face that radiates thoughtful confidence. On her head rests a Roman helmet adorned with stars, an eagle head, talons and feathers representing our Native American heritage. Her right hand rests on the hilt of a sheathed sword, ready to defend justice and liberty. Her feet stand upon a globe on which the words *E pluribus unum* are inscribed.

But it is the sayings of great Americans etched in the corridors of the Capitol that best express the heart of the nation. Listen for the ways they correspond with faith.

"The only legitimate right to govern is an express grant of power from the governed" (William Henry Harrison, 1841).

In many ways this saying reflects the notion of Church commissioning. A lay minister, for example, receives his or her authority to serve thorough a commission of the parish community. Although a priest is personally called by God, he must receive a commission from the Church community to legitimately minister.

The lesson behind this saying is the humbling truth that just as leaders are chosen by the people and not self-appointed, so too in the Church we do not choose service to the community, rather it is God through the community that chooses us.

Another of the sayings: "We defend and we build a way of life not for Americans alone, but for all mankind" (Franklin Delano Roosevelt, 1940).

This resembles our belief in the Mystical Body, that all of us are joined together in Christ and when one member is hurt, no matter where he or she is, all are hurt. Pursuing a policy of isolationism is both un-American and un-Christian.

"Enlighten the people generally, and tyranny and oppression of body and mind will vanish like evil spirits at the dawn of day" (Thomas Jefferson, 1816).

We could hear in these words a call not all that different from a prayer for the gifts of the Holy Spirit — for wisdom, knowledge and counsel elevate us and inspire us to act nobly.

"The greatest dangers to liberty lurk in insidious encroachment by men of zeal well-meaning but without understanding" (Louis D. Brandeis, 1928).

Here again we are brought back to another gift of the Holy Spirit: understanding. How many a radical zealot today not only endangers liberty but religion by misrepresenting orthodoxy and tradition!

"Whenever a people or institution forgets its hard beginnings it is beginning to decay" (Carl Sandburg, 1963).

This reminds me of a similar quote by Bishop Ricardo Ramirez of Las Cruces, N.M. "One unique role a minority plays is to question the dominant

See **Human**, Page 13

Canon Law And Missionary Activity

SISTER JEANNE-MARGARET MCNALLY

How Canon Law Affects Us

Each of us, as Christians, has a role in the missionary effort of the Church (c. 781). The norms for missionary activity in the Code are based on the conciliar documents *Lumen Gentium*, *Ad Gentes* and *Christus Dominus*. Canon 781 reads: "Since the entire Church is missionary by nature and since the work of evangelization is to be viewed as a fundamental duty of the people of God, all the Christian Faithful, conscious of their own responsibility in this area, are to assume their role in missionary work."

The pope and the college of bishops direct and coordinate the Church's missionary efforts while individual bishops are required to foster it in their own dioceses (cc. 782, 791). Members of religious institutes have a special mandate to engage in missionary efforts (c. 783).

Missionaries are defined as believers in Christ who are sent to missionary work by competent ecclesiastical authority. They are missionaries of the Gospel called by Christ, gifted by the Spirit with natural dispositions, character and talents, as well as prepared for mission work.

By missionary activity is meant the spread of the Church, i.e., planting it where it has not yet been rooted. Missionary action is balanced between the proclamation of the Gospel and the establishment of a new Church. Canon 787 §1 suggests missionary activity to be sincere dialogue with non-believers so that they might be led to an understanding of the Christian Gospel. Missionaries are to give testimony with their lives and by their words. They are to teach in ways suited to the abilities and backgrounds of the people with whom they dialogue. Missionaries provide instruction in the faith for those ready to accept the Gospel, so they may be admitted to baptism and membership in the Church if they so desire.

To foster missionary cooperation in dioceses, missionary vocations are to be promoted; a priest is to be appointed to promote efforts on behalf of the missions; an annual mission's day is to be observed, and every year a monetary contribution for the missions is to be forwarded to the Holy See (c. 791).

Missionary work is not just to foreign lands but also at home. In the United States there is a significant num ber of unchurched people. It has bee suggested that the rise in cults reflect the hunger of people for the message o the Gospel, for meaning, and for a per sonal relationship with God, a God the have not yet come to know.

Mercy Sister Jeanne-Margare McNally, a canon lawyer, is working o a research project on dysfunctional fami lies and marriage.

Church Teaching On Purgatory

FATHER JOHN DIETZEN

Q & A

Q. In your recent column about Mass stipends and purgatory, you say that the teaching of the church "is not and never has been that purgatory involves time of any sort, at least in our sense of that word." I am amazed that you are ignorant of the revelations some saints and others received about this. I have a book that describes visions people have had about purgatory, how so many people are falling into purgatory and hell like leaves off of a tree. You owe it to your readers to tell them how the Blessed Mother has said purgatory can last thousands of years, unless we pray for the poor souls there. (Florida)

A. As I have pointed out several times in past years, it is essential to carefully distinguish between what is the teaching of the Church and what has sprouted up through the centuries in folk devotions and private "revelations."

This is especially important in the areas you mention. Particularly from the Middle Ages on, popular imagination has run wild, with one group or culture after another trying to top the last story about the horrors of purgatory and hell.

Many Christians — some saints and some not — have claimed to receive apparitions and visions which supposedly support certain of these graphic descriptions of the afterlife. We need to remember first of all that none of these sorts of "revelations" have a claim on our faith. They may or may not be true.

The Church has approved relatively few of them, like Lourdes for example; it has declared a good number as having no evident supernatural foundation, such as Bayside in New York and Necedah in Wisconsin; and it has said nothing one way or the other about the vast majority.

One may believe any of them if one wishes, as long as there is nothing contrary to the Catholic faith involved, or one may ignore them and still be a good Catholic.

My intention in this column is to give the official teachings of the Church in these matters. It is not my place to judge the validity of any alleged revelations made privately to anyone, which, as I said, have nothing to do with what we must or must not believe.

Your reference to people falling into hell like leaves is another perfect example of what I'm talking about.

That eternal separation from God is a possibility for human beings is part of Catholic doctrine. Tradition would put it that God's salvation, won in and through Jesus Christ, must be freely accepted; no person is saved against his or her will.

The Church does not teach, however, that anyone has actually frustrated the saving grace of our Lord in this way. In other words, no Church teaching has ever said that anyone is actually "in hell."

In fact, the official prayers of the Church regularly pray that all are saved. The oldest of our eucharistic prayers explicitly asks God to bring believers "and all the departed" into the light of his presence. (Eucharistic Prayer II)

Eucharistic Prayer IV begs eternal life for "all the dead whose faith is known to you alone." That same petition occurs repeatedly in the official prayer of the universal Church, the Liturgy of the Hours, when, without distinction, we ask eternal life for "those who have died." (for example, Evening Prayer, Wednesday, Week II)

One of the great theologians of our century, Father Hans Ur Von Balthasar wrote that we not only may hope that all people will be saved; we have a duty to do so.

Only thus, he said, do we avoid great pride and express our solidarity with Christ who died for all. In this he, and most theologians, are comfortably within the teaching of the Church.

Clearly, some views you describe about people falling into eternal damnation by the thousands may, so to speak, "scare the hell" out of someone. But they have little connection with official Catholic doctrine.

(A free brochure answering ques tions Catholics ask about Mary, th Mother of Jesus, is available by sendin a stamped self- addressed envelope t Father John Dietzen, Holy Trinit Church, 704 N. Main St., Bloomington Ill. 61701. Questions for this colum should be sent to Father Dietzen at th same address.)

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Notebook (From Page 4)

fathers if they can be identified. In this case, the fathers are unknown.)

I don't have any great quarrel with removing the girls from the squad or other activities. Strenuous activity like cheerleading is not exactly conducive to the health of an expectant mother.

What does bother me is the fact that one of the four girls was allowed to resume her cheerleading after she had an abortion.

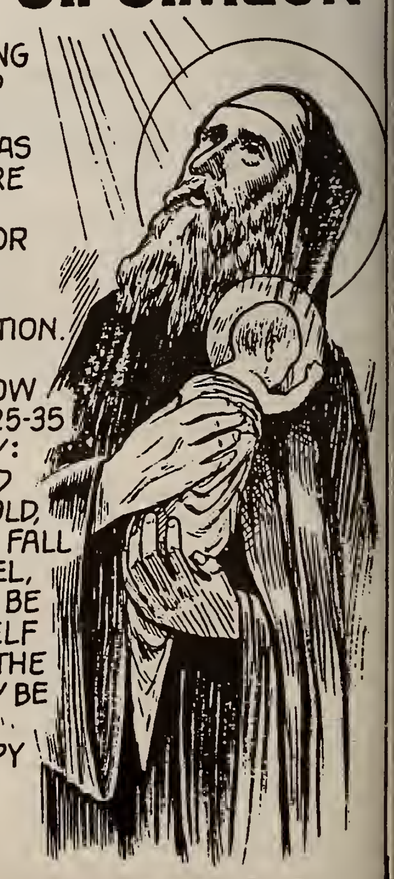
There has been no comment from school officials regarding charges by some parents that the action endorses abortion.

Frankly, I don't see how they could comment. There does not seem to be any way they can deny it. They may not intend to endorse abortion, but what else can you consider it?

---

the Saints by Luke

ST. SIMEON



MORE GENERALLY KNOWN AS HOLY SIMEON, HE TENDED THE TEMPLE IN JERUSALEM, WHERE HE AWAITED THE COMING OF THE MESSIAH, AS PROMISED IN OLD TESTAMENT SCRIPTURE. HIS ARDENT LIFELONG WISH WAS GRANTED WHEN AT LAST BEFORE HE DIED HE WAS PERMITTED TO SEE AND HOLD THE INFANT SAVIOR IN HIS ARMS WHEN MARY AND JOSEPH BROUGHT THE CHILD TO THE TEMPLE FOR HIS PRESENTATION.

SIMEON UTTERED THE WORDS OF PRAISE TO GOD THAT WE KNOW AS THE NUNC DIMITTIS, LUKE 2:25-35 AND MADE HIS FAMED PROPHECY: "AND SIMEON BLESSED THEM, AND SAID TO MARY HIS MOTHER, 'BEHOLD, THIS CHILD IS DESTINED FOR THE FALL AND THE RISE OF MANY IN ISRAEL, AND TO BE A SIGN WHICH SHALL BE CONTRADICTED, AND YOU YOURSELF A SWORD WILL PIERCE SO THAT THE THOUGHTS OF MANY HEARTS MAY BE REVEALED." LUKE 2:34-35.

AGED SIMEON SOON DIED, HAPPY THAT HIS LIFETIME WISH WAS FULFILLED. HIS FEAST IS OCT. 8.

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Students Inspired To Higher Levels

Diocese To Build Challenge Course For All Ages

achel Oemler of Arden musters courage.

Photos by CAROL HAZARD

an Holloway of Franklin makes the plunge rom a platform 40 feet above ground.

By CAROL HAZARD
Associate Editor

DALLAS, N.C. — Sitting on a platform barely big enough for two, Rachel Oemler inches her way to the edge of the board. Her skinny legs dangle in the air 40 feet above ground.

The 11-year-old girl from St. Barnabas Church in Arden is about to learn a lesson in summoning courage. Each time she deals with life's many trials, Rachel will no doubt remember the moment she mustered the nerve to push away from the platform, drop 15 feet in a harness and swing from a cable between two trees.

She learned the lesson during Adventure Day, an outdoor experience in team, trust and confidence building sponsored by the Office of Faith Formation Sept. 25 at Camp Sertoma in Dallas.

Rachel was one of 32 students from across the diocese who participated in the day-long program for middle school students. Activities included a series of physical tasks that require communication, risk taking and problem solving.

As Rachel took the plunge — on her second attempt — her peers cheered and applauded her. They were equally as supportive, however, when another team member froze in fear while climbing a ladder. The student didn't complete the exercise, but neither did she fail. Rather, she succeeded in achieving her first goal.

"Everything they learned today can be applied to everyday life," said Jerry Maschke of Adventures in Team Building, a Charlotte company contracted by the diocese to do the program.

Skills include learning to work and communicate with each other, developing a positive, caring attitude and stretching one's abilities.

Although few of the kids knew each other when they arrived, they left with new friends. "They came in very quiet, timid and unsure of themselves," said Linda Gibbons, event coordinator. "But in a short two hours, you could see a tremendous difference."

By lunch time, they were chatty and enthusiastic, even pitching in to help with chores, said Gibbons, coordinator of faith formation at Queen of the Apostles Church, Belmont.

"I knew only one person; now I know everybody," Sally Kravec of Charlotte said after lunch.

"This is really neat," said Mike Bandieramonte of Huntersville after sidestepping along a cable 45 feet above ground.

Not Just For Kids

Challenge courses aren't just for kids. Parishes as well as corporations have picked up on the idea

The diocese plans to build a permanent course for all ages at the Catholic Conference Center in Hickory.

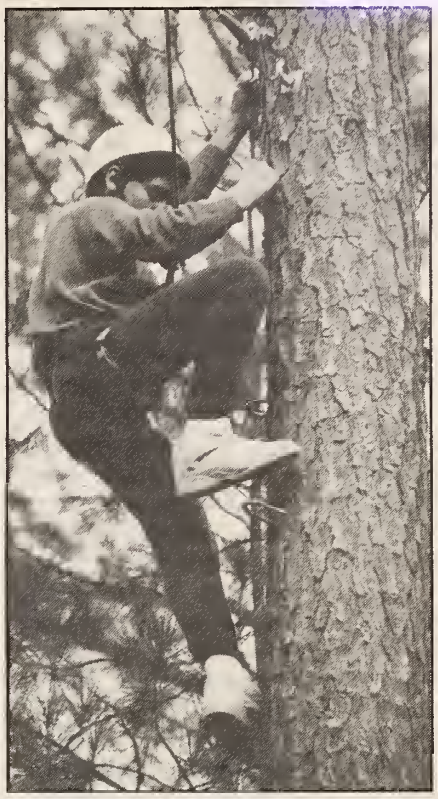
The $30,000 course will be used by groups such as Engaged Encounter, young adults, married couples and families and parish councils.

"It's a wonderful tool for groups that want to gel together," said Chris Newnan, director of the Office of Faith Formation.

One- and two-day sessions with three levels of difficulty will be offered.

To date, $5,000 has been raised. Funding is being sought through grant money, the Office of Development and individual donations.

To make a tax-deductible donation for a challenge course, write to Rev. Mr. Guy Piche, Catholic Conference Center, Challenge Course, Route 8, Box 1200, Hickory N.C. 28602-9247.



Mike Bandieramonte of Huntersville makes the climb for a "high ropes" exercise.

Mike is cheered as he completes a high ropes exercise, sliding along two cables — one for his feet, the other for his hands — 45 feet above ground.

Lending each other support and building team spirit on a balancing exercise are Rhonda Ruttenbur, Stanley; Charles Roche, Cramerton; Marcle Rogers, Mt. Holly; Lauren Raymond, Mt. Holly; Jill Evilsizer, Huntersville, and Danny Burazer, Mt. Holly.

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Pursuing The Priesthood

Serious Consideration Given To All Who Inquire About Vocation

By CAROL HAZARD
Associate Editor

CHARLOTTE — The diocese is looking for a few good men. Not just any men, but men between the ages of 18 and 50 who feel called to the priesthood.

What happens when a man takes that giant step and telephones the vocation director?

Father Frank O'Rourke will call back that morning, afternoon or evening — at the first opportunity. "We want them to know we are interested in pursuing the possibility," says Father O'Rourke, who is also rector of St. Patrick Cathedral.

"Like every diocese in the United States, our needs are great. However, we do not want to get into a numbers game and we are committed to do the best we can to screen and evaluate potential candidates."

Father O'Rourke will be interested in learning how the person has experienced the call to the priesthood. Has he been reflecting on this for a long time or is this a new insight?

"We are looking for men of sincerity who are experiencing the movement of the spirit in their lives ... who see the priesthood as a way of deepening their relationship with the Lord and serving others."

The initial contact will kick off a series of meetings and conversations, provided the call to serve seems genuine.

"We encourage anybody to come forward," says Father O'Rourke. "I have met with some people once and it became clear to them and me that they aren't quite ready. However, I can assure everyone they will be given serious consideration."

Father O'Rourke will meet with potential candidates at his place or theirs. He will also invite them to come together for dinner, conversation and prayer. This way "they can test the waters and see the common thread that exists among men who believe they are being called to the priesthood."

The formal process begins with filling out an application. The person will then meet with each of four priests on a vocation committee. The committee members help Father O'Rourke evaluate and determine a man's readiness to be accepted as a seminarian. The potential candidate benefits by seeing the diversity of personalities within the priesthood.

"We're not looking for perfection," says Father O'Rourke. "We're looking for people who have a basic sense of balance in their lives, who have the gifts and talents needed for priestly ministry."

To help determine readiness, the person will be tested to determine psychological and emotional well being, as well as strengths and weaknesses in ministry.

The main qualifications are maturity and stability in all aspects of their lives, says Father O'Rourke.

"Awareness of unhealthy and unprofessional behavior on the part of priests we have read so much about recently challenges us to do all we can to accept candidates who demonstrate the physical, emotional and spiritual strengths that are needed for healthy living and ministry."

The process from making the first phone call to entering seminary typically takes six to nine months, although it could be a couple of months to several years depending upon the person.

Questions that need to be answered include: Is the Diocese of Charlotte the right place? Or would the candidate be better suited for a religious community? If a person leans toward the latter, Father O'Rourke will put him in touch with religious priests who serve in the diocese.

Another aid in the discernment process is to attend a "come and see weekend" offered by seminaries. The experience gives a candidate a glimpse into seminary life. "It clarifies a lot of issues and removes doubts and fears as to whether he will fit in," says Father O'Rourke.

The last step is for the vocation committee to make a recommendation to Msgr. John J. McSweeney, diocesan administrator, who will make the final decision. The vocation committee is made up of Fathers Conrad Kimbrough, Peter Jugis, Ken Whittington and James Cahill.

"We discern as best we can that a man sees the priesthood as a gift for serving others," Father O'Rourke says.

God's Call To Vocation Comes Through Barriers, Pope Says

VATICAN CITY (CNS) — While social and cultural conditions may make it difficult for young men to hear a call to the priesthood, such situations cannot drown out the voice of God, Pope John Paul II said.

Certain that nothing can "prevent the grace of the Holy Spirit from penetrating hearts," the church "prays and works for vocations with a heart full of hope," said the main text the pope prepared for his Sept. 29 general audience.

The pope did not use the text for his main address in Italian, but instead spoke off-the-cuff about the responsibility everyone in the Church has to ensure that the Church has an adequate number of ministers for the future.

"Vocations and the response to vocations depends in a great degree on the witness of the whole community: the family, the parish, they are the ones who collaborate in the growth of vocations," the pope said.

"The priests, with their example, are the ones who attract young men and facilitate the response to these words of Jesus: 'Follow me. Follow me,'" he said. "If we feel involved in the redeeming work of Christ in the church, we must pray for vocations," the pope said.

A shortage of vocations is most common in places "where a secularistic mentality and ease of life seem to work as a kind of moral anesthetic," making one numb to the needs of a interior life of prayer and self-sacrifice, the pope's written text said.

But even in nations with a serious shortage of priests, the text said, a spiritual reawakening is becoming more evident and young people, often through volunteer experiences, are feeling a need to find ways to give their lives in service to others.

The text, like the pope's speech itself, discussed the role of families, parishes and priests in fostering vocations. An attitude of prayer and openness to God's will is born in the family, the text said, and is nourished in the Christian community celebrating Mass together.

At an Aug. 7 Mass in their honor at their home parish of Our Lady of the Assumption in Charlotte, seminarians Mike Hjellming, Danh Tran and Dean Cesa process from the sanctuary. Hjellming and Cesa are seminarians for the Diocese of Charlotte while Tran is a Salesian seminarian.

Candidates For Priesthood Adjust To New Way Of Life In Seminary

By CAROL HAZARD
Associate Editor

It's a crossroads and a big one at that. Dean Cesa and Mike Hjellming are adjusting to life in the seminary. Both are from Our Lady of the Assumption Church in Charlotte.

Cesa, 34, whose background is in electrical engineering, is trying to reorient his thinking to a liberal arts curriculum. He's studying for the priesthood at St. Vincent Seminary in Latrobe, Pa.

Hjellming, 34, who has a Ph.D. in astronomy, is studying at The Catholic University of America, Washington D.C. He, too, is starting from scratch in philosophy and theology.

The adjustment during these past six or so weeks hasn't been easy. But that's the academic part. Their prayer lives, they say, are coming along just fine.

"It's a slower pace than in the business world, but my days are full with studies and prayer," says Cesa.

Cesa's main concern is trying to piece together theology and philosophy. "I don't have the background to grasp the full meaning of it." His advisors, however, tell him not to worry. "It will come with time," they assure him. "It's more important for you to be here and absorb what you can."

Even more important is the seminarians' prayer life. "They say if you try to do this without a strong prayer life, there is no hope," says Cesa. "You need continual prayer and contact with God. 'This (the priesthood) is a gift,' they say. 'It's not given to everyone.'"

The seminarian's task is figuring out if he can accept the gift from God. The formation process takes five or six years.

Prayer in the morning, prayer in the evening and Mass in the morning or evening with academics in between. This is the life of the seminarian.

It's intense, says Hjellming. Think people relate to God in different ways in the parishes? "Here, things are magnified," he says. Some people are into Marian devotions, for example, while others are more involved in Scripture study.

"In seminary, we really look at the lives of priests and we examine ourselves to see if it is something we are ready to take on," Hjellming says.

Why not become a priest? This was the question Hjellming kept asking himself before he went to seminary. Now, however, the question has taken on a new hue. Why not stay a lay person?

It won't be easy to answer. Again, it's likely to take years.

Cesa, who is originally from Chicago, was an electrical engineer with IBM in Charlotte. He has a bachelor of science from the University of Illinois. The turning point for considering a vocation occured while he was on retreat two years ago in Hot Springs. It was reaffirmed during a charismatic conference last year in Pittsburgh. Cesa was one of about 100 men who thought God might be calling him to the priesthood.

"Everything has been pointing in that direction," says Cesa. "There have been no obstructions. I continue to go through open doors."

After earning his doctorate from the University of Illinois in 1989, Hjellming came to Charlotte.

Hjellming has been active at Our Lady of Assumption with adult education, the RCIA program and the pastoral council. He says he started thinking about a vocation a couple of years ago. He spoke with Father Frank O'Rourke, vocation director, less than a year ago.

"Vocations don't happen in a vacuum," he said. "They come from people encouraging you and praying for you, and personal prayer and reflection."

Reflections On The Priesthood

The following is the text of a presentation by Msgr. Pharr at the priests' jubilee celebration earlier this year at the Catholic Conference Center in Hickory. Msgr. Pharr is pastor of St. Vincent de Paul Parish in Charlotte and vicar for priests of the Diocese of Charlotte.

By MSGR. WILLIAM PHARR

We gather today, as priests, to honor eight jubilarians and to observe through liturgy and fraternity the bond that unites us all — our mutual sharing in the priesthood of Jesus, our rather awesome privilege and responsibility of participating in His priesthood, the priesthood of the New Covenant.

For our jubilarians there are two levels to this observance — important for both a private expression of personal identity and a communal expression of appreciation for ministry.

Each jubilarian needs an observance in his own individual and private way — when, where, how and with whom it will be most significant to him.

Perhaps all jubilarians, as well, need to permit the expression of affirmation and appreciation of co-workers as an observance for building, extending and continuing the communal bond of all who share in the priesthood.

Today we take some time out and come away for observance of our shared involvement in the ministerial priesthood of our diocese.

It is appropriate that we take a little time for reflection and celebration.

For reflection, I submit the rosary model with the focus on joyful, sorrowful and glorious events experienced by every priest as we journey with the Lord through the Paschal mystery. We have all been there. It is part of our vocation, the walk, the role we share with Christ and each other.

Among our Joyful Mysteries:

1. Awareness of the call — conflict, confusion, discernment, mixed emotions.
2. Reinforcement of call — encouragement, signs, hound of heaven, conviction.
3. Ordination — reassurance of call, inner certainty, idealism, commitment, confirmation.

Among our Sorrowful Mysteries:

1. Our regrets — myself as obstacle to grace, negative decisions, words, acts.
2. Our limitations — gifts, talents, abilities, can't be all to all.
3. Crosses — beyond my control, conflicts, disappointments, illnesses, accidents.

Among our Glorious Mysteries:

1. Partnership — relationship with Christ as friend, co-worker, co-discerner.
2. Theophany — times of experiencing intense power, presence and touch of the Lord.
3. Shalom — interior peace, being and doing within the context of God's will.

In celebration, we focus on who we are — our identity with Him — and what we do — share His life, His visions, His ministry. Celebration expresses itself in thanksgiving, congratulations and anticipation.

Our thanksgiving is very much related to humility. For some reason, He called us. For some reason, He chose us to share in His priestly ministry. Somehow, we had the courage to respond, "Here I am, Lord, send me" and to follow through. He selected us. He sustains us. He shares with us the priority task of human history — the building of the Father's kingdom. We are grateful! Humbly so!

Congratulations are very much in order as we celebrate with our jubilarians. Congratulations for your fidelity, for your perseverance and for your flexibility.

Fidelity to commitment and vocation is a rare commodity in our time and place in history. Great numbers of our confreres have moved out of active priestly ministry to serve in other ways. We continue to ask the Lord to bless them and our prayerful best wishes are with them. However, may God also bless in a very special way those who have remained as examples of fidelity and permanence in the midst of the kaleidoscope of change and confusion in our time.

Perseverance is not easy in the midst of ongoing change, conflict and confusion. The priestly role has lost much of the luster, honor and respect previously enjoyed. Ominous clouds of suspected dishonesty, infidelity and hypocrisy hang over our clerical lifestyle. At times, we feel threatened by doubts and fears and challenged by mediocrity and scandals. We have experienced in very real and personal ways St. Paul's admonition that we would at times be fools for Christ. Perseverance has to be rooted in a strong sense of faith, trust and commitment.

Flexibility is that vital gift for our generation that enables us to constantly adapt and accommodate to change. Perhaps no previous generation of priests has ever been called upon to adapt so extensively in areas of spirituality, theology, psychology and sociology.

In moral theology — from focus on sin to focus on love.

In dogmatic theology — from static to dynamic and evolving concepts.

In discipline — from a legalistic to a personalistic emphasis.

In Scripture — from a fundamentalist to a contextual viewpoint.

In worship — from an individualistic to a communal approach.

In structure — from an authoritarian to a collegial structure.

Fidelity, perseverance and flexibility during the past two decades have required all that nature and grace can muster. Many seem to have lost their balance and abandoned ship or taken refuge behind reactionary ramparts. Those who have followed the Spirit and remained in the Catholic center, through thick and thin, deserve our congratulations!

Anticipation, as we look toward the future, is very much a part of our celebration. We don't know what lies ahead but whatever it is — as Reissa Maritan phrased it — it will be an adventure in grace. This is a great time to privately and quietly renew our commitment for better, for worse, for richer for poorer, in sickness and in health, until death brings us to the completion of God's plan.

We trust God. He still has the whole world in His hands. He knows what He is doing and has everything under control. The Holy Spirit still guides the Church in spite of human frailty and weakness.

What God has in mind for the Church and the priesthood might well be beyond our wildest dreams and present comprehension. Perhaps we need to relax and let go of our preconceived notions of how He ought to be handling things. It would remove a great weight of tension and worry from our shoulders if we would let God be God and spend energy discerning His plan rather than seeking to impose our own.

If we believe the Gospel, we have every reason to be optimistic. Our hope rests in Christ's promise of victory. If we do our best, He will take care of the rest. Our finite minds bow to His infinite wisdom.

Today we reflect on and celebrate who we are — where we have been and where we are going. We honor our jubilarians by extending to them our gratitude, our congratulations and our sincere wish for their joy in Christ's peace!

Ad multos annos!

Vocation Awareness Involves Everyone

By FATHER FRANK O'ROURKE

Vocation Awareness Week invites all of us in the Diocese of Charlotte to become actively involved in inviting men to consider serving the Church as priests.

As vocation director, I am privileged to enter into dialogue with men who are hearing the voice of the Lord calling them to priesthood.

At present, we have 17 men in formation. They bring a variety of gifts to ministry. The diversity of their ages and backgrounds reflects the multi-cultural make-up of our diocese. Our youngest seminarian is a recent college graduate; our oldest is a 53-year-old former businessman and grandfather. Two men in their 30s, recent Vietnamese refugees, are realizing a long awaited dream in pursuing their studies. Three men from Mexico bring a special ability to assist us in responding to our ever-growing Hispanic communities.

Four of our seminarians grew up in other churches. As adults, they were received into the Catholic Church. Their faith experiences offer hope in strengthening ecumenical efforts.

Some are beginning work on their bachelor degrees, while others already posses bachelor degrees, masters degrees or doctorates in areas as diverse as engineering, astronomy, computer science, music, languages and philosophy. All come with diverse experiences.

All are men of faith who have stepped forward with a variety of gifts responding to the same spirit.

As you can see, there is no stereotypical priest. Each individual brings his own special gifts to share in ministry.

We need *you* to help us identify men of different ages, cultures, and backgrounds that you believe would make good priests. I hope you will encourage them to consider serving you and all of us as a priest in the Diocese of Charlotte.

Be assured that all calls and inquiries will be handled promptly and in confidence. I look forward to entering into dialogue with those who hear the prompting of the Spirit, calling them to respond.

With your encouragement, we can strengthen vocation efforts in the Diocese of Charlotte.

Father O'Rourke is director of vocations for the Diocese of Charlotte and rector of St. Patrick Cathedral.

Awareness Is Key

Vocation awareness is key to attracting men to the priesthood. As part of that effort, Father Frank O'Rourke, diocesan vocation director, has asked pastors throughout the diocese to identify at least one man in their parishes whom they believe would make a good priest.

The pastors have been asked to invite these men — high school seniors and older — to join Msgr. John J. McSweeney, Father O'Rourke and members of the formation committee for dinner and conversation centered on the call to priesthood.

"This approach has been a fruitful forum in many dioceses," says Father O'Rourke.

The dinners are Tuesday, Oct. 19 at 5:30 p.m. at St. Patrick Cathedral in Charlotte and Wednesday, Nov. 10 at 5:30 p.m. at St. Leo Church in Winston-Salem.

Video May Help Those Who Feel Call To Religious Life

Are you willing to share the gifts God has given you?

For anyone who has felt drawn to be a priest or a religious, the video *Come Follow Me! Exploring Religious Life and Priesthood* may be helpful.

The 28-minute video — produced by the Diocese of Charlotte — explores a variety of vocational options. From the work of a missionary to ordination to the priesthood, the video journals the discernment process of some individuals as they respond to the call to serve the Church.

Come Follow Me! Exploring Religious Life and Priesthood interviews a variety of men and women who have answered that call in their own lives. The tape chronicles religious women, religious men; women and men living vocations as a second career, and men with a lifetime commitment to Christ.

The video urges any man or woman with a call to vocation to pray, discern and trust, explore the possibilities and to watch peace and happiness fill their lives.

People In The News

Catholic Church Singled Out As A Target By Hollywood, Critic Says

PITTSBURGH (CNS) — The Catholic Church has been "singled out as a target" by Hollywood producers, according to film critic Michael Medved, himself a critic of the Hollywood mentality. Medved told the *Pittsburgh Catholic,* diocesan newspaper, that he doesn't think "there's anything conspiratorial" about Hollywood's attitude toward religious values or that people in the entertainment industry sit around and plan how to promote their own values. Rather, he said, they are just too far removed from any type of religion. "The people from Tinseltown aren't trying to ignore the religious population. They're genuinely isolated from it," Medved said in an interview.

'Picket Fences,' 'Benny & Joon,' 'Heidi' Win Catholic Media Awards

LOS ANGELES (CNS) — The movie "Benny & Joon," the TV series "Picket Fences" and the made-for-TV movie "Heidi" were honored Sept. 26 for "affirming the highest ethical standards of the Judeo-Christian tradition." With more than 600 people looking on, including Michelle Pfeiffer, Nancy Dussault and Samantha Eggar, the awards were given Sept. 26 at the 43rd annual Communion breakfast for Catholics in the entertainment industry. They were given by Catholics in Media, a new group formed from regular Communion breakfast attendees. Capuchin Father Anthony Scannell, past president of Franciscan Communications and current provincial of the Capuchins, received the group's first Individual Achievement Award. He is also the organization's chaplain.

Ted Koppel Wins Gabriel Personal Achievement Award

DAYTON, Ohio (CNS) — Ted Koppel, anchor of ABC News' "Nightline," has been awarded the Personal Achievement Award by the Gabriel Awards, given each year by Unda-USA, the U.S. branch of the worldwide organization for Catholic broadcasters. The award is given to someone "whose work and career have provided outstanding leadership to the broadcasting community in the ideals of the Gabriel Awards," said a Sept. 17 announcement listing the awards. Past winners include Walter Cronkite, Helen Hayes, Charles Osgood, Michael Landon, Charles Kuralt, and the animation team of William Hanna and Joseph Barbera.

Head Of Catholic Charities USA Talks About Lessons Of First Year

NEW ORLEANS (CNS) — Believe in the work you do and don't give into defeat were a few of the pointers Jesuit Father Fred Kammer, president and CEO of Catholic Charities USA, told Catholic development officers at a national conference. Father Kammer, the keynote speaker of the 25th National Catholic Development Conference in New Orleans Sept. 19-22, spoke to about 700 delegates about the lessons he learned in his first year with the nation's largest private nonprofit human service network. "We in development must believe fervently in the work that we do," he said, emphasizing the need to believe in the organization's mission and in the effort to develop the resources to make the work possible.

Country, Not Church, Put At Risk By Anti-Catholicism, Speaker Says

BOSTON (CNS) — The nation, not the Catholic faith, can be destroyed by anti-Catholicism, the president of the Massachusetts state Senate warned a group of Catholic lawyers. Mighty empires that have sought to crush faith in God through torture and coercion have failed and disappeared, but the faith remains, said William M. Bulger in a speech to the Catholic Lawyers Guild Sept. 18. "It is not our faith that can be destroyed by the anti-Catholicism of secular humanists," Bulger said. "It is our nation, as it was conceived and dedicated by our forefathers, that is at risk."

Pro-Life TV Ad Campaign Prompted Death Threats, Sponsor Says

VALLEY FORGE, Pa. (CNS) — The pro-life television ad campaign "Life: What a Beautiful Choice" generated death threats by mail, said the head of the foundation that sponsors the ads. Still, the reaction to the ads was "98 percent positive," said Nancy DeMoss, chief executive officer of the Arthur S. DeMoss Foundation, named for her late husband, who founded an insurance company. Speaking at the Sept. 18 convention of the Pennsylvania Pro-Life Federation, it was the first time DeMoss has spoken publicly about the campaign. "We wanted the campaign to speak for itself," said DeMoss, who consistently declines interviews.

New Archbishop To Meet Every Abuse Victim In Santa Fe

SANTA FE, N.M. (CNS) — Archbishop Michael J. Sheehan opened his ministry in Santa Fe Sept. 21 with a promise to "visit every victim (of clergy sexual abuse) in the archdiocese and ask for reconciliation.... We can't change the past," he said in reference to the dozens of cases of alleged sexual abuse of minors by priests in the archdiocese over the past 30 years, "but we can do a great deal about the future." The bishop of neighboring Lubbock, Texas, since 1983, Archbishop Sheehan had been apostolic administrator of Santa Fe since last April, when Archbishop Robert F. Sanchez resigned amid allegations of past sexual misconduct.

Church Attendance Now Key To Catholic Identity, Says Archbishop

MORRISTOWN, N.J. (CNS) — Now more than ever, Catholics need to go to church in order to preserve their Catholic identity, said Archbishop Rembert G. Weakland of Milwaukee. Because the "very strong" ethnic, family and community supports for Catholics are no longer in place in the Unite States, going to church has become essential as a way of participating an feeling a sense of belonging, the archbishop said in an interview with *Th Beacon,* diocesan newspaper of Paterson, N.J. Archbishop Weakland was i northern New Jersey for a Sept. 17 presentation at St. Mary's Abbey i Morristown on how Catholics shoul prepare for the 21st century.

Catholic Officials See Hope Fo Health Care Reform Within A Yea

WASHINGTON (CNS) — Catholic officials expressed optimism at Sept. 23 telebriefing that a health car reform plan without abortion coverag could be passed in about a year. Representatives of the U.S. bishops' office for Domestic Social Development, Pro-Life Activities and Government Liaiso and of the Catholic Health Associatio participated in an hourlong briefing telecast across the nation from the Washington studios of the Catholic Telecommunications Network of America. "Al of us in the Catholic community need t be working to keep abortion out of th health care coverage package," said Bil Cox, CHA vice president for government services. "And I'm hopeful that i we work hard and work together, w will be successful."

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

MLM

✠ Scripture

Readings for the Week of October 10 - October 16

Sunday: Isaiah 25:6-10; Philippians 4:12-14; Matthew 22:1-14.

Monday: Romans 1:1-7; Luke 11:29-32.

Tuesday: Romans 1:16-25; Luke 11:37-41.

Wednesday: Romans 2:1-11; Luke 11:42-46.

Thursday: Romans 3:21-29; Luke 11:47-54.

Friday: Romans 4::1-8; Luke 12:1-7.

Saturday: Romans 4:13, 16-18; Luke 12:8-12.

MAKE TRACKS TO ST. PETER'S

Celebrate!

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501 SOUTH TRYON ST.
CHARLOTTE, NORTH CAROLINA

100 TH. ANNIVERSARY
5 K RUN\1 MILE WALK

DATE : Saturday, October 23, 1993

TIME: 5K Race starts promptly at 10:00 a.m. 1 Mile Walk starts promptly at 10:15 a.m.

COURSE: Uptown Charlotte, start and finish at church located at 1 St. and Tryon. Scenic course through uptown and Dilworth.

BENEFIT: Proceeds benefit Charlotte Homeless.

AWARDS: Overall Winner Male & Female - Gift certificate to uptown restaurant.
Awards to top 2 finishers in each age group.
All registered participants receive chance to win 7 day trip to Rome, Italy (Drawing For Trip - Nov. 20, 1993)
All entrants will receive a commemorative T-shirt.

AGE GROUPS: Male and Female:
Under 10, 10 - 14; 15 - 19; 20 - 29; 30 - 39; 40-49; 50-59, 60 and over.

REGISTRATION: Pre-Race Registration Forms must be received by Oct. 9.
Race day registration accepted between 9:00 and 9:45 a.m.

RACE PACKETS: Available at church on race day, Saturday, Oct.23 from 9:00 am

COST: Pre-registration: $10.00 per adult (>18 yrs.) $5.00 per youth (18 & under).
Race day: $15.00 per adult (>18 yrs.) $10.00 per youth (18 and under)

Finish line management and results provided by Charlotte Track Club

REGISTRATION FORM

EVENT: 5 K Run:______, 1 Mile Walk:________, Amount Enclosed $________

NAME: ______________________________ SEX: ______ AGE RACE DAY: ______

ADDRESS: ____________________ PHONE: (___) ____________ T-SHIRT SIZE:

CITY/STATE/ZIP______________________________________ M L XL

In consideration of the acceptance of this entry, I waive any and all claims for myself, my heirs, and assigns and hereby release St. Peter's Catholic Church, The Dioceses of Charlotte, all Race Sponsors, Officials, and any other person assisting on a voluntary basis or otherwise inputting on this event, from any and all liability to me or them. I state that I am in proper physical condition to participate in this event.

Athletes Signature:______________________________ Date:____________

Parent or Legal Guardian (if under 18):____________________ Date:____________

MAKE CHECKS PAYABLE TO: **ST. PETER'S CATHOLIC CHURCH / CENTENNIAL RUN**
Mail entry form with check to: St. Peter's catholic Church, 501 South Tryon St. Charlotte N. C. 28201

For more information call: Jim Hester 704-375-5906 after 6 p. m.

Annual Stewardship Renewal Celebrates Giftedness, Gratitude

By JIM KELLEY

Why is it important to renew our commitment to stewardship of time, alent and treasure on an annual basis in he parish?

It is important for a number of reasons. First, the message of stewardship is like other messages in Scripture and other teachings of the Church. It needs to be repeated on a regular basis because we forget. Without regular reminders, we have a tendency to revert to our old ways.

Second, we are constantly growing and changing. Nothing about us today is exactly as it was a year ago. If the giving of our time, talent and treasure is to be truly proportionate, then we must look at our lives as they are today. How have we grown? How has that growth affected our spiritual lives and our lives based on the principles of stewardship? Are we closer to our goals? Annual renewals allow us to take another step in reaching those goals.

Third, stewardship is a growth process, and we all grow at different rates. Taking that step toward a sstewardship way of life can be downright scary. It involves a whole new way of looking at our lives and our lifestyles. It involves giving of ourselves and giving of our money. It involves really and truly trusting that God is going to take care of us when we do give generously. Some of us learned to walk at eight months; others not until 14 months. Some of us embrace the concept of stewardship immediately; others need more time. Yearly renewals allow that time for change and growth.

Fourth, we are a mobile society. A good number of those sitting in church with you this Sunday were members of another church a year ago. They may never have heard the message of stewardship. The annual renewal gives them the opportunity to consider their gifts and explore the many ways to share what they have been given.

In general, we tend to do things and celebrate events on an annual basis. We celebrate our giftedness and our gratitude when we make our annual stewardship renewal.

Jim Kelley is director of the Office of Development of the Diocese of Charlotte.

Basilica (From Page 1)

The Mass began with trumpet blasts. The solemnity of the occasion was underscored by hymns sung in Latin, the Lord's Prayer said in Latin and the proclamation read in Latin and English.

In the homily, Maronite Msgr. Anthony Maffeo appealed to the packed church of parishioners and visitors to help make St. Lawrence "a living, loving, caring basilica." To do this, they must remain true to the Lord and build the Kingdom of God, he said.

Martin Ambrose of St. Lawrence said the dedication was more than he had hoped for. "I have lived long enough not to be too awestruck by too many things, but this was an exception," said the 62-year-old Fourth Degree past Grand Knight.

"It's really special," said parishioner Ed Carroll. "We are fortunate for this kind of status. We are a very traditional church and it is so hard to find that today."

To obtain the title of basilica, a church must offer liturgies that reflect Rome. Moreoever, it must be consecrated and be of special significance to the diocese.

In addition to celebrating feasts with great solemnity, St. Lawrence has perpetual Eucharistic Adoration. Considered an architectural wonder, the 84-year-old church draws architects from around the world. The building was designed by Rafael Guastavino.

MONASTIC GUEST PROGRAM

Month long monastic contemplative experience
Within the enclosure of a Trappist-Cistercian community
Requirements: Ability to live the full monastic schedule
Prayer
Work
Community Events
Silence & Solitude
- All lived within the Community -

Because of the nature of the Monastic Guest Program, it is available only to men. Our Retreat Program, however, is open to both women and men for private retreats

No offering required

Monastic Guest program:
Br. John Corrigan, O.C.S.O.

Retreat Program:
Br. Stephen Petronek, O.C.S.O

Mepkin Abbey
HC 69, Box 800
Moncks Corner, SC 29461
(803) 761-8509

Greensboro Honors Knights...

Grand Knight Bob Grabasky (l) of Piedmont Council 939 receives a proclamation from Greensboro Mayor Vic Nussbaum Jr., declaring Sept. 16-18, Sept. 23-28 and Sept. 30-Oct. 2 as Knights of Columbus Days. During that period, K of C members collected money for the mentally retarded at various locations in Greensboro as part of Operation LAMB.

Diocese To Sponsor Regional Evangelization Workshop

CHARLOTTE — The Diocese of Charlotte is sponsoring a Southeast Regional Evangelization Workshop on the American bishops' document, *Go and Make Disciples*, at the Government House, 201 S. McDowell St., Nov. 5-7.

The workshop is for pastoral council members, evangelization commission members, pastoral team members, priests, women and men religious, and anyone interested in evangelization.

Participants will be introduced to the bishops' document, a national plan and strategy for Catholic evangelization, and ways to implement the plan's three goals in the parish setting.

The presenter is Paulist Father Frank DeSiano, director of a Paulist parish-based evangelization project in Washington, D.C. As a consultant to the National Conference of Catholic Bishops' Committee on Evangelization, he served as principal writer for *Go and Make Disciples*.

Joining Father DeSiano will be Paulist Father Kenneth Boyack, director of the Paulist National Catholic Evangelization Association. He served as general coordinator for the development of *Go and Make Disciples*.

Cost is $75 for the first three people from one parish and $50 for others from the same parish. Cost for the Saturday session only is $60. Childcare will be available during the workshop at no extra charge.

For more information and registration forms, call (704) 289-2773.

Employment Opportunities

Correspondents: *The Catholic News & Herald* is seeking two part-time correspondents, one for the Asheville area, the other for the Triad area, covering Greensboro, Winston-Salem and High Point. Positions require journalism background and photographic ability. Will be responsible for three to four stories per month. Send resume and non-returnable clips to: *The Catholic News & Herald*, PO Box 37267, Charlotte, NC 28237.

Organist: Duties include 2-3 weekend Masses, rehearsals with adult and children's choirs. A high level of skill in performance and accompanying required. St. Gabriel Catholic Church, 3016 Providence Rd., Charlotte, NC 28211. (704) 362-5055.

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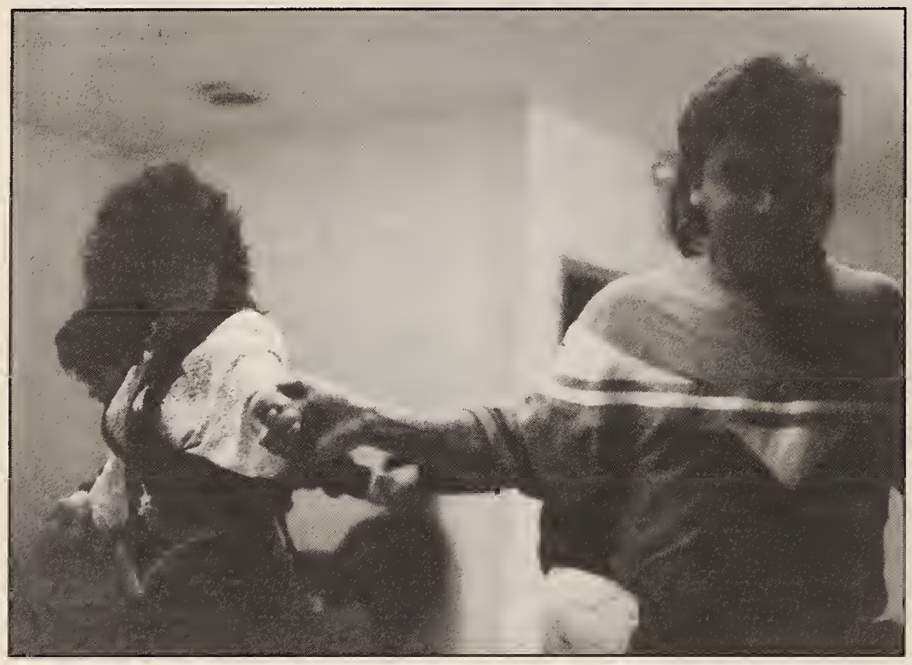

Isabel Hernández y Benito Carrisales bailando en una fiestecita de la comunidad de Saint Francis of Assisi en Jefferson.

¿Quién Llamará El Señor

La semana del 10 al 16 de octubre está dedicada a llamar la atención de todos hacia "Las Vocaciones", o sea, a la posibilidad de que Dios puede llamar a un joven o a una jovencita a que siga a Cristo de una manera total, dedicando el resto de su vida al servicio en la Iglesia. Ellos serán los futuros sacerdotes y religiosos o religiosas que responderán a esta llamada con un "Sí" generoso. Entonces lo dejarán todo por amor al Señor, para entrar en el seminario, convento o monasterio, donde han de pasar cierto número de años de formación. Si perseveran llegarán al final y se ordenarán recibiendo de manos del Obispo el sacramento del Orden Sagrado o pronunciarán los Votos de Castidad, Pobreza y Obediencia para incorporarse dentro de una familia religiosa.

Por la Castidad el sacerdote o la religiosa asume y transmite el amor humano por la universalidad, disponibilidad y renuncia de conveniencias personales. El misterio del celibate es un misterio de amor no posesivo. La vida en celibato ofrece las condiciones más favorables para intimar con el Señor y llenar el corazón de amor de Dios y del prójimo.

La Pobreza no consiste simplemente en no tener nada, sino en un generoso compartir de lo que somos y tenemos. Es una vida de solidaridad con los necesitados, una conciencia de las injusticias existentes en el mundo y del sufrimiento de otros, y el compromiso de trabajar para aliviar la opresión y edificar y extender el Reino de Dios.

La Obediencia es un compromiso a escuchar profundamente la llamada de Dios y una promesa de vivir esa vocación fielmente, dejarse llevar por el Señor como dueño de nuestra vida, siempre atentos a la voz divina.

¿Cómo escuchamos esta llamada personal de Dios? La voz de Dios puede escucharse a través de las personas de nuestro alrededor y de los acontecimientos ordinarios de la vida. Vocación es un atractivo misterioso hacia las cosas de Dios.

La vocacion nace silenciosa, crece suavemente, hay que cultivarla como a una flor preciosa.

Signos De Esperanza

Afortunadamente, la comunidad hispana está respondiendo al reto de los obispos estadounidenses para que se fomenten de manera más activa las vocaciones hispanas. A lo largo del país, un número cada vez mayor de jóvenes hispanos participan en las actividades de grupos parroquiales, en los programas catequéticos y en las pequeñas comunidades eclesiales. El florecimiento espiritual de la juventud hispana está contribuyendo a formentar las vocaciones.

El número de seminaristas hispanos ha aumentado significativamente en los últimos años.

Juan Pablo II nos exhorta con estas palabras: "La comunidad cristiana en su conjunto, esfuércese en reconocer con auténtica pasión misionera los gérmenes de vocación a que el Espíritu Santo nos cesa de suscitar en los corazones, y trate de crear, especialmente con la plegaris asidua y confiada, un clima adecuado para que los adolescentes y los jóvenes puedan sentir la voz de Dios y responder a ella con generosidad y valentía"

Oración

Señor mío, quiero escuchar tu llamada con mi corazón, para entender qué es lo que pides de mí. Necesitas mis manos para edificar, mi cansancio para que otros descansen, mi sonrisa para que otros rían. En total, necesitas todo mi ser para el bienestar del mundo. Todo esto se lo pides a cada una de tus criaturas en una manera personal, ya sea en la vida matrimonial, soltera, del sacerdocio, religiosa o del diácono. Te suplico a ti y a tu Santísima Madre, que guíen mis pasos en mi caminar.

Sister Anne García, CDP

Lucy Torres, de la comunidad de Holy Infant, Reidsville, en la casa de retiros de Maggie Valley. Ella participó en un Retiro.

Toni Anaya, Jr. aporta su talento musica tocando el órgano en la iglesia de Holy Family, Clemmons, durante la Misa de clausura del Cursillo #3 de Mujeres.

Si Tienes Vocación

Sugiere el Padre David Liners, C.M.F., director de la Oficina Claretiana de Oportunidades para el Ministerio:

- Comprométete más en actividades de servicio en tu parroquia, tu escuela o tu barrio. Ofrécete a ayudar en algo, únete a algún grupo de acción, así comprueba si el servicio a los demás te hace feliz.
- Reúnete con personas que viven la vocación sobre la cual estás pensando escoger. Trate de conocer mejor su vida, sus alegrías y dificultades. ¿Te gustaría compartir esta clase de vida? ¿Tienes atractivo espiritual hacia esta ?
- Asegúrate de que encuentras un buen director espiritual o consejero/a. Busca una persona con experiencia en la que puedas confiar, que te pueda acompañar en todo el camino de tu discernimiento, tiempo de pensar si tienes vocación y qué es lo que te conviene.
- Tómate tu tiempo, pues no hay prisa. Una buena decisión es aquella que se toma con seriedad y serenidad, no lo hagas precipitadamente.
- Busca qué es lo que Dios quiere de ti con calma. Dios quiere tu felicidad. Relájate. Disfruta del proceso de tomar una decisión. No temas cometer un error. Cualquiera decisión que tomes, si lo haces con sinceridad y en oración, no será un error.

Lucha de Valores

El período de discernimiento de una vocación religiosa o sacerdotal se caracteriza por una lucha entre los valores cristianos y los valores de la sociedad. Cuando un joven le cuenta a sus amigos que desea ser sacerdote, ellos en seguida le preguntan: ¿No te interesa casarte? ¿No vas a tener familia? ¿No te gustaría vivir a lo grande o tener mucho dinero? Otros amigos comentarán que los curas y las monjas son unos fracasados, que huyen de los problemas de la vida y buscan refugio y comodidad, que son cobardes o decepcionados del amor. . .

Desgraciadamente hay ideas erróneas muy arraigadas que impiden que más personas consideren la posibilidad de una vocación religiosa seriamente.

Otra grave dificultad para el desarrollo de las vocaciones hispanas ha sido la falta de comprensión de la cultura por parte de la Iglesia de los Estados Unidos. Los seminarios se basaban ateriormente en una tradición irlandesa, polaca, alemana e italiana, por lo que los hispanos se sentían aislados. Actualmente hay gran respeto e interés por la tradición y la cultura hispana.

Tambien existen dificultades muchas veces al no encontrar el apoyo de la familia y la comunidad.

Jóvenes Católicos Unidos de Charlotte en una sesión de estudio. De izquierda a derecha: María Flynn, Ricardo Miranda, José Fernández y Ricardo Torres.

ncyclical (From Page 1)

In sexual ethics, arguably the most ebated field of Catholic moral teaching day, Pope John Paul sharply criticized oralists who argue for exceptions to e Church's prohibitions against premarital or homosexual relations or the se of artificial contraception in conjual relations.

Their arguments stem from theories at would deny the body's place as an tegral part of the human person and e moral act, he said. In this, he said, ey revive "ancient errors which have lways been opposed by the Church, asmuch as they reduce the human erson to a 'spiritual' and purely formal eedom."

In comments on the social and potical dimension of moral issues, he aid that with the collapse of communist talitarianism the chief danger today is an alliance between democracy and thical relativism, which would remove ny sure moral reference point from olitical and social life."

He condemned modern ethical theoes based on relativism, proportionalism r consequentialism in which, he said, ubjective criteria such as "sincerity" nd "authenticity" replace universal oral norms and objective truth.

Apart from its short introduction nd a brief conclusion on Mary, the ncyclical is divided into three main hapters:

— A review of the biblical framework for Christian moral theology.

— An analysis of areas in which hurch moral teaching faces major chalenges today — freedom and law, concience and truth, fundamental choice nd specific behaviors, the nature of the oral act.

— A look at the place of correct noral teaching in social and political ife and in other dimensions of Church ife.

It is in the second chapter that Pope ohn Paul takes certain trends in moral heology to task.

"Certain currents of modern thought . exalt freedom to such an extent that it ecomes an absolute, which would then e the source of values," he says.

If freedom is absolute, "one's moral judgment is true merely by the fact that it has its origin in the conscience" with no reference to objective truth, he says. He ascribes this view to atheist and other nontranscendental theories and says they end up in individualism.

An opposite trend "radically questions the very existence of this freedom," citing findings from behavioral sciences that emphasize conditioning and other influences which limit freedom, he says. On a parallel plane he notes that scientific research in cultures is used to argue for a "relativistic conception of morality" or "outright denial of universal human values."

"Despite their variety, these tendencies are at one in lessening or even denying the dependence of freedom on truth," he says.

The pope repudiates theories "which center upon an alleged conflict between freedom and law" and end up arguing that individuals or groups can create their own morality.

Among Christian thinkers, some "have actually posited a complete sovereignty of reason in the domain of moral norms," excluding divine authority, he says.

"In their desire, however, to keep the moral life in a Christian context," he adds, "certain moral theologians have introduced a sharp distinction contrary to Catholic doctrine between an ethical order ... and an order of salvation."

This approach "also involves the denial of a specific doctrinal competence on the part of the Church and her magisterium (teaching authority) with regard to particular moral norms," he adds.

Against such theories the pope argues: "The moral law has its origins in God and always finds its source in him; at the same time, by virtue of natural reason, which derives from divine wisdom, it is a properly human law.... The autonomy of reason cannot mean that reason itself creates values and moral norms.... Man's genuine moral autonomy in no way means the rejection but rather the acceptance of the moral law, of God's command.''

Against moralists who "frequently conceive of freedom as somehow in opposition to or in conflict with material and biological nature" the pope discusses at length "the unity of body and soul" in the human person and "the place of the human body in questions of natural law."

Attacks on the Church's sexual ethics arise when moralists try to separate the body from the human person, he says: "It was, they maintain, on the basis of a naturalistic understanding of the sexual act that contraception, direct sterilization, autoeroticism, premarital sexual relations, homosexual relations and artificial insemination were condemned as morally unacceptable."

"A doctrine which dissociates the moral act from the bodily dimensions of its exercise is contrary to the teaching of Scripture and tradition," the pope comments.

Commenting on theories of a "fundamental option," the pope rejects "more radical" views that would "separate the fundamental option from concrete kinds of behavior" as if "an individual could, by virtue of a fundamental option, remain faithful to God independently of whether or not certain of his choices and his acts are in conformity with specific moral norms or rules."

He repudiates the view that mortal sin is possible only when a fundamental option is being made, as if the only mortal sin would be "an act which engages the person in his totality."

"Mortal sin exists when a person knowingly and willingly, for whatever reason, chooses something gravely disordered," the pope says.

The pope also addresses the moral significance of objective good or evil and subjective intention, criticizing theories that depart from traditional teaching that an intrinsically evil act can be good in some situations or by reason of one's intention.

"The morality of the human act depends primarily and fundamentally on the 'object' rationally chosen by the deliberate will," he says.

In that context, in one of the encyclical's few forays into specific moral questions, the pope reaffirms the teaching of Pope Paul VI that any act of artificial contraception in conjugal relations is intrinsically evil and "is never lawful."

Pope John Paul first hinted at his plans to issue an encyclical on the foundations of moral theology in a 1987 letter to the Redemptorists marking the 200th anniversary of the order's founder, noted moral theologian St. Alphonsus Liguori.

Rumors of the encyclical's imminent publication surfaced several times in the next six years, especially in mid-1990 when the pope was thought to be putting the final touches on it during his summer vacation.

Despite persistent rumors that the pope would use the encyclical to develop an expanded concept of papal infallibility in the field of moral pronouncements, the actual text has only two references to infallibility — both rejecting the idea that the conscience is an infallible guide.

While past papal encyclicals have addressed a variety of specific moral issues — such as Pope Paul VI's teaching on birth control in 1968 or Pope Pius XI's teaching on racism in 1937 — none has had moral theology itself as its topic. In the encyclical the pope noted that he was setting a precedent.

Pope Says New Encyclical Deserves Complete Reading

VATICAN CITY (CNS) — Following leaks of his new encyclical to several publications, Pope John Paul II said the document deserves a complete reading by people interested in its message on morality.

The pope made the remarks Oct. 3, two days before the encyclical, *Veritatis Splendor (The Splendor of Truth)*, was unveiled at the Vatican. Newspapers in England, Italy and the United States had already published stories on the 179-page document or excerpts from it.

The pope said he was aware that the imminent arrival of his encyclical had prompted "an understandable interest" among the public.

"I hope that, when read in its entirety, the text will become the object of calm consideration and can thus contribute to a better understanding of the Gospel's demanding and liberating message," he said.

The pope said the encyclical was aimed at reaffirming human dignity and proposing again "the genuine concept of human freedom" and its relationship with truth. He said he expected the document to be received with "prompt and willing support" by faithful all around the world.

Human (From Page 5)

society, lest the dominant group take on the attitude of superiority, lest it forget that it is made up of those who were once aliens and perhaps minorities as well."

Interesting, isn't it, how the more we know about our faith the better we understand the greatness of our country, and vice versa?

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Diocesan News Briefs

Flood Relief

The people of the Diocese of Charlotte have given $60,543.99 to Catholic Charities Midwest Flood Relief. The money was donated at special collections taken in parishes throughout the diocese to help with clean-up efforts for damages caused by record flooding of the Mississippi and Missouri rivers.

Fall Bazaar

KANNAPOLIS — St. Joseph Mission is sponsoring an Annual Fall Bazaar in the new activity center Oct. 9 from 9 a.m.-4 p.m.

The bazaar will feature a silent auction and sale of tarnished treasures, games and crafts. Food for sale will include hot dogs, chicken sandwiches, baked goods, beverages, jellies and jams.

Craft Fair

MAGGIE VALLEY — St. Margaret's Women's Club is sponsoring a Craft Fair Oct. 9-10 at St. Margaret Church in the Murphy-Garland Parish Hall. A sausage, bicuit and gravy breakfast for $3 will be served Sunday, Oct. 10 after 7:30 a.m. and 9 a.m. Mass.

Proceeds will pay for truck rental to carry clothes, household goods and furniture to Kentucky for the Christian Appalachian Project, which is the main charity of the Women's Club.

Barbecue

BELMONT — Queen of the Apostle Parish is having a barbecue pork and chicken dinner in the parish family center on Saturday, Oct. 16 at 5 p.m. Dinner will include slaw, beans, potatoe salad, rolls and dessert. Cost is $5 for adults and $2.50 for children. Hotdogs for $1 each will also be sold. Take-out orders will be available.

Catechist Training

The Office of Faith Formation is offering catechist training on the sacraments for all parish catechists and youth ministry personnel at two locations. Sessions are Sunday, Oct. 17 at 1:30 p.m. at St. James Church in Concord, and Thursday, Oct. 28 at 7 p.m. at Sacred Heart Church in Salisbury.

Fifty Plus

CHARLOTTE — The Fifty Plus Seniors Club of St. John Neumann Church will meet at the church for a Western Jamboree on Oct. 13 at 11 a.m. If possible, wear Western clothes. Bring your lunch. Coffee and dessert will be served. For more information, call Anne McIntyre at (704) 545-5046 or Anne Davis at (704) 847-0130.

Upcoming Diocesan Events

Oct. 10 Sacred Heart Kids Club
Holy Cross Kernersville, 9:15 am
Jean Marie Beckman (919) 966-5109

Oct. 10 K of C Memorial Mass
St. John Church
Tryon, 8:30 am
Jim Miesel (704) 859-6825

Oct. 10 Annual Casserole Dinner
St. Margaret Mary, Swannanoa
Follows 11 am Mass
Mary Rodier (704) 298-7412

Oct. 11 CCHS Golf Tourney
Sister Paulette Williams, RSM
(704) 523-5671

Oct. 14 Confirmation
St. Barnabas, Arden
Cathie Stout (704) 684-6098

Oct. 15-21 "God's Beauty, Our Response"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

New Beginnings

CHARLOTTE—New Beginnings, a widows' and widowers' club, will meet at the Catholic Center in the conference room on Oct. 10 at 2 p.m. Come join our fellowship and make new friends. For more information, call the Catholic Center at (704) 331-1720.

Craft Bazaar

CHARLOTTE—Get ready for fun. A Craft Bazaar at St. John Neumann Church is Oct. 16 from 9 a.m.-2 p.m. All items for sale are hand-made. There will be door prizes every 10 minutes. A cellular phone will be raffled. For more information, call (704) 573-1994.

Ye Olde Village Shoppes

CLEMMONS — Holy Family Church is sponsoring "Ye Olde Village Shoppes," a craft bazaar for "all seasons and reasons" on Saturday, Oct. 16 from 8 a.m.-1 p.m. Home-made baked goods will be available at the "Bake Shoppe." Other items for sale include handmade birdhouses, stuffed animals, golf clothing tree, Halloween T-shirts and sailor hats for children.

A Silent Auction will be held. A king-size handmade quilt and a handmade Noah's Ark set valued at $900 will be raffled. Winners do not need to be present at the drawing.

LARCUM

HENDERSONVILLE — LARCUM, an association of Lutheran, Anglican, Roman Catholic and United Methodist churches, is meeting at Grace Lutheran Church Friday, Oct. 22 from 5 p.m.-9 p.m. and Saturday, Oct. 23 from 8:30 a.m.-3 p.m. The conference will be on "Congregational Music In Worship."

Cost is $10 per person and includes all presentations, refreshments before a covered dish dinner on Friday; coffee, doughnuts and lunch on Saturday.

To register, writer to LARCUM Conference, Grace Lutheran Church, 1245 6th Ave. West, Hendersonville, N.C. 28739.

Anniversary Mass

ASHEVILLE — St. Joan of Arc Church is celebrating a 65th anniversary Mass and rededication of its mission statement on Saturday, Oct. 16 at 5 p.m. Msgr. John J. McSweeney, diocesan administrator, will be the celebrant. Jesuit Father Vincent Alagia will deliver the homily.

Invitations have been extended to all former pastors. All present and former parishioners are invited. A dinner and talent show will follow the Mass.

Anniversary cookbooks, T-shirts and history books are available through the parish office (704) 252-3151.

Raffle To Italy

CHARLOTTE — To celebrate the 100th anniversary of St. Peter Church, the parish is raffling a seven-day trip to Rome for two people. Tickets are $1 each. The drawing will be Nov. 20 at a Centennial Gala and Silent Auction at Founder's Square in uptown Charlotte. The winner does not need to be present.

Tickets are available from parishioners and at the parish office. All registered participants of the St. Peter's 5K Run/1 Mile Walk are automatically entered in the raffle. The run/walk is Saturday, Oct. 23 at 10 a.m.

Proceeds will benefit Charlotte's homeless. For more information, call Phil Tallmadge at (704) 588-7000, daytime.

50th Anniversary Celebration

WINSTON-SALEM — St. Leo Parish is celebrating the 50th anniversary of the arrival of the Sisters of St. Joseph to Winston-Salem on Sunday, Oct. 24 with a 3 p.m. Mass followed by a reception. Retired Bishop Michael J. Begley will be the celebrant.

The sisters have served at Bishop McGuinness High School, St. Leo School and Our Lady of Mercy School.

Mass For Parents Whose Children Have Died

CHARLOTTE — An annual Mass for parents who have lost a child will be celebrated at St. Gabriel Church by Father Ed Sheridan on Sunday, Oct. 10 at 2:30 p.m. All family members are encouraged to attend. Refreshments will be hosted by Our Christian Mother's group following Mass.

Life In The Spirit

CHARLOTTE — A "Life in the Spirit" seminar will be presented at St. Thomas Aquinas Church Oct. 13, 20, 27 and Nov. 3, 10, beginning with praise and worship at 7:15 p.m.

Images Of God, Feminine Spirituality

BELMONT — Mercy Sister Janet Ruffing, associate professor of spirituality and spiritual direction at Fordham University, New York, is making a presentation on "Images of God and Feminine Spirituality" at the Sisters of Mercy Motherhouse on Saturday, Oct. 16 from 8:30 a.m.-4 p.m. The third in a series of five workshops will examine the use of inclusive language in liturgical celebrations and explore spirituality from a feminine perspective.

Cost is $15, and an additional $5 for lunch. Registration is requested by Oct. 6. To register, write to Sisters of Mercy, 3100 Park Rd., Charlotte, N.C. 28209, or call Sister Marian Arroyo at (704) 525-8577 or (704) 554-7088, or Sis Carolyn McWatters at (704) 525-85

Harvest Dance

CHARLOTTE — The Star Club St. Matthew Church is sponsoring Harvest Dance in the parish hall on N 12 from 8 p.m. to midnight. Music w be provided by Big John and The lanta Polka Band. Refreshments, s ups and door prizes will be furnishe Table reservations are being taken eight or more people. Cost is $10 person.

For reservations, call (704) 54 2590 or (704) 568-3238.

Dream Workshop

HICKORY — A Dream Worksh at the Catholic Conference Center Oct. 16 from 10 a.m.-3 p.m. The wor shop is based on the premise that deeper understanding of dreams brin about greater awareness of God and H role in one's life. Dreams of saints a writings about dreams by early fathe of the Church will be explored.

The workshop will be directed Bobbie May. Music will be provided Deloris Stevenson. Cost is $18.50. reservations are required. Bring a b lunch. For more information, call Bobb May, (704) 327-8692.

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World and National Briefs

Group Of Nuns Participates In Study On Alzheimer's Disease

WILTON, Conn. (CNS) — Nearly 00 nuns from Connecticut are participating in a new study on Alzheimer's disease that will include, among other hings, the donation of their brain tissue o science. The national study is the work of David Snowdon, a health reearcher from the Sanders-Brown Center on Aging at the University of Kenucky. More than $1 million in grants from the U.S. government is helping to fund the research. Human subjects for he study come from a nationwide pool of School Sisters of Notre Dame. Volunteers include hundreds of sisters in he Notre Dame provinces of Dallas, Chicago, Baltimore, Milwaukee and St. Louis.

Catholic Official Praises Vote On Asbestos Funding Amendment

WASHINGTON (CNS)— A U.S. Catholic Conference official praised a vote in the U.S. Senate supporting an amendment to restore funding for the Asbestos-in-Schools Loan and Grant Program for the fiscal year 1994. Fundng for the program had been previously eliminated by Senate and House committees. But the full Senate voted Sept. 22 to support an amendment, introduced by Sen. Paul Simon, D-Ill., to restore he funding. The amendment will provide $30 million for schools, taken from unobligated funds from the Environmental Protection Agency, which is administering the program. "A battle has been won but the war is not over," said Father William Davis, USCC representative for Catholic schools and federal assistance. The Catholic official noted that the House had not yet restored the funding to the program.

Activist Groups Trying To Shift Foreign Aid Priorities

WASHINGTON (CNS) — More han 150 charitable and activist organizations are promoting a campaign to change the way the United States allocates its foreign policy dollars. The Many Neighbors, One Earth campaign calls upon President Clinton to shift foreign aid priorities to promote sustainable development that can reduce hunger and poverty. Introduced in May, the campaign has gathered 150 House cosponsors and 26 in the Senate, said Kathy Selvaggio, who is directing the campaign for its sponsors at Bread for the World. Among the endorsing agencies are about three dozen Catholic religious congregations as well as offices of the Archdioceses of Baltimore, Philadelphia, Oklahoma City, St. Louis and Santa Fe and the dioceses of Gary, Ind., Green Bay, Wis., Joliet, Ill., New Ulm, Minn., Owensboro, Ky., Palm Beach, Fla., Raleigh, N.C., and Richmond, Va.

Ex-police Charged In 1985 Murders Of Chilean Rights Worker, Others

SANTIAGO, Chile (CNS) — A Chilean judge has charged 17 former policemen and one civilian in the 1985 slaying of a Catholic human rights official and two other men. After an eight-year investigation, Judge Milton Juica on Sept. 28 charged six of the 18 with kidnapping and murder. The rest were charged with crimes ranging from kidnapping to complicity. Their alleged victims — Jose Miguel Parada, an official of the archdiocesan human rights agency, the Vicariate of Solidarity, Manuel Guerrero Caballos, president of the Santiago chapter of the Chilean teachers' association, and Santiago Nattino, a painter — were abducted on a crowded Santiago street on March 29, 1985.

Southern African Bishops Hail Lifting Of Economic Curbs

CAPE TOWN, South Africa (CNS) — The southern African bishops' conference welcomes the lifting of U.S. economic sanctions against South Africa, a conference spokeswoman said. The conference "fully supports" the termination of the curbs, Sister Margaret Kelly said in a telephone interview from the bishops' Pretoria headquarters. "We also join the call for investment" in the country, she said. Sister Margaret is secretary of the conference Justice and Peace Commission. The U.S. Senate on Sept. 24 unanimously approved a bill that would terminate all U.S. government economic restrictions. It also urged more than 160 state and local governments which had imposed their own bans on trade with South Africa to lift those restraints.

French Bishops Say More Welfare Not Answer To Unemployment

PARIS (CNS) — Widespread unemployment cannot be solved by expanded welfare programs, said the French bishops. New thinking is needed so that the jobless are also given useful activities enabling them to continue participating in society, said a Sept. 27 document written by the social commission of the French bishops' conference. The document criticized the loss of jobs through technology and the use of money for speculation rather than production. France has an 11 percent overall unemployment rate. The rate is 23 percent among youths ages 16-24.

IRA Reported To Offer Cease-Fire Plan To Britain

DUBLIN Ireland (CNS)—The Irish Republican Army has reportedly made cease-fire overtures to Britain, hinging on a demand for a formal renunciation of a long-term role for Britain in Northern Ireland. The initial reaction from London was cool. Irish newspapers printed what appeared to be leaked details of proposals approved by the head of the IRA's political wing Sinn Fein for halting two decades of guerrilla warfare against British rule in the province.

Vatican Moves To Help Bolster Democracy In Haiti

VATICAN CITY (CNS) — In a move aimed at bolstering the restoration of democracy in Haiti, the Vatican said it was stepping up charity and social efforts in the Caribbean country. At the same time, the Vatican urged the international community to ease Haiti's political transition by offering debt relief and other assistance. The Vatican's appeal came in a letter Sept. 23 from Cardinal Roger Etchegaray, head of the Pontifical Council "Cor Unum," to the Haitian bishops' conference. The letter said the Vatican wanted to show its solidarity with Haiti in "this crucial hour of its history."

Cubans Snap Up Copies Of Controversial Pastoral

HAVANA (CNS) — Groups of Cubans have lined up to buy copies of a pastoral message from Cuba's bishops which has been condemned by communist authorities as critical of the island's one-party socialist system. Copies of the document, attacked in state-run newspapers but not published by them, were on sale for a few cents each at the Havana offices of Archbishop Jaime Ortega Alamino, leader of the Roman Catholic Church in Cuba. A Church official at the offices told Reuters, the British news agency, that thousands of copies had been sold since the strongly worded pastoral was read from church pulpits across the Caribbean island Sept. 19.

Bishop Predicts Grim Future For Guatemala Without Talks, Reforms

VATICAN CITY (CNS) — Guatemala faces a dark future unless it can restart stalled peace talks and begin building a corruption-free society, said Bishop Gerardo Flores Reyes of Vera Paz, president of the Guatemalan bishops' conference. "We need to put an end to this absurd war and remove its causes. This is a task that must involve everyone. Without peace there is no true freedom, and without freedom one cannot build a future of progress and guaranteed human rights," he told Vatican Radio Sept. 26. "Without all that, the future of Guatemala will be even more difficult than its past," he said.

World Church Council Pledges Help For Return Of Aristide

NEW YORK (CNS) — Father Jean-Bertrand Aristide, exiled president of Haiti, has enlisted the World Council of Churches as a moral groundbreaker for his return to power. Father Aristide on Sept. 21 asked 11 church leaders representing the WCC, North American and Caribbean churches to help prepare the country for his return. The Haitian president, ousted in a coup in 1991, met for 90 minutes at National Council of Churches headquarters in New York. The church representatives plan to be in Haiti when Father Aristide returns "as a symbolic presence," said the Rev. Oscar Bolioli, director of the Latin America and Caribbean Office of the church council.

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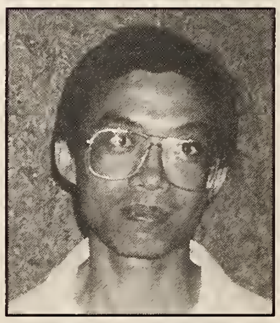

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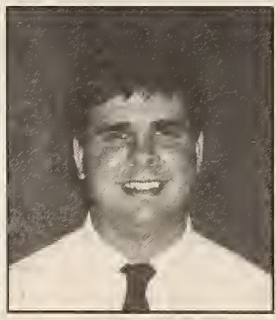

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NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 7 • October 15, 1993

Sturdy Catholic Roots In North Carolina Planted In 1843

St. Joseph Church, One Of Oldest Catholic Churches In State, Celebrates 150th Birthday

By JOANN KEANE
Associate Editor

MT. HOLLY — Mercy Sister Evangelist Nixon remembers the horse and buggy rides from her family homestead in the Lincoln County community of Triangle to St. Joseph Church in Mt. Holly.

Today, the drive between the two hamlets is of insignificant distance. Around the turn of the century, jostling along dirt paths to reach the tiny mission must have seemed like an eternity. Not so, says Sister Evangelist. With five sisters in tow, the outing was as much an adventure as its intended purpose.

Flanked by a dozen or so relatives, Sister Evangelist returned to the tiny parish on Oct. 10, joining the sesquicentennial celebration of St. Joseph.

One of the oldest standing Catholic Churches in North Carolina, St. Joseph was polished and shined for the occasion, as members of the Catholic community came to pay homage to the quiet church that rootstocks Catholicism in this diocese.

An afternoon of festivities brought life to the hushed recesses of the white clapboard mission. Celebration of Mass, and subsequent refreshments on the church lawn were reminiscent of days gone by when the faithful systematically held picnics in St. Joseph cemetery.

To the bagpipe strains of traditional music — and witnessed by nearly 100 individuals — the cemetery was rededicated, blessing the remains of those — steadfast and true — who rest forever under mature hardwoods, shading the aged graves.

"We are here for the people that made this building possible," said Msgr. John J. McSweeney, diocesan administrator. "St. Joseph Church stands as a holy testimony to their faith."

Today, the hallowed hall — built before the Civil Way — holds the past in great reverence. "It has stood against skirmishes of our inhumanity to others, and withstood the tests of time," said Msgr. McSweeney. "Throughout the years, it has served the gift of faith."

One hundred and fifty years ago, six acres of land were cleared, and the tiny mission church of Sts. Joseph and Mary — known as St. Joseph Church — sent roots deep in Gaston County. Some of the earliest inklings of Catholicism in the Carolinas are traceable to the white clapboard church located near the banks of the Catawba River.

Under the watchful eye of the Catholic Historical Society, the sesquicentennial celebration opened a window to the past. Tours of the church and grounds offered a glimpse back to a time when coming together for liturgy was a celebration in the fullest sense.

The Catholic Historical Society's mission calls for preservation of historical structures, furnishings, artifacts, documents and records. Fulfilling their charge, the Catholic Historical Society beacons each Catholic to appreciate the early Catholic Church in North Carolina.

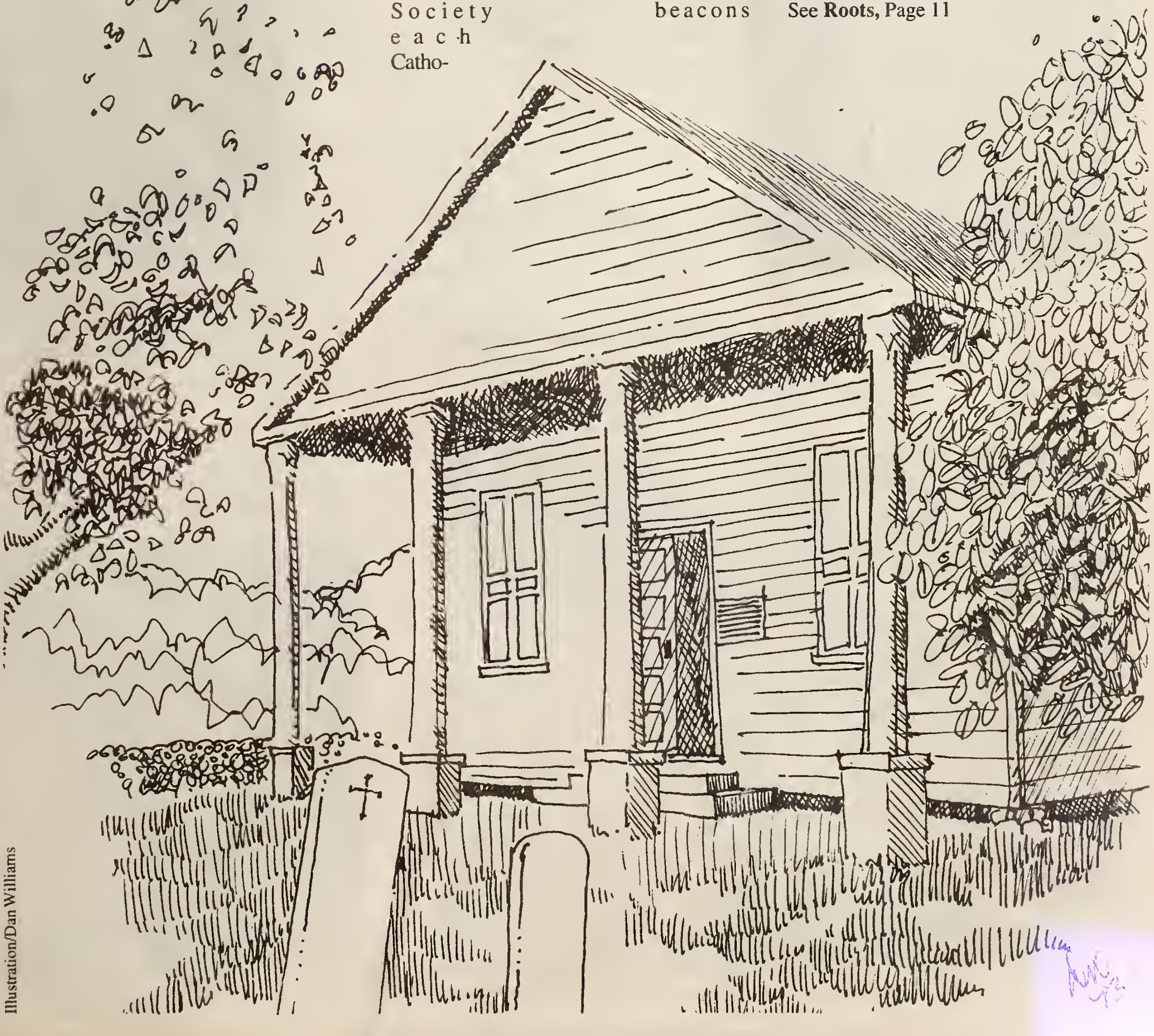
It was gold that lured miners to the Catawba. Along the river banks, Irish and Italian immigrants made their way, seeking fortune and bringing a thirst for faith fulfillment.

Six Irish Catholic families homesteaded on the western bank of the Catawba. They worshipped in a chapel inside the lavish home of Chevalier Riva De Fina, an Italian owner of several gold mines. De Fina's plans for a separate church were waylaid when a 1832 court injunction closed his gold mines.

In the mid-1800s, infrequent Masses came via horseback. A circuit riding pastor — responsible for both Carolinas and Georgia — took on the rigor of countless miles and rugged terrain.

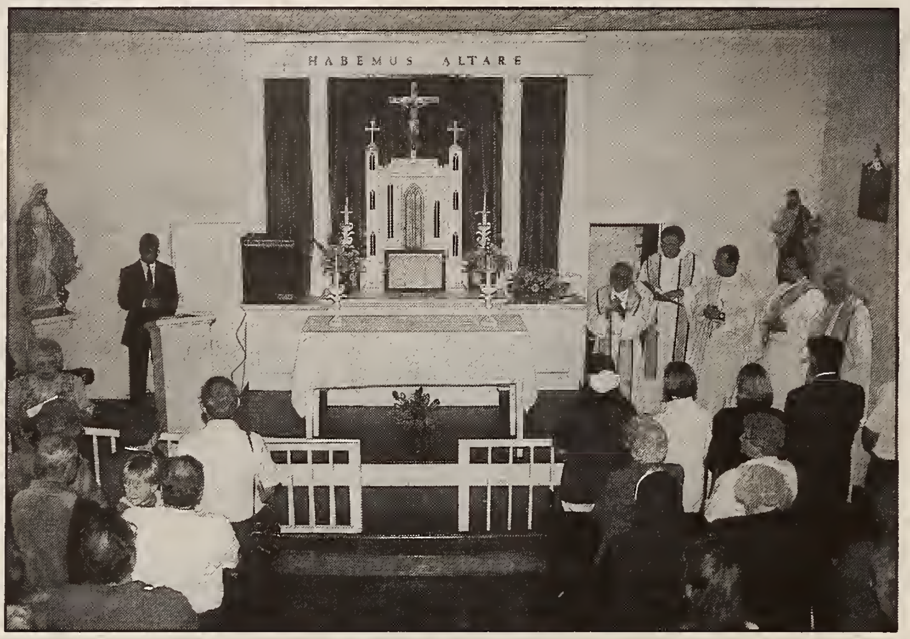
Yet the remaining Irish longed for a church. Six donated acres raised hopes. In 1838, Bishop John England of Charleston assigned Father T.J. Cronin to serve the Catholics in Mount Holly. The foundation of St. Joseph's was established, workers wielded, and a church took shape. Before completion of the parish, Father Cronin —

See **Roots,** Page 11



Illustration/Dan Williams

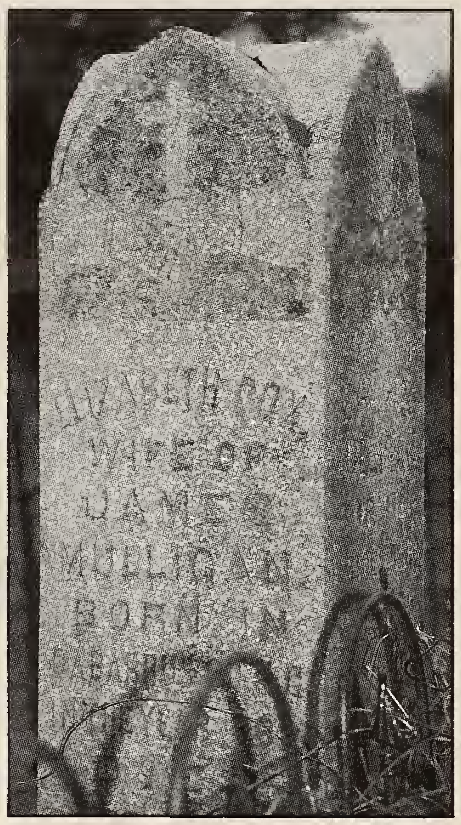
St. Joseph In Mt. Holly Celebrates Sesquicentennial



Left: Habemus Altare. The first parishioners of St. Joseph were so happy to finally have a parish, that the Latin words for "We have an altar" were prominently displayed above the altar.

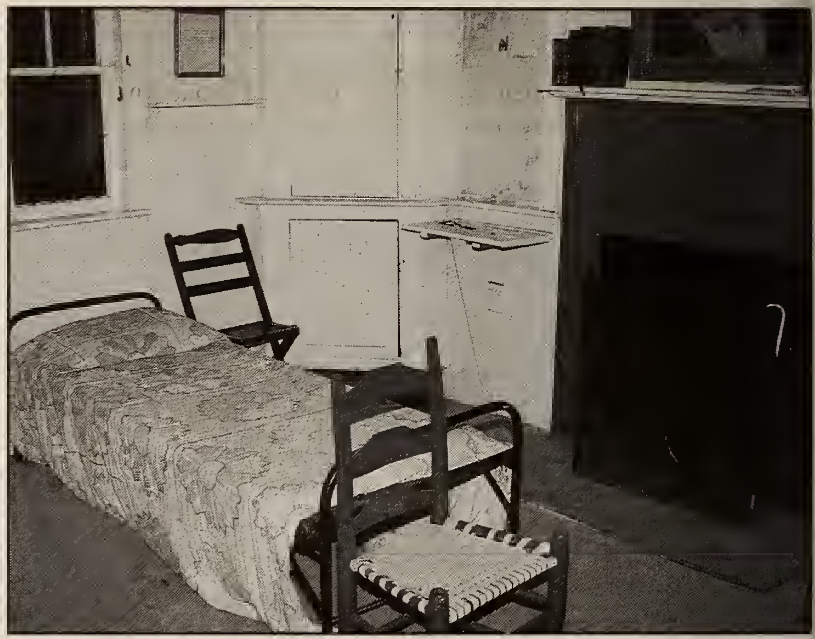
Above: "Grant that our brothers and sisters may sleep here in peace until you awaken them to glory, for you are the resurrection and the life," said Msgr. McSweeney at the rededication of St. Joseph cemetery.

Below: One of the grave markers contained in St. Joseph cemetery. This four-sided marker notes the family names located within the plot.



Above: Mercy Sister Evangelist Nixon. Sister Evangelist was baptized, and received first communion on the altar of the tiny mission church.

**Photos By
Joann Keane**



Above: This tiny room served as living accommodations for the priest assigned to St. Joseph. A slender cot and chair fit alongside a fireplace. No running water, no electricity. Only shelter from the elements.

Below: "Saints of God, come to his aid! Hasten to meet him, angels of the Lord," said Msgr. McSweeney, as he sprinkles holy water on the tomb of Father T.C. Cronin, who was the first priest of St. Joseph. Father Cronin died of yellow fever prior to the completion of the church.

Below: A wrought iron gate welcomes visitors to the Church of St. Joseph. The church is located on Highway 273, five miles from Belmont Abbey.

ST. JOSEPH R.C. CHURC

Easing The Pain

Social Injustice Checked By Piedmont Peace Project

By JOANN KEANE
Associate Editor

KANNAPOLIS — At age 16, Vanessa was expecting her second child. With little education, she went to work in a textile mill; barely making enough to make ends meet. By the time she reached 25, five children were dependent upon her meager wages. Their home, a ramshackle four-room hovel, provided little more than shelter from the elements.

George Friday

Vanessa resigned herself to a life of poverty. As she approached her fortieth birthday, she fought back, breaking the vicious cycle of poverty that held her captive for so many years.

Vanessa discovered the Piedmont Peace Project. With assistance and encouragement from the Kannapolis self-help, community-based organization, she regained her self-worth. As her confidence grew, so did her ability to begin a better life.

Aided by *Finding Our Voices*, one of Piedmont Peace Project's programs, she joined the ranks of traditionally disenfranchised individuals discovering hope and help in overcoming the oppression that roadblocks the future.

"Vanessa" is a composite of hundreds of clients. She epitomizes the bleak future faced by thousands of rural Carolinians. Yet, Vanessa exists in the heart of every Piedmont Peace Project worker. Those associated with the social justice organization work with the Vanessas of North Carolina on a daily basis, helping to ease the pain.

Finding Our Voices combats conventional roles; breaking barriers, educating and teaching the downtrodden to take charge of their lives.

"We help folks redefine leadership, so they can see themselves as leaders," says Leesa George Friday, development director and trainer for Piedmont Peace Project. "*Finding Our Voices* challenges traditional model of leadership," says Friday.

Shifting the role from lamb to lion is the greatest challenge for *Finding Our Voices.* While acknowledging and trying to heal the wounds of oppression, organizers help individuals take charge of their lives, offering direction to make changes that make a difference.

For some, it's the daily struggle for the basics of survival, or amenities like paved roads, water and sewer services. Persons lacking the skills to fight for their rights find salvation in *Finding Our Voices.*

"We help those folks organize to make changes happen," says Friday. *Finding Our Voices* doesn't tackle the task. Instead, individuals are empowered to change their own plight.

"It is important to know they have power. Despite what it might look like and despite how poor they may be, or how little education they have, they can make a difference."

"All of us have different things that are hard for us in our lives," says Friday. *Finding Our Voices* says, 'I know I can be more than this culture tells me I am; I know my abilities are beyond what it looks like.' The strength to know you can make change comes from *Finding Our Voices*, she says.

Finding Our Voices exists — in part — thanks to a grant from the Campaign For Human Development.

For two consecutive years, Piedmont Peace Project is beneficiary of national funding from the CHD.

"I don't think we'd be able to continue *Finding Our Voices* without support from the CHD," says Friday. "The philosophy that energizes *Finding Our Voices* is the philosophy we use in our different programs."

A debt of gratitude was paid to CHD as executive director Jesuit Father Joseph Hacala came face to face with members of the project, presenting a $40,000 grant to Piedmont Peace Project.

Father Hacala calls Piedmont Peace Project "a marvelous example of the Gospel come to life."

CHD is proud and honored to be in partnership with groups such as the Piedmont Peace Project, says Father Hacala. They are living examples of the mission and mandate of the Bishops' Campaign to empower the poor with financial support, help educate for justice and build bridges of solidarity between poor and non-poor, he says.

Father Joseph Hacala talks with WFAE's Kathy Merritt. Photo By JOANN KEANE

CHD Offers Help Via Social Teaching

The message at the heart of Catholic social teaching has always been justice and hope for the poor. The Campaign for Human Development is Catholic social teaching in action.

The National Conference of Catholic Bishops established the Campaign in 1969 with two purposes. The first purpose was to raise funds to support "organized groups of white and minority poor to develop economic strength and political power." The second purpose was to "educate the People of God to a new knowledge of today's problems ... that can lead to some new approaches that promote a greater sense of solidarity."

"Over the last 23 years, the success of the Campaign for Human Development is well known," said Jesuit Father Joseph Hacala, CHD executive director. "CHD has provided grants and loans to more than 3,000 grass-roots projects in the amount of $200 million. It is the nation's largest source of financial support for organizations controlled by low-income people.

Since 1980, CHD has made 21 grants to projects in the Diocese of Charlotte, for a cumulative total of $642,000.

OFFICE OF DIOCESAN ADMINISTRATOR

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

My dear Friends in Christ:

The annual Propagation of the Faith Collection will be taken on the weekend of October 23-24, which is World Mission Sunday.

The fullest celebration of World Mission Sunday in every parish was pledged by U.S. Bishops in their World Mission Pastoral, "To The Ends of the Earth." This commitment is vital for the Church in the Missions, as she provides help and hope in war-torn Liberia and Sudan, as she moves toward religious freedom in Vietnam, as she rebuilds in Indonesia. It is essential, too, for the faith life of our own dioceses. As Pope Paul II reminds us in *Redemptoris Missio*: "...missionary activity renews the Church, revitalizes faith..."

The missionaries who are serving in various parts of the world devote all of their energies to spreading the Good News ... to delivering the message that Christ "came that they may have life and have it abundantly." They serve the Church with great dedication and zeal, even at the cost of their lives, in order to evangelize and to serve all men and women. Thus, on World Mission Sunday, we should remember the missionaries and demonstrate our affection and desire to collaborate, by responding generously to the collection. Among the most pressing needs are funds for building churches and chapels where the faithful may gather for the celebration of the Holy Eucharist; and to help in the publication in local languages of the Bible and other religious texts.

Thank you for your generous response and wishing you and yours God's blessings, I am

Sincerely yours in Christ,

John J. McSweeney

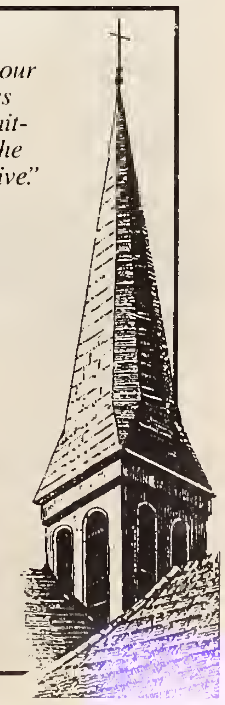
Rev. Msgr. John J. McSweeney
Diocesan Administrator

1524 E. Morehead Street Charlotte, N.C. 28207

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Msgr. John J. McSweeney



You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

World Mission Sunday

We can't all be missionaries in the sense of going forth in the world to spread the Good News of Christ to people in foreign lands who do not know the Lord.

But World Mission Sunday gives all of us the opportunity to become missionaries in the sense of providing support for those who do the Lord's work around the globe.

World Mission Sunday this year is Oct. 24 and the annual collection for the Propagation of the Faith will be taken at all weekend Masses in the parishes and missions of the Diocese of Charlotte Oct. 23-24.

The collection provides funds for the work of priests, catechists, teachers, healthcare workers and others in the world's mission parishes and dioceses. It also provides money for our own home missions in the United States.

Your gift will help train and support some 24,000 mission seminarians in major seminaries throughout the world. Last year, a record 1,745 mission priests were ordained — most of them in Africa and Asia — and are working among their people. More are needed. Many of the seminaries which are training them could not exist without the assistance of the Propagation of the Faith.

In his encyclical, *The Mission of the Redeemer,* Pope John Paul II reminds us of the millions of people around the world who do "not know Christ." For those millions of people, we are needed to respond to our baptismal commitment to share our gift of faith with others — those we meet in our daily lives and others far away from our homes, neighborhoods and workplaces.

We are missionaries to the world through our prayers and through our generous financial sacrifices for those who labor in the mission fields. We need a way to extend our faith and love of Christ to others we will never see or know.

Propagation of the Faith gives us that way.

Be generous in your response to next week's collection

The Catholic News & Herald

October 15, 1993
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Pro-Life Corner

Why Abortion Doesn't Belong in Health Care

Abortion is killing, not healing. The Clinton plan requires every insurance policy to include abortion as a "basic benefit." Some "basic benefits" services — such as prenatal care — will respect unborn children as human patients. Abortion is "health care" only if a child is a disease.

The Respect Life Office   Diocese of Charlotte   (704) 331-1720

Pope Tells Bishops To Show Unity

VATICAN CITY (CNS) — The Church must be united in faith to be an effective witness of unity in a fragmented world, Pope John Paul II told a group of U.S. bishops.

The pope praised the bishops for setting up consultative groups in their dioceses and for encouraging small Christian communities, but said they must ensure those groups remain in strict communion with the Church.

Local church structures that encourage participation and cooperation should not be judged "by secular democratic standards," nor should they be regarded as forms of power sharing, the pope said Oct. 2. "Such structures are fruitful to the extent that they manifest the true nature of the Church as a hierarchical communion, animated and guided by the Holy Spirit," Pope John Paul said.

The bishops from the Pacific Northwest, Arkansas, Oklahoma and Texas were making *ad limina* visits, which the heads of dioceses make every five years.

The pope said one particular problem involving the Church's communion in faith "is the confusion and even scandal caused by Catholics in public office or in the media who advance positions contrary to Church teaching." Such cases, he told the bishops, require "sensitive pastoral leadership on your part," as well as a "clear defense of authentic Catholic doctrine."

Pope John Paul spoke about consultative groups, lay movements and ministry to Hispanics in the context of a need for "a genuine spiritual and moral renewal in the Church and in society."

If the renewal effort is to be truly Catholic, he said, it must strengthen the communion of individuals with the Church and the communion of local churches with the universal Church. The bishops must be the chief architects of communion-building, he said.

Pope Says Emphasis on Diaconate Provides Ministerial Presence

VATICAN CITY (CNS) — The Church's renewed emphasis on the permanent diaconate is aimed at providing a greater ministerial presence in all sectors of daily life, Pope John Paul II said.

POPE JOHN PAUL II

The Pope Speaks

The pope, speaking at a general audience Oct. 6, said he was encouraged that even as the Church struggles to field an adequate number of priests, more young men are becoming permanent deacons.

"The restoration of the permanent diaconate allows for a more direct presence of the Church's ministers in the spheres of the family, work and school, as well as in different forms of pastoral activity," the pope said.

Permanent deacons, however, are not meant to replace priests but to relieve them of tasks not directly connected to the priestly ministry, he said. The Church has held that the diaconate belongs to the sacrament of orders, but is not part of the priesthood and does not involve priestly functions, he said. There are those, he added, who have seen in the diaconate a "type of bridge between pastors and the faithful."

The revitalization of the diaconate that followed the Second Vatican Council led the Church to admit some married men as deacons — a policy that was prudent and realistic, the pope said.

"It should be noted, however, that the council conserved the ideal of a diaconate open to young men who devote themselves totally to the Lord, including the commitment of celibacy," he said. "There is no lack of such young men today."

In either case, the pope said, the Church insists on quality formation for permanent deacons, generally for a period of at least three years for young men. This is a policy that shows the importance the Church now places on the permanent diaconate, he said.

Training Pro-Life Physicians

I recently received in the mail a photocopy of a memorandum sent out in July by the Department of Obstetrics and Gynecology of the University of North Carolina School of Medicine at Chapel Hill.

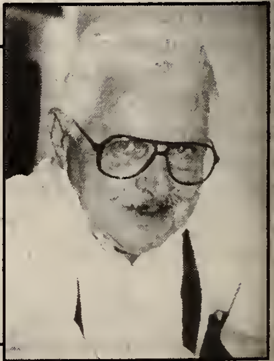
The memo, addressed to prospective residents in OB-GYN at the University of North Carolina Hospitals, contains both good news and bad news from a pro-life standpoint.

The bad news is that the department has reversed its policy of accepting residents regardless of whether they would or would not perform abortions. As of this year, only residents willing to perform elective abortions are being accepted for residency training as specialists in obstetrics and gynecology. That is the policy which was in effect before 1982.

The good news, such as it is, is the reason for the change in policy. It seems that, under the policy which has been in effect since 1982, the hospital now has what the department calls "a predominance of residents who do not perform indicated elective abortions." That seems to go along with recent studies which have

BOB GATELY

Editor's Notebook



found fewer and fewer doctors willing to perform abortions or even to learn the procedure.

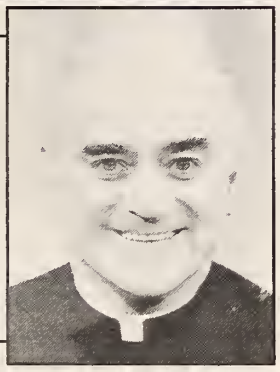
The medical school maintains that the UNC Hospitals "is a public, academic medical center operated by and for the people of North Carolina." As such, it maintains, it must provide comprehensive abortion services and training.

See **Notebook,** Page 6

Be Not Afraid

FATHER JOHN CATOIR

Light One Candle



We celebrate the feast day of St. Teresa of Jesus on Oct. 15. She was born n Avila, Spain, in 1515, and entered the Carmelite convent in 1536. Because of Illness, Teresa had to leave the convent for two years. She didn't return until 1540. Her mystical experiences began 15 years later when she felt called to reform the Carmelite Order.

To achieve her goal of reform, St. Teresa had to overcome fierce resisance. She also had to battle the demons of fear and self doubt. Her mind was ormented with negative thoughts: "You're making a fool of yourself. You're a fraud. Give up, you know you're going to fail anyway." St. Teresa said "no" to all those fears. She was determined to bring reform and order to her community, and in order to succeed, she had to develop a will of iron.

In 1562, she founded the first convent of the reformed Carmelites and wrote this powerful prayer to keep her mind focused:

"Let nothing disturb you, let nothing cause you fear; all things pass. God is unchanging. Patience obtains all.

Whoever has God needs nothing else, God alone suffices."

Teresa recited her prayer frequently, especially when she was beset by worry.

Determined to reject fear and anxiety, she turned to Jesus as her model: "Be not anxious about tomorrow, sufficient unto the day are the day's troubles." (Matthew 6:34) St. Paul reinforced this same idea. "Rejoice in the Lord always ... Have no anxiety about anything." (Philippians 4:4,6)

With Scripture as her guide, St. Teresa continued to plod ahead, saying "no" to all fear. Over and over again, she recited her prayer: "Let nothing disturb you, let nothing cause you fear. All things pass ... patience obtains all." This enabled Teresa to accept God's calling and to carry out her reform movement with determination and perseverance.

In analyzing her approach to spirituality, we see a woman who decided to be governed by Divine Providence rather than by her own fears. To do this, she struggled to fill her mind with positive and constructive thoughts, rather than allowing negative fears to dominate. In this way, she exercised her will countless times a day, remaining fixed on her good intentions.

St. Teresa died in 1582, still repeating her battle cry, "Let nothing disturb you, let nothing cause you fear ... God is unchanging. Patience obtains all. Whoever has God needs nothing else, God alone suffices." We can all learn much from this great saint and doctor of the Church. She is a wonderful example of the truth: With God's help, all things are possible.

Do not allow yourself to become overcome by fear and discouragement. Fight the good fight and make the prayer of St. Teresa of Avila your own. With God's help, you can banish all fear and self doubt from your life.

(For a free copy of the Christopher News Note, "Courage," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

The National Postal Museum

FATHER EUGENE HEMRICK

The Human Side

If you enjoy getting letters, you'll enjoy the Smithsonian's new and magnificent National Postal Museum. It is housed in the monumental Washington, D.C., post office next to the gloriously restored Union Railroad Station.

When you enter, a statue of Benamin Franklin greets you. Its inscripion reads, "Printer, journalist, diplomat, statesman, philosopher and father of the Postal Service of the United States."

Inscribed on mahogany wood tablets are famous quotes like, "Carrier of news and knowledge, instrument of trade and commerce, promoter of mutual acquaintance among men and nations and hence of peace and good will.

"More than kisses, letters mingle souls; for thus friends absent speak" (John Donne, poet).

Inside the museum is a gift shop containing unique gifts like a lapel pin in the shape of a postage stamp of enameled animals. A stamp store sells the latest editions.

Beyond this, three airplanes hang overhead: the Wiseman-Cooke built in 1911, which flew 60 miles an hour, the DeHavilland built in 1920 and the 1939 Stinson Reliant. Below these is a stagecoach of the 1820s, which averaged 5 miles per hour. An inscription nearby reminds us how greatly the speed of transporting mail has increased.

Another inscription reminds us that not everyone wanted news quickly: "I never open a newspaper that does not contain some account of disasters and loss of life on railroads and steamboats. This world is going too fast. Oh for the good old days of heavy post-coaches and speed at the rate of six miles an hour."

A reproduction of a railroad mail car, where mail was sorted enroute, is seen along with film explaining how this service began after the Civil War and sped up mail delivery immensely. The men who sorted the mail had to develop an incredible memorized listing of the post offices to which the mail was going.

In the film, one railroad employee tells how the mail sorters prided themselves on deciphering oddly addressed envelopes. One letter had the address: Mr. Hot Dog, Washington, D.C. As the train rushed toward Washington, a mail sorter got together with his colleagues to figure out who this letter was intended for. Finally they figured it out. It was Supreme Court Justice Felix Frankfurter.

In one gallery there is the history of mail since its inception. Back in 3500 B.C. in Sumeria, letters were written on clay tablets and enclosed in a clay shell as the envelope. Later in Egypt they were written on papyrus.

In 1502, if a gallows was stamped on letter from Brescia to Venice, Italy, it meant the messenger's life was at risk if not delivered quickly.

In another gallery is the original safe of the old Post Office where the museum is housed. In it are rare stamps like the famous Jenny, a biplane printed upside down.

In one glass encasement sits Owney, the postal service mascot. In 1888 the mutt wandered into the Albany post office, fell asleep on the mail bags and from then on traveled with them to their destinations.

The Smithsonian National Postal Service helps us re-enter a culture which was a culture unto itself. It reminds us how blessed we are with a sophisticated service that is the result of dedicated persons throughout the centuries. Moreover, it reminds us of the immense value and joy a letter contains.

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The Presbyterian 'Book of Common Worship'

FATHER JOHN DIETZEN

Question Box

Q. Several months ago you spoke briefly in the Question Box article about a new book by one of the Protestant churches that had Mass prayers in it. A Protestant couple who are good friends said they didn't know anything about it and said they have a hard time believing it. Frankly, so do we. Can you explain? Is there such a book? If there is, where could they buy one? (New York)

A. I'm sure you are speaking of the new Presbyterian *Book of Common Worship*, which I mentioned in connection with another topic early this year.

The volume was published by the Cumberland Presbyterian Church and the Presbyterian Church (U.S.A.). I imagine they would be more than reluctant to say it contains Mass prayers.

What is remarkable about the new worship book, however, and the reason I referred to it once before is that it assumes Sunday worship will normally include a celebration of word and sacrament, or what we would call a Liturgy of the Word and a Liturgy of the Eucharist. This understanding of worship is not entirely new for the Presbyterian Church. An earlier worship book took major steps in this direction about 25 years ago.

It's a safe guess, however, that the contents of the 1993 volume would astonish most Protestants, and certainly most Catholics, whose image of Protestant worship does not fit what this ceremonial calls for. It incorporates an order of worship that has been common in the Roman Catholic and Anglican bodies, and for a long time in certain other churches, particularly Lutheran.

Perhaps most noteworthy, at least for Catholics, is the inclusion of 24 eucharistic prayers, plus ceremonies for care and anointing of the sick, for forgiveness and reconciliation of individual penitents and for numerous major traditional Christian observances such as Ash Wednesday and the Easter triduum.

The book also contains psalms and prayers from the Liturgy of the Hours, the Revised Common Lectionary (very similar to our schedule of Scriptural readings) and much more.

Whatever our doctrinal differences may be with other Christian denominations, it seems to me we can only be happy and hopeful over this venture of the Presbyterian Church and what it can mean for the development of liturgical worship.

In offering congratulations to those who developed and published the book, the U.S. bishops' Committee on the Liturgy noted, "This new service book is sure to have great influence on many

See **Dietzen**, Page 16

Canon Law And Secular Institutes

SISTER JEANNE-MARGARET MCNALLY

How Canon Law Affects Us

Secular institutes embody a distinct vocation in the Church. A secular institute is not a substitute for nor a weaker form of a religious institute. The Code of Canon Law addresses secular institutes in canons 573-606 and 710-730. Secular institutes have been approved by the Congregation for Religious since Vatican II. There are about 153 approved secular institutes worldwide with about 60,000 members. There are institutes of lay women, lay men and diocesan priests. In the United States alone there are 24 approved secular institutes.

The lifestyle of a member is that of a consecrated person living an ordinary life, holding a job or practicing a profession, while living alone or with family or friends. Externally they do not appear different from any other lay person. They are considered as "being in the world but not of it."

Canon 716 states that members of a secular institute are to share with each other according to their constitutions. Canon 713 states that they are to be "like a leaven as they strive to imbue all things with the spirit of the Gospel for the strengthening and growth of the Body of Christ."

They live the evangelical counsels (poverty, chastity and obedience) according to their constitutions and statutes. In general they do not live in a community. They choose their own occupation, keep their salaries, pay their own expenses and their own insurance and retirement funds. They are expected to contribute to the general support of the administration of their institute.

Members of secular institutes have a different charism from the consecrated religious life. Their lifestyle is characterized by its secularity and anonymity as they work quietly and privately to Christianize their environment. There is no communal living and no corporate apostolates, such as schools, hospitals, etc.

Recognizing the different charisms, different lifestyles, different styles of consecration in a world with different needs, Vatican Council II provided canonical recognition and proclaimed the secular institute as a gift of the Spirit to the Church in our times.

In summary, there are three basic forms of approved consecrated religious life in the Church: (a) Institutes of Consecrated Life make public, perpetual vows, live a common life, live in a community, and have corporate apostolates e.g., Sisters of Mercy, Sisters of St. Joseph, etc.; (b) Societies of Apostolic Life live a common life in community, do no make a public, perpetual profession of vows, may have corporate apostolates e.g., Paulists, Sisters of Charity; (c) Secular Institutes whose members do not live a common life in the community, have public vows and live a secular life practicing their professions or jobs, e.g. Missionaries of the Kingship of Christ. There is also the monastic life which is an institute of consecrated life with public, perpetual profession of vows including that of stability and a unique contemplative lifestyle according to their rule e.g. Benedictines, Trappists, Poor Clares. Each is a different gift to the Church; each responds to a different call of the Spirit — each lives a life consecrated to God and service to the Church.

(The Canon Law Series is available in booklet form for reference and educational programs. Contact this writer at Sacred Heart Convent, Belmont 28012 for information and copies.)

Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working on a research project on dysfunctional families and marriage.

Prayer And Emotional Healing

MARTHA W. SHUPING, MD

Crosswinds

Several readers have had questions and comments regarding the relationship of prayer to emotional healing. Although too lengthy to print, the letters raise important issues that need to be addressed.

God created us as both physical and spiritual beings. Because we live in physical bodies, we need food, water and air to survive. But we are more than our bodies and prayer is as necessary to our life and health as the air we breathe. When things go wrong in our lives, the cause of the problem as well as the cure often involves complex intertwinings of the physical and the spiritual. If you had a broken leg, you would certainly go to a doctor to have it set. Yet, we know that God can heal it without the cast. In 1976, a friend of mine had a broken leg that wasn't healed after six months and she was scheduled for surgery. After a small group of us prayed for her following a prayer meeting, she was healed and the surgery was canceled.

But, even though we know that God can and does intervene in this way, we would think if foolish if a person with a broken leg decided to sit before the Blessed Sacrament and pray until he was healed. We would expect him to do his part in seeking appropriate treatment.

It is important to recognize that there are physical factors involved in many emotional and psychiatric problems Many are partially genetic in nature. It is unfortunate that some people feel that these illnesses are moral weaknesses or only spiritual and they do not get the medication or other treatment that they may need. Although prayer is essential in our lives, I know a lady who attends Mass and prays 15 decades of the rosary every day, and yet she still has panic disorder.

Most of the people who come to me are prayerful people who travel long distances, sometimes from other states, because they know I am a Christian psychiatrist. Many are active leaders in various denominations and they feel shame at having emotional problems and discouragement that God does not answer their many prayers. One lady, completely disabled by a combination of medical and psychiatric problems and unable to work for more than 10 years, told me she prayed and read her Bible at home, but was so discouraged by God's failure to respond in the way she had hoped, that she would not allow me to pray for her during our first session.

I requested a community of Poor Clares to offer intercessory prayer for this lady and, through their prayer, several gains have been made. This lady had enough improvement in severe chronic pain that she was able to cancel scheduled surgery. She also has been able to see a connection between the physical pain and her emotions and is now willing to work on some of the emotional issues. And she is willing to let me pray with her in the office so that God can do all that He wants to do for her. She was a little concerned that God had seemingly not answered when she prayed alone, but I reminded her of what He said about two or three gathering in His name.

Sadly, there are some, particularly after an abortion, who are afraid to pray at all and who can't believe that God will forgive, who don't know that He longs to draw them close and heal them. The need for intercessory prayer is great. I challenge all of you who know the power of prayer to intercede regularly for the needs of the many people in our diocese who have emotional problems.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite E Winston-Salem, NC 27103.

Notebook (From Page 4)

Since abortions, unfortunately, are legal, I can see where the school might think that its hospital has an obligation as a public institution to provide them.

By the same token, I fail to see how a public, tax-funded teaching hospital can refuse to provide training to physicians who exercise their right to refuse on moral grounds to perform abortions.

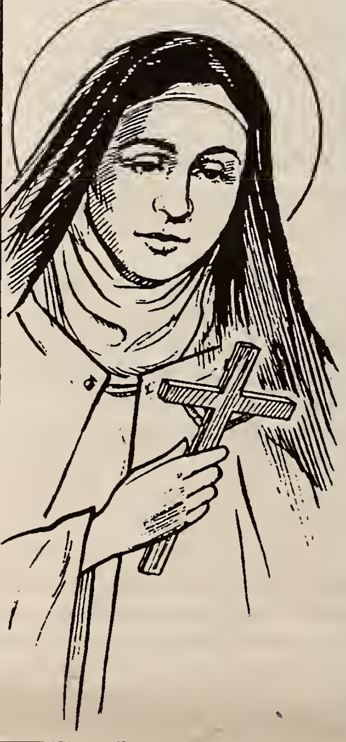
From all I have heard over the past few years, there is a growing shortage of obstetricians in the state and — in some areas — expectant mothers have to travel miles to find doctors to deliver their babies. Refusing to train specialists because they will not perform abortions sure isn't helping to alleviate the shortage.

As part of our commitment to promoting vocation awareness, we are beginning a series of profiles of the seminarians in formation for the diocese. It will alternate with a series of questions and answers about vocations. The first profile is on Page 11.

the Saints

by Luke

ST. TERESA of AVILA



BORN AT ÁVILA, CASTILE, SPAIN, ON MARCH 28, 1515, OF NOBLE PARENTS, SHE BECAME A CARMELITE IN 1536. SHE LEFT IN 1538 BECAUSE OF ILLNESS BUT RETURNED IN 1540. HER FERVOR GREW AND DESPITE BITTER OPPOSITION, SHE FOUNDED ST. JOSEPH CONVENT AT AVILA IN 1562 FOR NUNS WHO WISHED TO LIVE A MORE AUSTERE ENCLOSED SPIRITUAL LIFE. SHE FOUNDED 16 REFORMED CONVENTS. IN 1568, WITH HELP FROM CARMELITE ST. JOHN OF THE CROSS, SHE FOUNDED THE FIRST REFORMED CARMELITE MONASTERY FOR MEN.

TERESA ALSO WROTE MANY LETTERS AND BOOKS THAT HAVE BECOME CLASSICS OF SPIRITUAL LITERATURE, AMONG THEM: HER AUTOBIOGRAPHY, "THE WAY OF PERFECTION," AND "INTERIOR CASTLE." ONE OF THE GREAT MYSTICS OF ALL TIMES, SHE SUCCESSFULLY BLENDED A HIGHLY ACTIVE LIFE WITH A LIFE OF CONTEMPLATION.

TERESA DIED AT ALBA DE TORMES, SPAIN, IN OCT., 1582, AND WAS CANONIZED IN 1614 BY POPE GREGORY XV. SHE WAS DECLARED A DOCTOR OF THE CHURCH IN 1970 BY POPE PAUL VI — THE FIRST WOMAN TO BE SO HONORED. HER FEAST IS OCT. 15.

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CRS Launches Nationwide High School Essay Contest

BALTIMORE (CNS) — Catholic Relief Services, the U.S. bishops' overseas development and relief agency, has launched a national essay contest for high school students. The winners — three students and their sponsoring teachers — will travel next year to Gambia in West Africa to observe CRS' development program in that country.

"This contest offers students a rare opportunity to combine local community service work with the experience of helping people in The Gambia," said CRS executive director Kenneth F. Hackett in a statement on the contest. "Each student who accepts this challenge will expand their horizons in terms of their understanding of how people here and abroad are working to reduce poverty."

The deadline for the contest is Dec. [illegible]. Winners will be announced Feb. 7, 994, and the trip to Gambia will be scheduled for spring break.

The contest, known as the Development Leadership Program, is open to students from public, parochial or private high schools. Essays must be a maximum of 1,500 words on the topic of relief and development efforts in different cultures. Students must compare efforts to reduce poverty in the United States with efforts taking place in Gambia.

According to CRS, each essay also must include a focus on a service project recently completed by the student. For example, a student might volunteer as a tutor who helps immigrants learn English. That student could then in the essay compare and contrast his or her experience of tutoring immigrants with literacy training in Gambia.

CRS said it will provide students with background on its projects in Gambia as well as with general information.

The Catholic agency held its first essay contest last year as a pilot project involving Maryland high school students. Winner Michael Watts, then a senior at Loyola High School in Baltimore, spent nearly two weeks in June in Gambia accompanied by his English teacher.

Some of the CRS-related projects that the two observed included peanut crop development and work done by the Sesame Growers Association, which is run by women. While there, Watts presented a check from CRS to the women growers for a literacy center, and the women named the building after him, calling it the Michael Watts Multi-Purpose Center.

Upon his return to the United States, Watts was interviewed by a number of media outlets, including "The Today Show" on NBC.

Any students who would like entry forms or additional information on the Development Leadership Program should contact their school principal or call CRS at 1-800-647-4788.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting. The reviews include classifications by the USCC and ratings by the Motion Picture Association of America.

"Bopha!" (Paramount)

Fact-based story of a black South African policeman (Danny Glover) torn between the system he has always upheld and his responsibility to wife (Alfre Woodard) and son (Maynard Eziashi) when he learns the youth is being sought for leading a student protest against apartheid in 1980. In dramatizing one family's story, director Morgan Freeman gives a human perspective to the tragedy of institutionalized racism in South Africa. Intermittent violence, fleeting nudity and some rough language. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"For Love or Money" (Universal)

To gain financial backing for his dream hotel, an ambitious concierge (Michael J. Fox) agrees to look after the young mistress (Gabrielle Anwar) of a busy, older tycoon (Anthony Higgins) with predictable results. Director Barry Sonnenfeld turns in a tired formula romantic comedy in which integrity belatedly conquers materialism and wedding bells peal. **The USCC classification is A-III — adults. The MPAA rating is PG — parental guidance suggested.**

"Gettysburg" (New Line)

Long but compelling historical recreation of the Civil War battle of Gettysburg focuses on the decisive action of Union general Buford (Sam Elliott) in seizing the high ground at the start, the role of Union colonel Chamberlain (Jeff Daniels) in holding the Little Round Top and the disastrous charge led by Confederate general Pickett (Stephen Lang) which ended the battle. Adapted by director Ronald F. Maxwell from Michael Shaara's novel "The Killer Angels," the military actions are depicted on an epic scale that succeeds as spectacle but only occasionally as human drama. Much battlefield carnage. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

"M. Butterfly" (Warner Bros.)

A French diplomat (Jeremy Irons) in 1964 China is drawn into a secretive affair with a Chinese opera singer, unaware his lover is actually a male (John Lone) spying for the Chinese government, which results in the Frenchman's conviction for espionage in Paris years later. Neither Irons nor Lone is able to make his character believable in director David Cronenberg's fact-based movie which fails to make the situation credible. An extramarital affair with a few discreet bedroom scenes, brief nudity, a suicide and an instance of rough language. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

"The Program" (Touchstone/Samuel Goldwyn)

Predictable tale of a college football coach (James Caan) and his team of troublesome players, including an alcoholic quarterback (Craig Sheffer), a steroid-taking defensive tackle (Andrew Bryniarski) and a freshman tailback (Omar Epps). Directed by David S. Ward, it portrays the ills of college sports while focusing on those breaking the rules. Bone-crunching violence on the field, an attempted rape, substance abuse and occasional rough language. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

Catholic Child Sponsorship For Just $10 a Month

Little Conchita lives in a small village in the mountains of Guatemala. Her house is made of cornstalks, with a tin roof and dirt floor. Her father struggles to support the family as a day laborer. Your concern can make the difference in the lives of children like Conchita.

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Through CFCA you can sponsor a child with the amount you can afford. Ordinarily it takes $20 per month to provide one of our children with the life changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can. CFCA will see to it from other donations and the tireless efforts of our missionaries that ***your child receives the same benefits as other sponsored children.***

And you can be assured your donations are being magnified and are having their greatest impact because our programs are directed by dedicated Catholic missionaries with a long standing commitment to the people they serve.

Plus, you are your child's *only* sponsor. To help build your relationship, you will receive a picture of your child (updated yearly), information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. ***Become a sponsor today!***

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My support will be: ☐ monthly ☐ quarterly ☐ semi-annually ☐ annually
Enclosed is my first sponsorship contribution of $ ________.
☐ I cannot sponsor now but I enclose my gift of $__________.
☐ Please send me further information regarding:
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CNH 10/93

“Small churches” rooted in parish life

By Richard Cain
Catholic News Service

Our Lady of Perpetual Help Parish in Lakeside, Calif., decided to carry the small group approach in parish life one step further.

The 2,000-member California parish is a beehive of activity with 22 different groups meeting a multitude of needs in the parish and in the larger community. Newcomers to the parish find all the customary small group activities, including an altar society and the Legion of Mary.

There is a constellation of groups enabling lifelong Catholic education through the parish's Catholic school, its religious education program for public school children, along with a wide range of adult education programs and an active Rite of Christian Initiation of Adults program.

There is also a cornucopia of support groups, including a youth group, Cursillo groups and a group offering activities for senior citizens.

But two years ago the parish decided to embark on an ambitious 10-year process of restructuring itself into a network of small church communities.

Based on an approach developed by a Michigan pastor, Father Arthur Baranowski, the goal is to have everyone in the parish gathering regularly in small groups that reflect on the Sunday readings and support each other in a Gospel lifestyle.

The pastor and the parish staff then focus on training leaders for the small church communities.

Uniting the small church communities with the parish is a core group made up of a representative from each of the small communities. The core group meets regularly with the pastor and parish staff.

The main difference between the old approach and the new one is that “(we) cannot only serve each other but know each other,” says Msgr. Neal Dolan, Our Lady of Perpetual Help's pastor and member of the National Alliance of Parishes Restructuring into Communities.

Because people get to know each other, they are better able to meet each other's needs, says Msgr. Dolan. For example, if a parishioner shares that he or she is unemployed, the small community can begin to help look for new employment. If they are unable to meet the need, it is brought to the attention of the parish, where others can pass on information to the unemployed person.

The focus on reflection and the Sunday readings also means that the small groups are preparing people for a fuller experience of the parish's Sunday liturgy.

All other parish groups — for example, the parish council or school board — also now begin each of their meetings with a reflection on the upcoming Sunday Gospel.

“In this way, every parish organization comes prepared for Sunday worship,” says Msgr. Dolan. “Everything we do has to do with sharing faith.”

“A small church community is not just a prayer group or a Bible study group or a social action group or even a support group.... All of these elements need to be present” to make a small “church” community.

Our Lady of Perpetual Help is not alone in discovering the power of small groups. The Archdiocese of Hartford, Conn., has established an office to promote the development of small groups in parishes. The office is an outgrowth of the archdiocese's involvement with Renew, the parish renewal program.

The office works on two tracks, according to Marist Brother Bob Moriarty, director of the Pastoral Department for Small Christian Communities.

For parishes in the first track, the office provides resources, training and parish visits to support the formation of small groups. The office also publishes Quest, a guide for small groups that offers reflections and discussion questions centered on the Sunday readings.

The second track is for parishes that have decided to make small groups a focus of parish life. Here, the formation of small church communities becomes the key element in a parish's long-term vision, Brother Moriarty says.

During its seven-year operation, the office has helped to ensure that small groups remain an important part of the archdiocese's renewal process.

There are currently more than 500 small church communities meeting in the archdiocese's parishes. Half the parishes now have some small group activity.

“A small church community is not just a prayer group or a Bible study group or a social action group or even a support group,” Brother Moriarty says. “All of these elements need to be present” if the community is truly to be churchlike, a small “church” community.

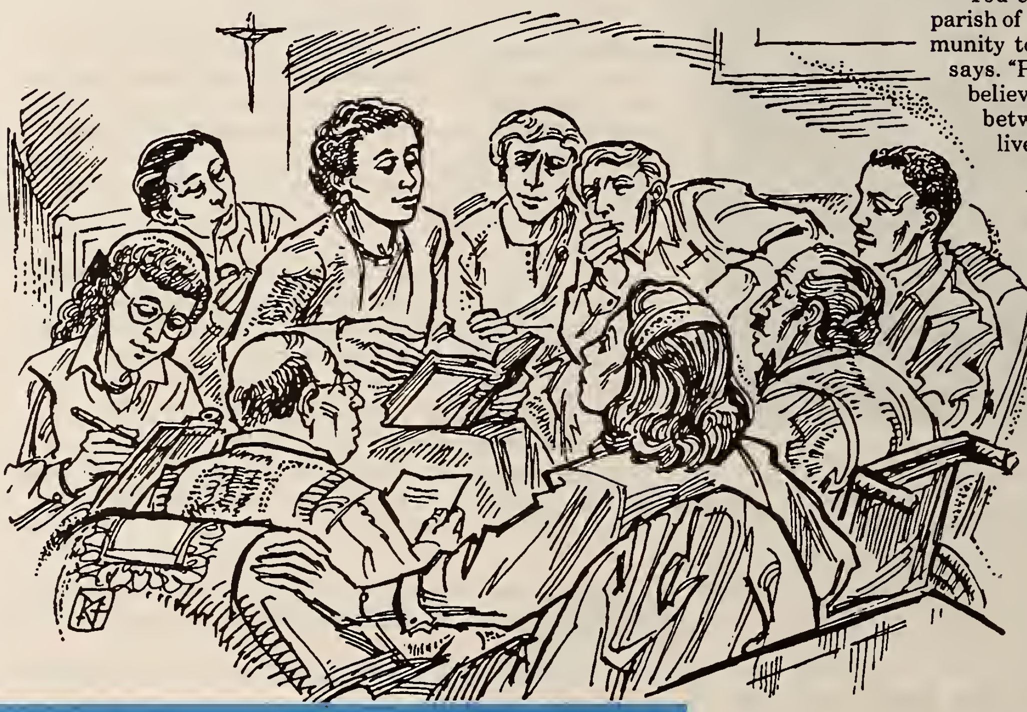
The growing popularity of small groups as a key element in parish life is rooted in a basic insight of psychology, according to Father Baranowski.

“You can't bring one person into a parish of 1,000 people and expect community to develop automatically,” he says. “People need to see each other believing and making connections between their faith and their lives.”

And this happens best in the family atmosphere of trust created by a small group of 10-12 people who feel free to share their everyday joys and struggles.

“You don't feel like you're just one person out there alone,” says Terry Sexton, a pastoral facilitator for a small church community at Good Shepherd Parish in Holbrook, N.Y. “You feel that the whole parish knows you and cares about you.”

(Cain is editor of “The Catholic Spirit,” newspaper of the Diocese of Wheeling-Charleston, W.Va.)



CNS Illustration by Robert F. McGovern

FOOD FOR THOUGHT

Is there a human tendency to suspect that daily existence unfolds more smoothly for others than for us?

It is fairly easy to tell others what is going well for us. But when we are at a loss and don't know how to proceed in some key area of responsibility, we may grow more silent and isolated.

Would others consider parents weak for admitting that raising teen-agers was getting the best of them? Would a widower be judged harshly for continuing to grieve long after his wife's death? How would others react to hearing you'd grown disillusioned at society's prescription for upward mobility and were considering a new, lower-paying, but more satisfying career?

For many, a parish small group has been a place to discover that others feel the same way they do. Others, too, find the road bumpy sometimes and will communicate about it; others have helpful experiences to share and insights about applying faith to the world we actually know.

That's why the small group frequently serves as a path out of isolation for people who have felt much too alone. It is a place to discover how faith connects with life.

David Gibson,
Editor, Faith Alive!

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FAITH IN ACTION

Forming a Small Christian Community, A Personal Journey, by Richard Currier and Frances Gram (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, Conn. 06355. 1992. Paperback, $7.95), offers guidance for starting and nourishing a small community — “not an organization to which you belong but an environment that enables you to grow ... as a person grounded in faith.” This community creates a situation where each person can fully belong and feel accepted by all. The small community's very source of life “is the struggle and resulting growth stemming from accepting a person as that person is.”

Reflection: Take care in small community dialogues not to confuse leadership with lecturing, Currier and Ms. Gram suggest. Lecturing requires less of people in terms of personal involvement. Remember: “Entering into a discussion with a community is more difficult because the exchange of ideas leads to greater personal involvement.”

FAITH alive!

Connecting faith's personal and social components

By Father Herb Weber
Catholic News Service

Many parishes have groups that allow the widowed, the divorced or others in pain to meet for discussion and mutual support.

I was sitting in on one such group a few years ago when I noticed a woman named Pam who seemed to have nothing to say. Others were talking about their concerns, but she politely listened without adding anything.

Only after six or more weeks did Pam choose to express her pain and fears.

I was impressed with two things.

—First, though Pam chose to be quiet, she found the group helpful enough to keep coming back.

—Second, the group's members accepted her as she was and did not try to make her conform to their own style of participation.

In many ways, what was happening was church at its best.

Small groups as a form of ministry are popular. Unless the element of acceptance is present, however, they can become instruments of control and manipulation.

Acceptance and allowing her the time she needed to develop trust in the group became large factors in Pam's healing process. She even went on to become a leader of the group the subsequent season.

There are different kinds of groups meeting in parishes. Some, like the group already mentioned, help people work through various life issues together. Our parish has had groups for eating disorders, people struggling with sexual orientation questions, alcoholics and their families, parents of small children, stay-home moms, teens and more.

Another kind of group is the "deliberate community." These groups often gather for prayer and discussion, and become microcosms of church. Their potential impact on a parish is tremendous.

When David participated in such a group, he was struggling with his own beliefs. Intellectual questions dominated his view of religion.

However, after trying to express his faith story in personal terms, he found that the previous questions no longer mattered. He had "felt" church, not merely analyzed it.

Participation in a small group can allow the personal and social levels of faith to come together. But one obstacle must first be surmounted — what I call the "personal-individualist hurdle."

Often people tend to equate what is personal with what is individualistic; that which is not individualistic is also not personal. Since the church by nature is social and communal — not individualistic — it may get looked upon as detached from personal life.

When Joe, a graduate student, discusses the small groups he has known he lights up. He has participated in several groups over the years.

Since he has had to participate in many discussion groups in his academics, he was not looking for another one of those. For him, what is important is sharing faith experiences, with time for prayer and reflection.

The small community group stresses sharing from the heart as well as from the head.

Joe sums things up by saying he feels bonded to others in the group:

—A social component — making connections with each other and trying to support each other's faith life — is evident.

—Since the sharing is personal, however, the group never seems removed or cold.

What Pam, David and Joe all discovered in their small groups is that church is not detached from their personal lives; church is not removed from them. They are part of it.

(Father Weber is pastor of St. Thomas More University Parish in Bowling Green, Ohio, and a free-lance writer.)

FAITH IN THE MARKETPLACE

What parish small group do you participate in and why?

"My wife passed away about four years ago. Someone in our parish approached me and said they were forming a grief support group and invited me to join. It isn't so much what they do for you, it's what you do for the others. And then you find that in helping the others, they are helping you." — Bernard Dehner, Winona, Minn.

"Our large, suburban parish is broken into neighborhood Christian communities. I'm the parish coordinator for the communities. I'm also a member of a Jesus Caritas small group that I've been in for 20 years. It's really important to me....The support of these people has kept me connected with the institutional church." — Nora Petersen, Oakland, Calif.

"We're in a small group with married couples our age. We do it to be together, explore our faith and build Christian community. We've been meeting for six years.... We've helped each other through deaths, the marriage of our children and everyday family issues." — Trish Meyers, Yakima, Wash.

"Our youth group meets in small groups throughout the year.... They have really helped me grow in my faith. There are about 10-15 in our group. Usually we read the Scriptures for the coming Sunday and talk about them. Sometimes we just hang out and talk about whatever someone has a question about — their faith or something that is going on at school." — Michelle Roy, Yakima, Wash.

An upcoming edition asks: What, more than anything, helped you to enter into the Bible more fully? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

CNS illustration of photo by Chris Sheridan

The first parishes were the first small groups

By Father John J. Castelot
Catholic News Service

Because the first churches of the New Testament were small, there were no "small groups" within them in our sense of that term. These communities were "households," extended families that were fairly self-contained and self-sufficient.

As time went on the groups got bigger and needed greater organization. But it is the early, smaller groups I'll be talking about here.

Each member of the household served the needs of the family. It is significant that they are quite consistently called brothers and sisters.

Like all families, different members had different needs, and this called for some division of labor, different ministries.

—Some were good at teaching: They saw to the handing on, development and application of the good news — the Gospel.

—Others had a special flair for dealing with youngsters.

—Still others would have been drawn to caring for the aged.

The fact that all these people in the small churches pooled talents contributed to the overall health of the "body."

In one of Luke's portrayals of the Jerusalem communities, he summed up the activities of a typical group: "They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers" (Acts 2:42)."

The "teaching of the apostles" would have been what we call "continuing education." The "communal life" would have involved the sharing of resources and mutual support in general. The "breaking of the bread" refers to the central liturgical rite of the group, the Eucharist. And "the prayers" suggests that prayer in common was the source from which they drew their strength.

Like all families, the people had problems. They were, after all, human beings with all the faults that beset people attempting to live an ideal in an imperfect world. They must have agonized over these problems and their solution.

Matthew's "community booklet" reflects such situations. We can see that there must have been:

—Jockeying for position in the group (Matthew 18:1-5).

—Scandal given by leadership figures (18:69).

—Lack of concern for straying members (18:10-14).

—A need for procedures to follow in correcting offending members of the group (18:15-20).

—A need for understanding and forgiveness (18:21-35).

Paul's letters, especially First Corinthians, reveal that the people often were stumped by problems they were at a loss to solve without guidance from their founding father. It doesn't take too much imagination to picture the kinds of things they talked about when they gathered for their group activities.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Catholic Charismatic Leader Carries Cross To Evangelize

PHOENIX (CNS) — Well, that's 3,000 miles down. Just 950 to go. Step by step, inch by inch, Jim Murphy is walking from the U.S. Southeast to the Southwest, carrying a cross he made, to bring others to Christ. Murphy, long active in the Catholic charismatic movement, turned 40 on the road last year, in Beaumont, Texas. He's been on the road for more than a year, and he knows he has many months to go before his trek is over. Carrying the six-foot cross, even though it weighs just 12 pounds, is no easy thing. "I feel like I've walked 3,000 miles," said Murphy from Phoenix, a recent stop on his cross-country pilgrimage.

English Cardinal Says Encyclical Misrepresented

LONDON (CNS) — The new papal encyclical on moral theology has been popularly misrepresented as an attack on illicit sexual practices and dissident theologians, said Cardinal George Basil Hume of Westminster, England. "This encyclical is about fundamental moral principles," the cardinal said. "It is a pity that there has been a tendency to concentrate on one issue, namely sex, and in particular on the difficult and sensitive issue of contraception. If you read this document carefully — and it needs to be read carefully — you will note that issues are not dealt with as such," he said. "They all come in as illustrations or examples of the general point which the pope is trying to make: that there are acts which in themselves are always seriously wrong."

Ex-Priest Pleads Guilty To Molesting More Than 30 Children in '60s

NEW BEDFORD, Mass. (CNS) — James A. Porter, a former Catholic priest, pleaded guilty Oct. 4 to molesting more than 30 children in the early 1960s in three different Massachusetts parishes. In Superior Court in New Bedford, he pleaded guilty to more than 40 counts of sodomy, indecent assault and child molestation. He is due to be sentenced Dec. 6. Porter, 58, was indicted in September 1992 after dozens of his victims came forward to complain about the abuse they said he inflicted on them during the 1960s. Porter, who left the priesthood in 1974, was charged with abusing 36 children — boys and girls — while he was a parish priest in North Attleboro, Fall River and New Bedford between 1960 and 1968.

U.S. Priest Fighting Sexy Brazilian TV With Gospel-Based Shows

NEW ORLEANS (CNS) — Forget "NYPD Blue." The racy ABC series with some naked cops probably would qualify as a kiddie show in Brazil. So suggests Jesuit Father Ed Dougherty, a New Orleans native who has carved out a niche in the last decade as the so-called "Billy Graham of Brazil" while fighting sexually explicit programming with his own Gospel-based shows. "It's the most immoral television in the world," Father Dougherty said of Brazil's broadcast fare. "I was never trained in television," he said. "I took philosophy and theology. It was definitely the hand of God. It is the Holy Spirit who leads you to communicate."

Priest's Social Justice Beliefs Took Root In New Orleans Streetcar

NEW ORLEANS (CNS) — The St. Charles Avenue streetcar in the 1960s — the one that took 13-year-old Fred Kammer from his uptown New Orleans home to Jesuit High School — was a social laboratory on wheels. The public transit system had been desegregated, but the rule of law didn't sit well with many whites accustomed to having blacks sit in the rear of buses and streetcars. "I remember going through the experience of having to sit down on desegregated buses and streetcars next to black people," said Father Kammer, who went on to become a Jesuit priest and head of Catholic Charities USA, the nation's largest voluntary human service network. "I remember watching people sort through their relationships," he added. "This was a major sociological change."

Gore Joins Religious Leaders In New Environmental Campaign

WASHINGTON (CNS) — Vice President Al Gore joined the leaders of major Christian and Jewish organizations Oct. 4 as they launched the National Religious Partnership for the Environment. After a private meeting in the Old Executive Office Building with leaders of the campaign, Gore said the new partnership "will trigger the beginning of grass-roots activities in tens of thousands of congregations focused on the environment and environmental justice." Partners in the new campaign are the U.S. Catholic Conference, the National Council of Churches, the Consultation on Environment and Jewish Life and the Evangelical Environmental Network.

Scripture

Readings for the Week of October 17 - October 23

Sunday: Isaiah 45:1, 4-6; 1 Thessalonians 1:1-5; Matthew 22:15-21.

Monday: 2 Timothy 4:9-17; Luke 10:1-9.

Tuesday: Romans 5:12, 15, 17-19, 20-21; Luke 12:35-38.

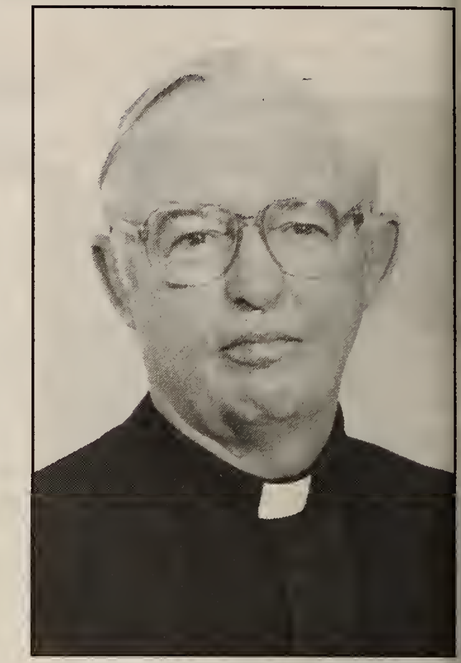
Wednesday: Romans 6:12-18; Luke 12:39-48.

Thursday: Romans 6:19-23; Luke 12:49-53.

Friday: Romans 7:18-25; Luke 12:54-59.

Saturday: Romans 8:1-11; Luke 13:1-9.

Auxiliary Bishop Of Baltimore To Discuss Justice In Church, World



BISHOP P. FRANCIS MURPHY

CHARLOTTE — Auxiliary Bishop P. Francis Murphy of Baltimore, an advocate of the full inclusion of women in the ministry of the Church, will discuss peace and justice in the Catholic Church and in the world at an adult education session Saturday, Oct. 30, at 10 a.m. at St. Peter Church.

Bishop Murphy's talk entitled "How Should Catholics View the Future?" will reflect on how to create an inclusive Church which is just and peaceful in its own life and practice. He also will discuss how members of the Church can participate in the transformation of the world into a place of justice and peace.

Bishop Murphy has been an auxiliary bishop of the Archdiocese of Baltimore since 1976 and serves as vicar for the western region of the archdiocese. He has served on several committees of the National Conference of Catholic Bishops. As a member of the Committee on Women in the Church and in Society from 1978-89, he took part in a three-year formal dialogue between the NCCB and the Women's Ordination Conference.

In 1980, Bishop Murphy introduced the proposal which led to the NCCB pastoral letter *The Challenge of Peace; God's Promise and Our Response.*

In an article last year in *Commonweal,* he opposed the fourth draft of the NCCB's proposed pastoral on women's concerns. He has called for establishment of an international commission to study the entire issue of the ordination of women.

He has served on the boards of directors of Bread for the World and the National Catholic Office for Persons with Disabilities and on the council of advisors for Christian Children's Fund, Inc.

Bishop Murphy's presentation will be followed by Mass at 12:10 p.m. and a simple lunch in the parish hall.

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Vocation Update

Seminarian Brad Jones: 'I'm Where God Wants Me'

By CAROL HAZARD
Associate Editor

The transition from small town to big city has taken some adjustment. But Brad Jones says he's right where he is supposed to be.

Raised a Southern Baptist in Elkin, N.C., Jones is studying to become a priest for the Diocese of Charlotte at The Catholic University of America, Washington, D.C.

"I believe I am where God wants me o be," says Jones. "I am quite content." In seminary since August, Jones is a pre-theology student immersed in philosophy courses.

While he's studying to become a Roman Catholic priest, his identical twin brother, Chad, is in seminary to become an Anglican Catholic priest. They both converted while in high school

Jones, 22, was a senior at Elkin Senior High School when he was received into the Church in 1989 by Father John Schneider. An older cousin, a priest for the Diocese of Charleston, had raised his curiosity about the faith.

"It made sense intellectually," says Jones. "The combination of faith and reason is not mutually exclusive. The Catholic faith seemed to have an answer to every question I had."

Jones received a bachelor of arts degree in classical studies this past spring at UNC-Greensboro. While at college, he got to know Father Conrad Kimbrough, who was pastor at St. Benedict Church.

"It was through talking with him that I believe and came to sense that I too might have a calling to the priesthood," says Jones. "College was a time of great spiritual growth for me, and Father Kimbrough was a catalyst for that growth."

Jones taught Latin as a student teacher at a Greensboro high school, and planned to pursue a teaching career. However, it didn't feel quite right. "I kept wondering what God wanted me to do and began praying about it."

Then he met Bishop John F. Donoghue, then bishop of the Charlotte Diocese, and Father Frank O'Rourke, vocation director, at an abortion vigil in Greensboro. He mentioned he was thinking about the priesthood, and Father O'Rourke invited him to talk about it.

"I was reluctant at first, but things worked out very well," says Jones. "Our conversations were very constructive ... I believe I have found my niche. I take it one day at a time and I trust in God."

The native North Carolinian says he's enjoying life in the city. But eventually — should he continue on his present path — he'll be back to minister in his home state. "The witness of priests is inestimable in a mission diocese," says Jones. "We need priests who are committed to the Church and her teachings, to proclaiming the word of God and spreading the love of Jesus."

For men who are considering a vocation, he offers this advice: "Certainly pray about it every day, and frequent the sacraments often, particularly the Eucharist and confession. Persevere in prayer and talk about it with priests. They can be a valuable guide — since they've been there — in discerning a vocation to the priesthood."

Sisters Of Mercy Plan Bazaar

BELMONT — The Sisters of Mercy of North Carolina's annual bazaar is Oct. 23. This year's bazaar — from 10 a.m. until 6 p.m. — will take place on the Sacred Heart campus at the former college administration building (Mercedes Hall) and former college dining Room. Sacred Heart is located at 431 E. Wilkinson Blvd. in Belmont.

Handmade articles, food and homemade candies, foot-long hot dogs and two $500 raffles will be part of this year's bazaar.

Mother Catherine McAuley, foundress of the Sisters of Mercy, began similar fund raising efforts in Dublin, Ireland in the 1800s to support her efforts and the efforts of her associates in serving the needs of Dublin's poor.

Proceeds of the bazaar support the retired sisters fund, which allow operational expenses to remain in reserve for support of the sisters' ministries to the poor of Gaston County.

Charismatics Encouraged To Put The Lord First In Their Lives

By MARION CARDOZA

HICKORY — " I surrender all Lord." This was the theme of the semi-annual Charismatic Renewal Conference Sept. 24-26 at the Catholic Conference Center.

"Praise the Lord and put Him first in your life and all the other things will work themselves out," said guest speaker Capuchin Father Art Cooney of Saginaw, Mich.

Father Cooney helped lead the 150 men, women and children at the conference. Before his current ministry of preaching, teaching, inner healing in retreats and parish missions, he served as a missionary in Panama. While there, he recalled a Charismatic prayer meeting. Father Cooney said he found it difficult at first to understand how these Christians could sing and praise the Lord in the midst of so much need.

"But this was precisely the message of these Charismatic people," said Father Cooney. Praise the Lord and He will see to the people. "Each of these smiling faces had a story to tell: Of miracle healings, families mended, alcoholics and drug addicts reformed; of miracles that had been achieved in their lives through prayer and the power of God."

Although he remained skeptical for a time, Father Cooney soon found himself seeking as the charismatics had done the "baptism in the Holy Spirit." When he received it, his prayer life was empowered and he had a strong desire to read and study the Bible. He was changed like the apostles who received the Holy Spirit on Pentecost Sunday. "It changed them from frightened men into dedicated, courageous preachers of the Good News," Father Cooney said.

The Catholic Charismatic movement has grown to include millions since its inception in June 1967, when a group of students at Duquesne University received the "Baptism of Fire" as promised by Jesus. Even so, many still view the movement as foreign to the Catholic experience.

A workshop led by team leader Greg Smith of St. James Parish, Concord, was given to help dispel misunderstandings and to lay a foundation for receiving the experience. "Many of you have excellent relationships with the Lord," said Smith. "But you lack power." By receiving the power of the Holy Spirit, "you will be given the desire and ability to surrender and serve. God will use you to touch the lives of others."

In a closing Sunday morning Mass, Msgr. John J. McSweeney, diocesan administrator, encouraged the congregation not to just "proclaim" the message of the Lord, but also to live it. Actions speak louder than words, and they are needed in our local parishes and communities, he said. "Some of us are good at 'praising the Lord' with our mouths and then we cut each other's backs. That has no place in the Body of Christ."

Jesus doesn't measure His love for us nor should we measure our love for one another, said Msgr. McSweeney. "What we're about is building up the Body of Christ," he said.

"Surrendering yourself is a constant ongoing journey of letting your hands be open, letting your heart be open to the working of the Lord in your life. That's my prayer for our Church, that's my prayer for our diocese...that we're a faith filled people."

Father Ray Berg (l) and Capuchin Father Art Cooney at the Charismatic Renewal Confernce in Hickory
Photo by MARION CARDOZA

The Scripture reading gave a comparison of two young men. "One mouthed the words all the time and he was a phony. The other one accepted the will of God, surrendered himself to the Lord and went about the Lord's business." This, said Msgr. McSweeney, is the challenge placed before each of us.

The spiritual director for Charismatic Renewal in the diocese is Father Ray Berg, pastor of St. Thomas Aquinas, Charlotte. Celebrating at the conference the 11th anniversary of his ordination and a birthday four days later, he was honored with a cake for both occasions.

For people interested in learning more about the Charismatic Renewal, a five-week "Life in the Spirit" seminar is being offered at his parish October 13, 20, 27 and November 3 and 10.

Marion Cardoza is a parishioner at Our Lady of Lourdes Church, Monroe.

Roots (From Page 1)

stricken by yellow fever — died. He was buried in the cemetery of St. Joseph.

By 1843, the church was complete. In 1844, it was consecrated and dedicated by Bishop Ignatius Reynolds, second bishop of Charleston.

The Civil War reclaimed its own, leaving St. Joseph with one family. The completion of Belmont Abbey — the Benedictine monastery — five miles away relegated Catholics to the care of the monks.

The larger Abbey snuffed the need for the tiny Church of St. Joseph. The mission doors were closed, the windows shuttered against the elements. Although disregarded over the years, the church never fell victim to serious vandalism. While a disintegrated roof offered little protection, the original furnishings remained intact.

Restoration took place in the early 1970s. The altar, exterior and pews regained their 19th century charm. St. Joseph was designated a National Historical Site by the State of North Carolina and the U.S. Department of Interior in 1979.In 1991, the Catholic Historical Society was formed, dedicated to the preservation of faith communities within the diocese.

"It is our responsibility to preserve and share our faith, tangible as well as spirit," said Msgr. McSweeney.

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Comunidad Hispana
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La Eucaristía: Una Llamada A Las Misiones

Por el CARDENAL JAIME L. SIN
Arzobispo de Manila

Esta fue una de las conferencias del Congreso Eucarístico Internacional, celebrado en Sevilla, España, en el pasado mes de junio: "Hablar de la Eucarístia como de un ímpetu permanente, de una convocatoria y estímulo para la evangelización, de una llamada y desafío a la misión, es ver la Eucarístia como evento misionero".

En Concilio Vaticano II nos enseña que la Iglesia es "como un sacramento o señal e instrumento de la íntima unión con Dios y de la unidad de todo el género humano" (LG 1,1). Así pues la Iglesia significa llevar la unidad a la humanidad. Hablamos de una unidad radicada en la unión con Dios... En el desarrollo de la vida de la Iglesia a través de los siglos, Palabra y Sacramento llegaron a ser, a veces, realidades separadas. El Vaticano II insistió en que estas dos nunca deben separarse... La Palabra proclamada y la Cena celebrada son elementos constitutivos de la tarea de anunciar el Evangelio. El decreto Ad Gentes 1,9 presenta la misma idea: "Por la palabra de la predicacion y por la celebración de los sacramentos, cuyo centro y cumbre es la Eucaristía, hace presente a Cristo autor de salvación".

Una vez más, Palabra y Sacramento son dimensiones constitutivas de la evangelización. La Eucaristía está en el centro de la proclamación de la Buena Noticia, ya que cuando se celebra la Eucaristía aquello que es proclamado, mejor aún, quien es proclamado, y su gran obra anunciada a todos, se hace presente: la predicación efectua presencia. Desde la presencia del Señor, la redención que El realiza es derramada sobre el mundo. Finalmente, la Eucaristía es la que re-crea el Adán dividido y le transforma en el Cuerpo de Cristo en la Iglesia y en el mundo.

La Eucaristía es "el lugar de todos los lugares" para recordar el don de Jesús de sí mismo para poner fin a todas nuestras separaciones y divisiones. La Eucaristía proclama el fin a todas las barreras de separación pecaminosa de cualquier clase. Ella nos da el poder a través del cual todas las heridas en el cuerpo del nuevo Adán pueden ser curadas. Por consiguiente, la Eucaristía nos reta a preguntar: ¿Cuáles son "los pecados contra la comunidad" que la comunión con el cuerpo de Jesús nos manda rechacemos en nosotros mismos y en la sociedad? ¿Dónde están las heridas abiertas que la Eucaristía pone ante nuestros ojos?. . .

Cuando nos reunimos para celebrar la Eucaristía, debemos aprender a buscar a aquellos que se encuentran "en el reverso de la historia" y enseñarnos a comprender que en su sacrificio hace suyas su bajeza y su quebradez y su estado de víctimas y que Cristo carga con todo ello en su propio cuerpo. Las chicas jóvenes vendidas a la esclavitud sexual en tantas ciudades de Asia. Pienso en los trabajadores de minas, menores de veinte años, que tosen en túneles sin aire. Cristo hace suyas las heridas de todas estas víctimas. Cuando decimos "Amén" al recibir el Cuerpo de Cristo en la comunión, nos hacemos solidarios con ese Cristo que carga en sí mismo con todos estos hermanos, y de esta manera, debemos hacernos, con El, solidarios con todo sufrimiento y desgarramiento del mundo.

Consiguientemente, la Eucaristía nos dice que evangelizar es "carga sobre nosotros con el papel del siervo". Aquí nos viene a la memoria la otra gran imagen de la última cena; la imagen de Jesús lavando los pies a los apóstoles. Así pues, Jesús les dice: anunciar el evangelio es dar testimonio a un amor que se da a sí mismo aun hasta la muerte. Recibir la Eucaristía es participar en la vocación del siervo. La Iglesia está llamada a una misión como servicio para la liberación de nuestros hermanos; llamados a amar hasta el extremo.

(Selecciones tomadas del original conseguido por Marina Rief, quien estuvo presente y participó en el Congreso)

Noticias Diocesanas

Asamblea Diocesana

Para: Las familias hispanas de la Diócesis de Charlotte
Fecha: Sábado, 30 de octubre, 1993, de 10 a.m. a 5 p.m.
Lugar: Centro Católico Hispano, Independence Blvd. y The Plaza, Charlotte
Tema: Sicología Familiar para mejorar la vida en el hogar
Dirigente: Nos acompañará la doctora Cecilia Montero, sicóloga peruana, quien ejerce su profesión en Charlotte
Programa: Todos participarán activamente después de escuchar las charlas en grupos pequeños y en plenarios
Guardería: Pueden traer a sus hijos e hijas, pues habrá quien los cuide
Compartir: Compartiremos el almuerzo con la colaboración de cada familia que traiga un plato para los demás
Eucaristía: Celebraremos juntos al final
Sorpresa: Los niños y niñas tendrán una sorpresa por la tarde
Suscríbase: Pedimos a todos que notifiquen si van a participar y cuántos niños van a traer.

Pueden llamar al Centro Católico Hispano (704) 335-1281 o escribir: 2117 Shenandoah Avenue, Charlotte, NC 28205

Encuentro Regional

Las personas que estén interesadas en tomar parte en el VII Encuentro de nuestra Región Sureste, que tendrá lugar en San Agustín, Florida, los días 21, 22, 23 y 24 de octubre, llamen lo antes posible a la Hna. Pilar, (704) 335-1281.

Compartimos el Dolor

La Hermana Andrea, OSF, del Centro Cristo Rey, Yadkinville, notifica que Santurnino Salazar y Martín Huerta murieron en un accidente de automóvil. Ellos eran migrantes pobres y con familias numerosas en México. Uno de ellos deja a ocho hijos de los cuales el mayor tiene 16 años. Elevemos nuestras oraciones por estas familias y por el eterno descanso de los difuntos. Si alguien desea enviar un donativo a estas familias puede hacerlo por medio de la Hna. Andrea, P. O. Box 788, Yadkinville, NC 27055, tel. (919) 463-5533.

María y Emilio Loor bailan alegremente en una fiesta del Centro Católico Hispano de Charlotte

Eddie Rodríguez toca la guitarra y canta como director de la banda "Impacto 93"

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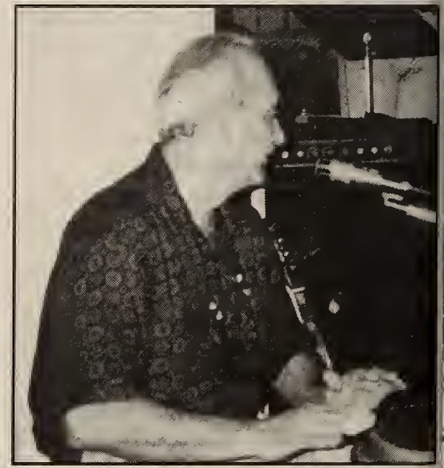
Roberto Alvarez anima los bailes tocando sus congas

La música es muy importante para los hispanos y en seguida la gente se anima para bailar al compás de una buena banda latina, hasta hay músicos americanos quienes se unen a los grupos hispanos porque les gusta el ritmo de nuestras canciones.

También en nuestras liturgias dominicales necesitamos tener un coro y unos músicos comprometidos para alegrar las celebraciones eucarísticas. Esto requiere sacrificios y tiempo para ensayar, pero merece la pena y la comunidad lo agradece.

Invitamos a cuantos pueden cantar o tocar instrumentos para que se presenten a colaborar en nuestras Misas en español, un total de unas 20 en distintas ciudades de la diócesis. Pueden llamar al teléfono (704) 335-1281 para más información.

Church Officials Say Encyclical Responds To Lack Of Values

VATICAN CITY (CNS) — Pope John Paul II's new encyclical is the response of a pastor who sees a world disoriented and self-destructive because it has lost a common set of moral values, Vatican officials said at a press conference.

"The moral question has become, more clearly than ever before, the question of mankind's survival," said Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith. The pope's new encyclical, *Veritatis Splendor* (*The Splendor of Truth*), "is an expression of concern for man," the cardinal said at the Oct. 5 press conference marking the document's official release.

"The encyclical on truth and its splendor comes at a time of heightened concern for the future," said Archbishop J. Francis Stafford of Denver, one of the press conference participants.

Parents are increasingly worried about "the violent and normless environment in which their children are being taught and are growing up," he said. Divorce, children born outside of wedlock and society's increasing unwillingness "to socialize man, the male, as husband and father" were other signs of "cultural decline" identified by the archbishop.

He said parents want help from the Church in educating their children about right and wrong and in forming their consciences. It is up to the bishops, to whom the encyclical is addressed, to guide their priests in helping parents with that task, he said.

One thing lacking in many Anglo-Saxon countries, Archbishop Stafford said, is an awareness of guilt. "The capacity to acknowledge guilt leads to the core of the problem of conscience," he said.

Cardinal Ratzinger said there is an "abyss of relativism" in the modern world, where individuals think they can decide for themselves what is right or wrong depending on the circumstances and hoped-for outcome.

"For example, when individuals or whole groups think violence is the best means to better the world, then individualism and relativism in moral matters leads to the destruction of the foundations of human coexistence and, indeed, the endangerment of human dignity," he said.

The pope's encyclical, the cardinal said, recognizes a need to take into account motivations and consequences when evaluating moral guilt, but the fact remains that some actions in and of themselves are good or evil.

The relationship between freedom and truth is at the heart of the encyclical as well as being at the heart of many contemporary human struggles, Cardinal Ratzinger said. The need for common moral values based on the objective reality of good and evil is essential for healthy democracies, he said.

Archbishop Stafford said the 1986 U.S. celebration around the Statue of Liberty, while "mixing garishness and civic piety," hinted at the importance of the tie between liberty or freedom and truth set down in law.

The statue, he said, is of "a woman, not a warrior; purposeful, disciplined, serious but quietly confident and unafraid; bravely holding out the torch of freedom while carrying in her other hand the necessary tablet of law."

When each person is making moral judgments without reference to the objective truth, "it is the death of the very possibility of social coexistence, of having common values and of the sharing on which the communion of persons is built," said Archbishop Dionigi Tettamanzi, secretary general of the Italian bishops' conference.

While the encyclical insists that some actions are always morally good or evil, Pope John Paul "does not take away from theologians the liberty that pertains to their mission," Cardinal Ratzinger said.

The document's publication does not signal Vatican disciplinary action against theologians who promote ideas which the encyclical disputes, the cardinal said. However, local bishops, in dialogue with theologians in their dioceses, may feel that some local action is warranted.

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Old Fashioned Fashion...

Members of the Fifty Plus Club at St. John Neumann Church in Charlotte dress up for an Old Fashioned Fashion Show. Models are (l-r) Eva Saffron as a turn-of-the-century farm woman, Ann Davis as an 1890s bathing beauty, Jim Wiberly as an 1890s bather, Loretta Drea in a 1953 afternoon dress and George Kocher as a dapper golfer.

Baptists, Catholics To Discuss Morality Issues In The Church

GASTONIA — The 12th Annual Baptist-Catholic Dialogue on "Morality in the Church: Facing the Issues" is Thursday, Oct. 21 at First Baptist Church, Franklin Boulevard, from 9:30 a.m.-3:15 p.m.

Presenters are William Lindsey, former chair of Belmont Abbey College's Theology Department; Larry Gregg, assistant professor of religion and philosophy at the Gardner-Webb University School of Divinity; Rev. Richard Groves, pastor of Wake Forest Baptist Church in Winston-Salem, and Msgr. Richard Allen, pastor of St. Ann Church, Charlotte.

The morning session will be devoted to "Moral Issues: The Process of Theological Formulation" with Lindsey presenting the Catholic tradition and Gregg discussing the Baptist tradition. The topic for the afternoon session will be "Morality in the Parish Setting: The Process of Discipline and Redemption" with Rev. Groves presenting the Baptist tradition and Msgr. Allen the Catholic tradition.

The closing worship will be in the Catholic tradition.

Rev. William Hollifield, pastor of Jersey Baptist Church in Lexington, and Father George Kloster, pastor of St. Michael Church in Gastonia, will preside at the sessions.

The dialogue is sponsored by the Ecumenical Institute of Wake Forest University and Belmont Abbey College, the Baptist State Convention of North Carolina and the Roman Catholic Diocese of Charlotte.

The sessions are open to all. Reservations for lunch at $5 per person must be made in advance.

To register, call St. Michael Church, (704) 867-6212.

Merit Scholarship Organization Honors McGuinness Students

WINSTON-SALEM — Bishop McGuinness High School students Tamar Pandi and Joshua Whealton have been named Commended Students in the 1994 National Merit Scholarship Program. A letter of commendation from the National Merit Scholarship Corporation, which conducts the program, will be presented by the school to these outstanding seniors.

About 35,000 Commended Students throughout the nation are being honored for their outstanding performance on the 1992 Preliminary SAT/National Merit Scholarship Qualifying Test, which was the route of entry to the 1994 Merit Program. Commended Students have shown exceptional academic promise by placing among the top 5 percent of more than one million program entrants; however, their qualifying test scores are slightly below the level required to continue in the competition for Merit Scholarships to be awarded in 1994.

"Being designated a Commended Student in this keen competition is a credit to these young people as well as to their schools, which play a key role in their development. We hope that the recognition these scholastically able students receive will encourage them to develop their talents and abilities to the fullest, and that the example they set will inspire other young men and women to strive for academic excellence," said an NMSC spokesperson. "Commended Students represent valuable intellectual resource crucial to our nation's well being."

Employment Opportunities

Correspondents: *The Catholic News & Herald* is seeking two part-time correspondents, one for the Asheville area, the other for the Triad area, covering Greensboro, Winston-Salem and High Point. Positions require journalism background and photographic ability. Will be responsible for three to four stories per month. Send resume and non-returnable clips to: *The Catholic News & Herald,* PO Box 37267, Charlotte, NC 28237.

ST. ANN'S HAUNTED HOUSE
AND HALLOWEEN PARTY
SATURDAY, OCT. 30 6 p.m.-10 p.m.
FOR ST. ANN'S YOUTH GROUPS

Diocesan News Briefs

Seniors Day of Reflection

HICKORY — A Day of Reflection for Catholic seniors is Oct. 20 from 10 a.m.-4 p.m. at the Catholic Conference Center. For information, call Suzanne Bach, CRISM coordinator, at (704) 377-6871.

Candy Cane Bazaar

GREENSBORO — The Women's Guild of St. Paul the Apostle Church is presenting "A Candy Cane Christmas Bazaar" on Saturday, Nov. 6 from 9 a.m.-4 p.m. The bazaar will be in the Parish Center, 2715 Horse Pen Creek Rd. Items for sale include cross-stitch, crafts, plants, knitted and crocheted articles, Christmas decorations, baked and canned goods, fashion accessories and beaded ornaments. Proceeds will benefit St. Paul's parish and community projects.

Caring Hearts

CHARLOTTE — Caring Hearts, a support group for parents who have lost a child or children through death, meets from 7 p.m.-9 p.m. the first and third Thursday of each month at St. John Neumann Church.

The guest speaker on Oct. 21 is Oratorian Father David Valtierra of the Oratory in Rock Hill. For more information, call Sara at (704) 536-2460.

Catholics United

CHARLOTTE — Catholics United for the Faith invite all to attend its meeting Friday, Oct. 15. The meeting begins at 7:30 p.m. with the rosary at the Catholic Center, 1524 E. Morehead St. Tom Calabro, director of faith formation for Mecklenburg Area Catholic Schools, is the guest speaker.

Youth Mass

CHARLOTTE — A Youth Mass at St. Ann Church is Sunday, Oct. 24 at 5 p.m. A pizza party after Mass will feature music by Bethany.

Fabric Of Change

CHARLOTTE — Cathy Wilkins from Duke Power will talk about "The Fabric of Change" at an Oct. 21 meeting of the Knights of Columbus Ladies Auxiliary, Coucil 7343, of St. John Neumann Church. The meeting, at 8 p.m., will be at the Columbus Swim and Tennis Club, 7523 Idlewild Rd. Energy kits, gift ideas and recipes will be distributed.

Fall Festival

WINSTON-SALEM — The Bishop McGuinness High School Fall Festival is Satuday, Oct. 30 from 8 a.m.-3 p.m. A popular item for sale will once again be upholstery fabric for $2-$4 a yard. The fabric usually sells for $25-$30 a yard.

Aprons, ornaments, wreaths, baked good, used clothing, books and toys will also be for sale. There will be games, face painting and balloons for children. The lunch fare is hot dogs, pizza, nachos, popcorn, soda, doughnuts and coffee.

OWLS Club

CHARLOTTE — The Oct. 20 meeting for the St. Gabriel's OWLS Club will be held as usual for those members not going to the Day of Reflection in Hickory. A regular meeting will follow a brown bag luncheon. Bingo will be played until about 2 p.m.

Flu Vaccines

Mercy Medical Group offices in Mecklenburg, York and Gaston counties are offering flu vaccines for $10 from Oct. 15 to Nov. 15. Call the nearest Mercy Medical office for an appointment or call Mercy community relations for information, (704) 379-6052.

Philosophy Lecture

BELMONT — Dominican Sister Mary Bernard Curran will present a lecture on "Philosophical Evidence for Mystical States in Teresa of Avila's 'The Sixth Dwelling Places': A Phenomenological Reading" Oct. 18 in Grace Auditorium at Belmont Abbey College. The 8 p.m. presentation is sponsored by the Belmont Abbey Chapter of Phi Sigma Tau, a national honor society in philosophy.

Marian-Eucharistic Conference

RALEIGH — The 1993 North Carolina Marian-Eucharistic Conference will be at Our Lady of Lourdes Church, Anderson Drive at Oxford Road, Oct. 22-24. Speakers are authors and EWTN hosts Bob and Penny Lord. Topics include "The Miracles of the Eucharist" on Friday, "The Many Faces of Mary" and "The Holy Rosary" on Saturday and "Powerful Saints and Martyrs" on Sunday. For more information, call David Cunninghan at (919) 872-8931.

Continuing NFP Education

CHARLOTTE — Hear the latest information regarding all methods of Natural Family Planning. A program will be presented at the Catholic Center, 1524 E. Morehead St., Oct. 16 from 10 a.m.-3 p.m. Discussions will be led by local teachers, scientists, doctors and theologicans.

NFP instructors, health care personnel, family life and youth ministers, marriage preparation teams, educators, clergy and anyone interested in NFP are invited. Cost is $5 per person. To register, write and mail checks payable to NFP — Catholic Social Services to Jay Hamilton, Rte 5 Box 135, Mooresville, N.C. 28115.

Christian Initiation Worshops

CHARLOTTE — The Office of Faith Formation is sponsoring a workshop on the Rite of Christian Inititiation of Adults for pastors, parish initiation teams, liturgists, musicians and catechetical leaders at Our Lady of Consolation Church Sunday, Oct. 24 from 5:30 p.m.-8:30 p.m. and Monday, Oct. 25 from 6:30 p.m.-9 p.m.

A $5 donation for each evening program is suggested. Registration is requested by Wednesday, Oct. 20. To register, call the Office of Faith Formation at (704) 377-6871.

Catechist Training

The Office of Faith Formation is offering catechist training on the sacraments for all parish catechists and youth ministry personnel at two locations. Sessions are Sunday, Oct. 17 at 1:30 p.m. at St. James Church in Concord, and Thursday, Oct. 28 at 7 p.m. at Sacred Heart Church in Salisbury.

Halloween Alternative

CHARLOTTE — F.A.C.E.S. (Family Apostolate for Catholic Education and Service), a homeschool group, is hosting the third annual "All Hallow' Eve" party for children in grades k-6 an their families on Oct. 31 from 6 p.m.- p.m. The party will be at the Knights Columbus Hall, 220 E. Kingston Av Dress as saints and tell about your sain

The suggested donation is $1 pe person, $5 per family plus canne good(s) for the poor and a baked goo for cake walks. Reservations are re quested by Oct. 20. For more informa tion, call Cheri at (704) 542-4759 Kathy, (704) 553-8559.

Harvest Dance

CHARLOTTE — The Star Club St. Matthew Church is sponsoring Harvest Dance in the parish hall on No 12 from 8 p.m. to midnight. Music wi be provided by Big John and The A lanta Polka Band. Refreshments, se ups and door prizes will be furnishe Table reservations are being taken f eight or more people. Cost is $10 p person.

For reservations, call (704) 54 2590 or (704) 568-3238.

The Catholic News & Herald *we comes parish news for the diocesan ne briefs. Good photographs, preferab black and white, also are welcom Please submit news releases and phot at least 10 days before date of publica tion.*

This newspaper is printed on recycled newsprint and is re- cyclable.

Upcoming Diocesan Events

Oct. 21 Altar Guild Bazaar
St. John, Tryon 10 am
Diana Schopen (704) 894-8645

Oct. 22 CCHS Homecoming
Sister Paulete Williams, RSM
(704) 523-5671

Oct. 23 Lay Ministry Training
"Liturgy & Sacraments"
St. Barnabas, Arden
10 am - 4 pm
Sr. Timothy Warren, RSM
(704) 334-1805

Oct. 24 Octoberfest
St. Philip, Statesville 5-7 pm
Tina Dawson (704) 872-2579

Diocese of Charlotte

Fall Confirmation Schedule

Immaculate Conception Hendersonville	Oct. 13, 7:30 pm	Msgr. McSweeney
St. Barnabas Arden	Oct. 14, 7:30 pm	Bishop Begley
St. Frances of Rome Sparta	Nov. 10, 7:30 pm	Bishop Begley
Good Shepherd King	Nov. 14, 12:00 pm	Bishop Begley
St. Dorothy Lincolnton	Dec. 5, 9:00 am	Msgr. McSweeney
St. Paul the Apostle Greensboro	Dec. 10, 7:30 pm	Msgr. McSweeney
Sacred Heart Brevard	Dec. 11, 5:30 pm	Msgr. McSweeney

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World and National Briefs

New Poll Finds U.S. Catholic Attitudes More Independent

KANSAS CITY, Mo. (CNS) — U.S. Catholics view adherence to official Church teachings more loosely today than they did six years ago, according to a national poll published Oct. 8 in the *National Catholic Reporter*. The poll said Catholics in 1993 also show more interest in lay involvement in Church decisions and more flexibility about possible adaptations of their parish and personal life to a shortage of priests. It showed Mass attendance holding steady but commitment to the Church decreasing slightly in two other areas: how important people said the church was to them and how likely they thought they were to remain Catholic or to leave the Church. The NCR-Gallup Poll, a telephone survey of 802 Catholics, was conducted in May and has an accuracy rate of plus or minus 4 percent.

Shared Prayer Helps In Physical Healing, Cardiologist Says

PRINCETON, N.J. (CNS) — Science and spirituality are not mutually exclusive in medical healing, says cardiologist Dr. William F. Haynes Jr. "I have seen the power of prayer in my life and in the lives of my patients," he said. "Using discernment, I pray every day with one or more of my patients. They also pray for me." Three years ago Haynes wrote a book, *A Physician's Witness to the Power of Shared Prayer*, which cited cases of patients where prayers helped the healing process. At the time it was a Catholic Digest Book Club feature. In one case, after praying with a frightened cardiac patient, Haynes wrote that the patient's heart rate slowed enough to allow essential medical treatment to be effective. An uncomplicated hospital stay resulted.

Exclusion Of Religious Schools In Wisconsin Choice Plan Challenged

WASHINGTON (CNS) — A public interest law firm, Landmark Legal Foundation, filed suit Sept. 30 challenging the exclusion of religious schools from a Wisconsin school choice plan that allows low-income Milwaukee children to attend private school. The law firm's suit against the Wisconsin State Superintendent of Public Instruction was on behalf of low-income families who have vouchers and who are currently on waiting lists for private schools that do not have enough spaces for them. No hearing on the suit has been scheduled yet. The voucher plan was developed by the Wisconsin Legislature in 1990 to allow parents of Milwaukee's 1,000 poorest children to send them to non-sectarian private schools with tuitions paid by state vouchers. The state teachers union opposed the plan, but it was upheld by the Wisconsin Supreme Court in 1992. The law applies only to Milwaukee.

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Virtue Needed To Promote The Common Good, Lawyers Group Told

WASHINGTON (CNS) — Lawmakers, judges and lawyers were called to promote the common good through the practice of virtue at the annual Red Mass in Washington Oct. 3, marking the beginning of the judicial year. "If we do not act as responsible stewards and servants of the communities in our care, our leadership will be taken away and given to those who will act responsibly and in accord with the demands of justice," said Cardinal Joseph L. Bernardin of Chicago at the liturgy in Washington's St. Matthew's Cathedral. The day's Gospel reading about vineyard workers who killed messengers sent from the landowner holds pertinent advice for those entrusted with leadership positions in government, he said. The nation's vineyard of talent and resources is threatened by the forces of violence and narrow self-interest, he said.

Court Lets Rulings Stand On Religion Clubs, 'Rescue' Injunction

WASHINGTON (CNS) — By refusing to hear two cases, the Supreme Court let stand a ruling saying religion clubs may meet at Washington state public schools and allowed a Connecticut case against Operation Rescue to continue. In orders issued Oct. 4, the first day of the new term, the court let stand a 9th U.S. Circuit Court of Appeals ruling saying Washington's constitution may not preempt a 1990 Supreme Court ruling allowing religion clubs equal access to school facilities. The case had been bouncing among state and federal courts since 1984, when students at Lindbergh High School in Renton, Wash., asked for permission to have a religion club to meet on campus as an officially recognized and formally authorized group.

Moral Theologians See New Encyclical As Mixed Bag

WASHINGTON (CNS) — U.S. Catholic moral theologians gave mixed marks to the new papal encyclical on the foundations of moral theology. A most common complaint was that the moral theories and trends the encyclical condemns are simply "caricatures" of positions actually held by any Catholic theologians. The encyclical would have done better to describe these as problems of modern secularized culture instead of calling them errors in Catholic theology, some of them said. Several theologians contacted by Catholic News Service praised the encyclical's use of Scripture, especially in the first chapter.

U.S. Bishops Laud New Encyclical

WASHINGTON (CNS) — Pope John Paul II's new encyclical letter on moral theology is "a profound reflection on our Catholic moral tradition ... grounded in the word of God," Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, said Oct. 5. The NCCB head was one of many U.S. bishops who praised the new papal document, titled *Veritatis Splendor (The Splendor of Truth)* and addressed to the world's bishops as teachers of the faith. Archbishop Keeler called the encyclical "a real help in calling all Church members to live an authentic life in Christ" and suggested that it also carries a valuable message for all members of American society, Catholic or not.

European Bishops Say Pope Provides Needed Lessons, Some Disagree

ROME (CNS) — Pope John Paul II has provided difficult but needed moral lessons to modern society, said many European Catholic leaders, commenting on the papal encyclical "Veritatis Splendor." The encyclical, made public Oct. 5, also drew strong criticisms in Europe from dissident theologian Father Hans Kung and several Italian Christian leaders. Father Kung said it was a return to an Inquisition mentality. The Italian Christian leaders said it was too rigid in its view of obedience and could harm ecumenical relations.

Catholic Official Laments Bloody End To Moscow Crisis

ROME (CNS) — A Russian Catholic official lamented the failure of Russian Orthodox mediation to prevent the bloody Moscow battles between followers of President Boris Yeltsin and supporters of dissident legislators barricaded in the Russian parliament building. Mediation efforts might have had better success if they were conducted quietly rather than with so much publicity, said Dominican Father Alexander Khmelnitsky, director of the information center of the apostolic administration for European Russia. The priest was interviewed Oct. 4 as troops loyal to Yeltsin gained the upper hand over the barricaded legislators and their supporters.

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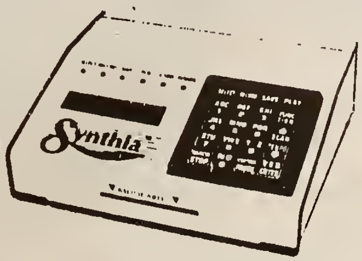

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Mexican Bishops Concerned Over Rich-Poor Gap

MEXICO CITY (CNS) — Mexican bishops wonder whether free-market policies the administration of President Carlos Salinas de Gortari has been implementing since 1988 in anticipation of the North American Free Trade Agreement will help break the old pattern of the Mexican rich getting richer, while the poor get poorer. Economic indicators over the past two years have shown the pattern being reinforced. Salinas' reforms have included wholesale privatization of state-owned companies and the lifting of restrictions to foreign trade and investment. "Let's hope that salaries for Mexican workers truly increase" as a result of the trade pact, called NAFTA for short, said Bishop Carlos Quintero Arce of the northern border diocese of Hermosillo, Sonora..

German Diocese Stops Certificates That Were Used For Abortions

VATICAN CITY (CNS) — Family counseling centers of the Catholic Diocese of Fulda, Germany, must no longer give pregnant women consulting certificates that can be used for abortions, reported Vatican Radio. It said that the decision was made Sept. 29 by Bishop Johannes Dyba of Fulda, who told diocesan counseling centers to continue advising pregnant women not to abort and to offer them support in their decision to have the child. "The spirit and content of our advisory activity must completely conform to the Catholic faith and divine law," Bishop Dyba said in a statement.

Canadian Bishops Welcome Ruling On Physician-Assisted Suicide

OTTAWA (CNS) — The Canadian Conference of Catholic Bishops has welcomed a ruling by Canada's Supreme Court against physician-assisted suicide for a terminally ill woman. They said they particularly appreciated the court's "strong statements on the protection and sanctity of human life and concern for the most vulnerable." "To accept killing as a private matter of individual choice is to diminish respect for human life, to dull our consciences and to dehumanize society," they said.

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Ecumenical Group To Present Conference On Music In Worship

HENDERSONVILLE — LARCUM, an association of Lutheran, Anglican, Roman Catholic and United Methodist churches, is presenting a conference on congregational music in worship — "Songs of the Saints" — at Grace Lutheran Church Friday, Oct. 22 from 5 p.m.-9 p.m. and Saturday, Oct. 23 from 8:30 a.m.-3 p.m. The conference is open to all.

Presenters are Capuchin Brother Hilary Rodgers of St. Lawrence of Brindisi Friary, Beacon, N.Y.; Richard Brewer, director of music at Matthews United Methodist Church, Matthews; Rev. C. Lynn Bailey, pastor of Reformation Lutheran Church, Columbia, S.C., and Sam Batt Owens, organist and choirmaster at Christ Church Cathedral (Episcopal), Louisville, Ky.

Throughout the past 32 years, Brother Rodgers has directed choirs and ensembles in New York, New Jersey and Delaware. He has worked as a teacher of music with people of all ages and abilities. His workshop is entitled "Contemporary Hymnody."

Brewer has more than 33 years of service in music in Methodist churches. He was chairman of Pfeiffer College's music department and director of choral activities from 1962-1967. His workshop is entitled "Singing of the Psalms."

Rev. Bailey has studied organ in Denmark and France, and with Alec Wyton at the Cathedral of St. John the Divine in New York City. His doctoral work was done on the music of Taize, an ecumenical monastery in France. His workshop is entitled "Music of Taize."

Owens is a composer whose music is performed in most denominations throughout the country. He directs much of his time to teaching people about and preparing them for music in worship. His workshop is entitled "Preparing for Corporate Worship."

Lectures on Friday evening are "Why Sing?" by Rev. Bailey, "What's Gone On Since Vatican II?" by Brother Rodgers, "Methodical Musical Moves in Methodism" by Brewer and "Lift Up Your Hearts and Sing" by Owens. Registration and a covered dish dinner begin at 5 p.m.

Cost is $10 per person and includes all presentations, refreshments before a covered dish dinner on Friday; coffee, doughnuts and lunch on Saturday. Members of Henderson County LARCUM should register and pay at their churches.

Others can register by writing to LARCUM Conference, Grace Lutheran Church, 1245 6th Ave. West, Hendersonville, N.C. 28739. Make check payable to LARCUM.

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October 24, 1993

THE PROPAGATION OF THE FAITH

Diocesan Collection Oct. 23-24.

Lincolnton's Big Quarter Spoils Cougars' Conference Opener

LINCOLNTON — Lincolnton erupted for four touchdowns in the third quarter Oct. 8 to down Charlotte Catholic 49-28 in the Western Piedmont 2A Conference football opener for both teams.

Anwar Wyatt scored three touchdowns for the Wolves, all of them in the big third quarter. He scored on runs of 29 and 58 yards and an 84-yard fumble return. Josh Atkins passed for three scores and a two-point conversion. Jeremy Rice kicked five extra points. Bryan Sweet scored three touchdowns for Catholic.

Lincolnton opened the scoring in the first quarter on a 30-yard pass from Atkins to Tyler Friday. Atkins hit Friday again for 47 yards and another score in the second quarter. Atkins' third touchdown pass was a 57-yarder to Charles Briggs in the third quarter.

Sweet's first touchdown for the Cougars came on an eight-yard run in the second quarter. Mike Falenki passed to Jimmy Loncar for the two-point conversion. But Lexington's Kevin McClain ran the ensuing kickoff back 85 yards for a touchdown and Atkins passed to Briggs for the two-pointer.

Loncar's one-yard scoring run late in the second quarter cut Lexington's margin to 21-14 at halftime but then came the Wolves' big third quarter.

Sweet scored twice for Catholic in the fourth quarter on runs of 14 and 29 yards but it wasn't enough.

Catholic, now 0-1 in the conference and 3-3 overall, faces another tough test tonight as the Cougars travel to meet unbeaten Mooresville in a conference clash. Mooresville is 1-0 in the conference and 6-0 overall.

Dietzen (From Page 5)

other Protestant churches in the country."

Tell your friends the *Book of Common Worship* is available for $25 from Presbyterian Publishing House, 100 Witherspoon St., Louisville, KY 40202-1396.

Q. I feel your answer some months ago concerning validity of a marriage to one who has left the Church was misleading. Canon law (1117) uses the expression leaving the Church "by a formal act" to describe former Catholics who are not bound by the Church's laws relating to marriage. You say experts in canon law, at least those with whom you are familiar, hold that this would at least include those who actually join another religious denomination. Some non-Catholic churches consider you a member if you simply "think as we do," which is not "joining." You said the precise meaning of a formal act is yet to be determined by experience. That could only be confusing. All of us must wait for the Church to speak (Colorado)

A. As you say, there are many way of getting some connection with another faith, but not of actually, declaratively joining. As I understand, yo appear not to disagree with othe canonists that actually formally joinin another denomination would seem to b a clear "formal" act of leaving the Church if anything is. I agree with you abou experience. The experience I spoke o was that of jurisprudence, the experience of the way the Church tribunal interpret and apply that canon.

(A free brochure answering questions Catholics ask about Mary, th mother of Jesus, is available by sendin a stamped self- addressed envelope t Father John Dietzen, Holy Trinit Church, 704 N. Main St., Bloomington Ill. 61701. Questions for this colum should be sent to Father Dietzen at th same address.)

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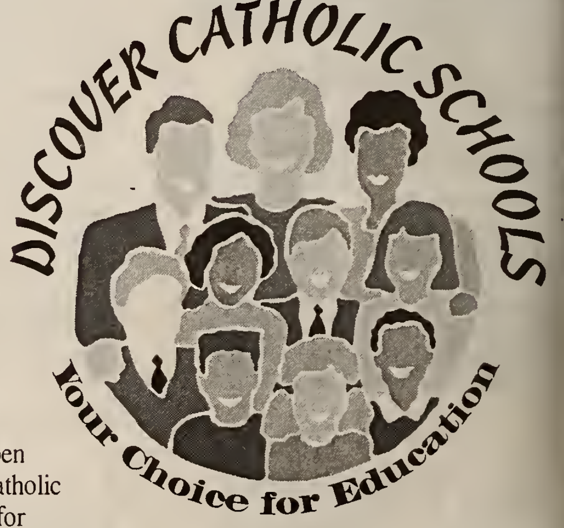

Come to an Admissions Open House and discover why Catholic schools are the best choice for your child's education; or contact the Mecklenburg Area Catholic Schools office at 704-331-1711. Openings are available in all classes, K-8 and high school.

Schedule

Elementary: *Sunday, Oct. 24, 2-4 pm*
Tuesday, Oct. 26, 7-9 pm

High School: *Sunday, Nov. 7, 2-5 pm*

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St. Ann Catholic School
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St. Gabriel Catholic School
3028 Providence Road

St. Patrick Catholic School
1125 Buchanan Street

Charlotte Catholic High School
3100 Park Road

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 8 • October 22, 1993

'Grow old with me! The best is yet to be, The last of life,
'or which the first was made: Our times are in His hand.
Who saith 'A whole I planned, Youth shows but half; trust
God: See all, nor be afraid!' " Robert Browning

Right: Alvin and Betsy Bergeron and Msgr. John J. McSweeney, diocesan administrator. The Bergeron's are members of St. Ann parish in Charlotte, and celebrate 60 years of marriage. **Left:** Frank and Katherine Williams, members of St. Benedict the Moor in Winston-Salem are congratulated by Msgr. McSweeney on 50 years of marriage.

Photos by JOANN KEANE

Parish Center Dedicated

By JOANN KEANE
Associate Editor

CHARLOTTE — Msgr. Richard Allen pulled out all the stops for the dedication St. Ann parish center. He's entitled. After all, completion of the 27,000-square-foot center culminates years of planning, setbacks, replanning and construction.

On Oct. 17, 1,300 well-wishers gathered to share four hours of festivities that began with an Olympic-style parade and concluded with a laser light show. Retired Bishop Michael J. Begley (first pastor of St. Ann), former pastors, Charlotte Mayor Richard Vinroot, and a smattering of parish council representatives shared the stage, paying tribute to the center and the people that make it a parish.

"This is a true blessing," said Bishop Begley of the parish center. He knows first hand of the trials and tribulations of the parish he served as pastor from 1955-1966. Bishop Vincent Waters first showed then-Msgr. Begley the Park Road property in the early 1950s. "Glad you like it, you're going to build it," Bishop Waters told Msgr. Begley. "When I signed the building contract on

See **St. Ann**, Page 16

Children from St. Ann parish faith formation groups and St. Ann school surround retired Bishop Michael J. Begley, the first pastor of St. Ann. Photo by JOANN KEANE

Couples Renew Marriage Vows, Say Faith In God Is Core Of Togetherness

By JOANN KEANE
Associate Editor

CHARLOTTE — Caught up in the fervent pace of the day, Frank Williams was almost late for his own wedding. He forgot the ring.

As his soon-to-be-wife, Katherine, approached the altar, she found herself unable to move. In the excitement of the ceremony, her uncle stepped on the train of her dress.

Fifty years later, Katherine and Frank Williams — members of St. Benedict the Moor in Winston-Salem — laugh at the minor incidents that formed life-long memories of their day of days.

On Oct. 17, the Williams' were part of the nearly 200 couples honored during the Diocese of Charlotte's Twenty-Fifth and Fiftieth Anniversary celebration at St. Patrick Cathedral.

"As a diocese, we recognize and honor couples whose commitments to each other have endured the test of time," said Msgr. John J. McSweeney, diocesan administrator. "The anniversary celebrates a love that has lasted."

While statisticians point out that over half of all marriages end in divorce, the celebrating couples prove that with God as a partner in marriage, the statisticians can be cheated. "Living out their sacrament of marriage, these couples learned to turn tough times into caring, loving, supportive relationships with each other," said Msgr. McSweeney.

For more than a decade, the office of Family Life has served as advocate of long and healthy relationships. "A marriage that lasts for life demands love and loyalty to each other, deep faith in God's grace, great hope that becomes a source of strength and refuge, and an ever-growing love for God and mankind," according to the Diocesan Family Life Ministry.

In his homily, Msgr. McSweeney urged the couples to recall their wedding days. Perhaps many thought of the dress, the flowers, the photographs, faded now with age. "So much that shone on that wedding day is no longer bright," said Msgr. McSweeney. "The only thing that really mattered on that day — your love for each other — is shining still."

See **Vows**, Page 16

Belmont Abbey College To Honor Two Area Residents For Service

BELMONT — Two residents of the Belmont area will receive an award for community service at Belmont Abbey College homecoming festivities Oct. 23. Mercy Mother Mary Benignus Hoban of Belmont and Bennie Cunningham of Cramerton will receive the Abbot Walter Coggin Humanitarian Award from the Belmont Abbey College Alumni Association. The award will be presented at 10 a.m. in the Wheeler Center.

The Abbot Walter Coggin Humanitarian Award is named in honor of Benedictine Abbot Walter Coggin, former abbot of the abbey monastery who has served for 44 years as a professor at Belmont Abbey College and 50 years as a priest. The award is presented to people whose lives demonstrate a commitment to the community and who exemplify a spirit of service to other. Mother Mary Benignus and Cunningham are the first recipients of the honor.

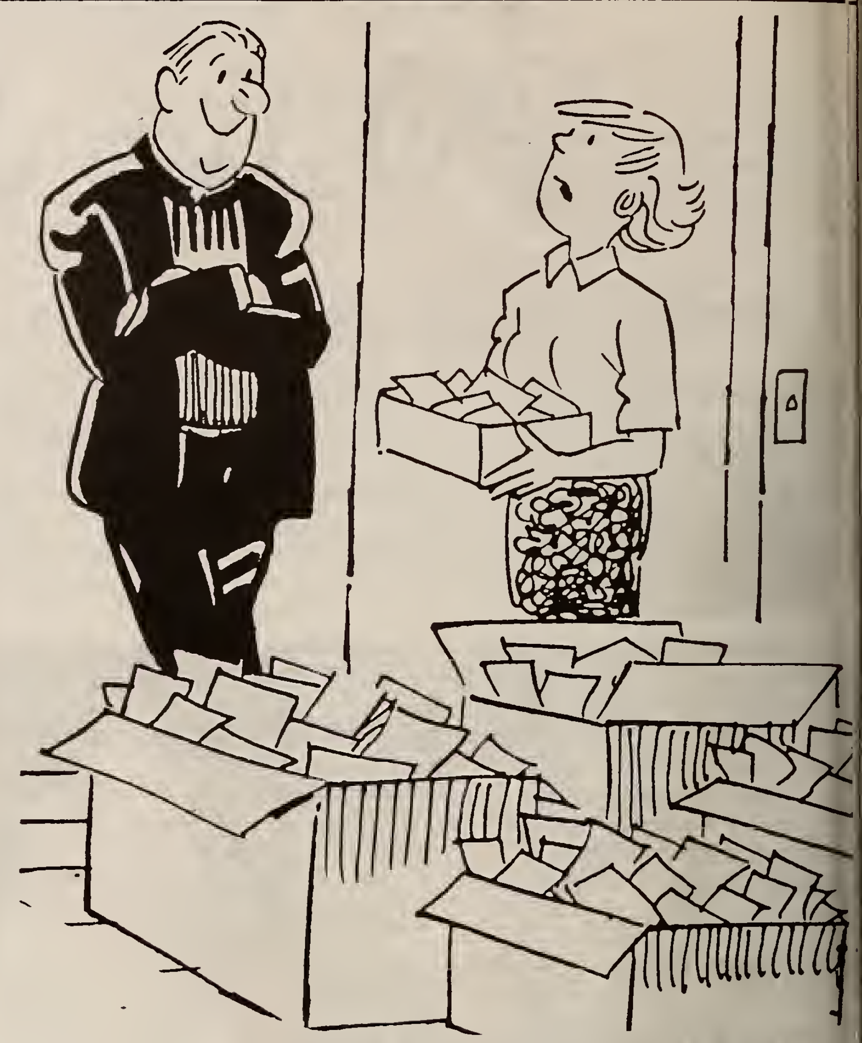
A native of Ireland, Mother Mary Benignus entered the Sisters of Mercy of North Carolina in 1926. During her many years as a Sister of Mercy, Mother Mary Benignus was in community administration for 35 years serving either as mother superior or as a member of the council. She has served as administrator of St. Joseph's Hospital in Asheville and as assistant administrator and president of Holy Angels Nursery in Belmont.

The president of Sacred Heart College from 1957-1963, she oversaw its movement from a junior college to a four-year institution. A dedicated educator, she has taught elementary school at old St. Ann, St. Leo and St. Benedict and in Newton Grove at St. Mark. She also taught at the Sacred Heart Academy and College and Our Lady of Mercy High School (now Charlotte Catholic High School).

Cunningham, a 1940 graduate of Belmont Abbey College, marked his career at the school by serving as captain of the basketball team that won both conference and state junior college titles. He earned junior college all-state honors. He continues to be an avid supporter of Belmont Abbey athletics and can always be spotted rooting for the Crusaders from the sidelines.

Cunningham was recreation director for Cramer Mills in Cramerton and Groves Thread Company in Gastonia. He has coached Little League baseball teams and Pop Warner midget football teams (three time national champs and state champions for 10 years straight).

Twice named Cramerton's Man of the Year, Cunningham is a past recipient of the Long Leaf Pine Award presented by the governor to those who have contributed to the betterment of life in their community and state. He has also received honors from the American Legion, Optimists, Jaycees and other civic and community organizations.



"Father, here is another box of World Mission Sunday contribution envelopes to send to the Propagation of the Faith director."

World Mission Sunday

Diocesan Collection Oct. 23-24

Mary As Mediatrix

Text of a presentation by Father John T. Putnam at an International Family Rosary Day celebration Oct. 3 at St. Vincent de Paul Church in Chalotte. Father Putnam is parochial vicar at Holy Family Church in Clemmons.

Praised be Jesus through Mary. In the first letter of St. Paul to Timothy, we are told that "there is one God, and there is one mediator between God and man, the man Christ Jesus, who gave himself as ransom for all." It is this very passage that our brothers and sisters who would consider themselves "Bible Christians" use to point out the error of the Catholic Church in her devotion to the Blessed Mother and the saints. Interestingly enough, however, the Greek word used for "one" in the Pauline text is *heis* which means "one," "first" or "primary." There is another Greek word that St. Paul could have used if he wanted to refer to Christ's mediation as completely exclusive, namely, *monos,* which means "sole," "only" or "exclusive one." The use of "one" *(heis)* emphasizes Christ's transcendence as a mediator through the unique value of his redemptive death. Therefore, "the unique mediation of Jesus Christ, precisely in its divine and human perfection, allows for others to participate and share in this one source of mediation to the Father." Keeping this in mind, I would like to discuss Our Lady's role as mediatrix of grace.

Mary was chosen by the Father to be the human instrument through which His plan of salvation would come to fulfillment. Her *fiat,* her "yes," to the Archangel Gabriel at the Annunciation was Our Lady's first action of mediation on behalf of the human race. Her "yes" opened God's way of salvation to the world. It is in her role as mother that Mary's role of mediation takes special significance. Our Holy Father, Pope John Paul II, has said that "Mary's mediation is intimately linked with her motherood." This is so because the fact that Our Lady gave birth to the Messiah means that she is linked to the Lord more than any other human being. It is Mary who brought Christ to Elizabeth at the Visitation. It is Mary's presence and the presence of Emmanuel in Mary's womb that causes the unborn John to leap for joy. It is Mary who without hesitation seeks her Son's assistance on behalf of their hosts when the wine had run out at Cana. Her words of instruction to the servants, "do whatever he tells you," are words also to all of us; because it was Mary at the foot of the cross who became the spiritual mother of us all.

As her spiritual children, Mary is always ready to intercede for us with her Son. Can we forget the words of the *Memorare*? "Remember, O Most Gracious Virgin Mary that never was it known that anyone who fled to Thy protection, implored Thy help or sought Thy intercession, was left unaided ... " We have recourse to Our Lady because, just as she interceded with her Son on earth, she continues to intercede with Him on behalf of her spiritual children from her place in heaven. The Second Vatican Council reminds us that "taken up to heaven she did not lay aside this salvific duty (that of mediation), but by her constant intercession continued to bring us the gifts of eternal salvation. By her maternal charity, she cares for the brethren of her Son, who still journey on the earth surrounded by dangers and difficulties, until they are led into the happiness of their true home Therefore, the Blessed Virgin is invoked by the Church under the titles of Advocate, Helper, Benefactress and Mediatrix." Mary's prayers are always heard by her Son; therefore, we should never hesitate to seek her assistance and implore her help in our every need."

Mary wants to lead all of us to her Son. She wants to show each of us what it truly means to be a follower of Christ, a Christian. She is calling to this world today and she is calling to us now to open our hearts and minds to the will of God, the will of Christ. We live in a world that very often seems to have fallen into chaos It is a world in which we are surrounded by signs and symbols that cheapen those very things that we should value. We can watch the news or read the newspaper on any given day and read about one act of violence after another. We know all too well how little value, love and respect are given to life in all of its stages due to abortion, euthanasia and suicide. Our world is desperately in need of Mary's directive, "Do whatever he tells you." Each of us as Christians, as followers of Christ, if that is what we truly are, must seek God's will in our lives. We have to be ready and willing to serve God and give ourselves over to His service and His greater glory, and we cannot hope to accomplish this without the assistance of the Blessed Mother.

The Father called and Mary listened and she continues to listen and to call us to listen as well. Do we hear her? Her words are the words of the priest struggling to help his people understand God's will and follow Him faithfully, even in the face of persecution and opposition. Her words are the words of the mother teaching her children right from wrong in a society that rejects moral standards. Hers are the words of comfort and consolation offered to a friend or relative suffering in mind or body in a world that often seems callous and uncaring. Each of us responds to Mary's call by honoring her Son and by living lives worthy of His followers. We respond to her by allowing her to show us the way to her Son.

One of the best ways in which we can give honor to Mary and in turn give honor to Jesus is through prayer. If we do not pray, we do not open ourselves to God. If we do not open ourselves to God, we wander through the world without purpose and in darkness. Mary, time and time again, has called her children to pray, and the prayer that she recommends repeatedly is the rosary. This simple but powerful prayer has a long history. Its foundations, however, are rooted in one thing, the ardent desire of Our Lady that we come to truly know Jesus Christ. What better way to do this than to meditate upon His life along with His Blessed Mother who knows Him so well. The Church sets aside October in honor of the rosary and in honor of Our Blessed Lady. With this in mind, let us seek Our Lady's assistance, intercession and mediation as we strive to become better Christians. Let us consecrate ourselves to her Immaculate Heart and remember to continue praying; because Mary will never forsake her children. She is listening to us and showing us the way to her Son. Mary is asking us to follow Christ.

Vocation Update

By FATHER FRANK O'ROURKE
Diocesan Vocation Director

Q: Can divorced men become priests?

A: Divorced men who have annulments from the Church can become priests. However, every case is different. Some require special dispensation from Rome while others can be decided by the local bishop or administrator. Those requiring special dispensation are more complicated.

Divorce is a serious matter, regardless of the situation. So, we would look very carefully at the grounds on which the annulment was granted.

We have men who have received annulments who are among our seminarians and in the ranks of our priests. A divorced man with an annulment who has children would be considered for the priesthood, provided the children were raised and on their own.

The same is true for widowers. Widowers without dependent children will be given serious consideration. They are among the ranks of our clergy and have been since the early years of our diocese.

As is the case for all who apply, an applicant would need to explain his situation and give evidence of being able to fulfill the requirements and responsibilities incumbent upon a priest.

Our age requirement is that a man be ordained by the age of 55. A few exceptions have been made in this area, however.

If interested in inquiring about the possibility of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283. Any questions for this column can be sent to FatherO'Rourke at 1621 Dilworth Rd. East, Charlotte, NC 28203.

Sister Mary Jarlath McGarry, 'The Rose Nun,' Dies At 100

BELMONT — Mercy Sister Mary Jarlath McGarry died Oct. 16 at Sacred Heart Convent. She was 100 years old and in her 65th year as a Sister of Mercy.

A vigil service was held Oct. 18 at 7 p.m. in the Cardinal Gibbons Chapel at Sacred Heart Convent. A Mass of Christian Burial was celebrated Oct. 19 at 4 p.m. at the Cardinal Gibbons Chapel followed by a burial at the Belmont Abbey Cemetery.

Born in Ballyhaunis, County Mayo, Ireland, on April 15, 1893, Sister Jarlath came to the United States after Mercy Mother Raphael Doyle, then superior of the Mercy community, visited Ireland in 1926 in pursuit of women who would serve God by being missionaries to the United States. Sister Jarlath came to Belmont two years after Mother Raphael's visit and has lived in Belmont since that time, serving in various Mercy ministries.

A lover of nature, Sister Jarlath was primarily responsible for landscaping on the Sacred Heart campus. Her love of the outdoors and her expert abilities regarding horticultural matters led to the nickname "The Rose Nun." It was said she could charm nature.

Sister Jarlath was the daughter of the late John McGarry and Bridget Kelly McGarry of Ballyhaunis, County Mayo, Ireland. She is survived by her sister-in-law, Mrs. P.J. McGarry, Ballyhaunis; her nephews Dr. John McGarry III, St. Louis, Gerard McGarry, Ballyhauni; and her nieces, Cora Glynn, Tuam, Ireland, Yvonne McGarry, Longford, Ireland, Mona McGarry, Ballsbridge, Dublin, Ireland; and Teresa Ronayne, Tuam.

In lieu of flowers, memorials may be made to the Sisters of Mercy, 431 E. Wilkinson Blvd., Belmont, NC 28012.

This newwspaper is printed on recycled newsprint and is recyclable.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Catie Coyle, 3, and Evelyn Ann Coyle, 4, seem to be in a pensive mood at a dinner and talent show following St. Joan of Arc Church's 65th anniversary Mass.

Photo by TIM REID

St. Joan Of Arc In Asheville Marks 65th Anniversary As Parish

By TIM REID

ASHEVILLE — Members of St. Joan of Arc Church celebrated the 65th anniversary of the parish at an Oct. 16 Mass and rededicated themselves to the parish mission statement.

Msgr. John J. McSweeney, diocesan administrator, said a church is not a building but its people.

"We are the living Church set in this world as a sign of God's love," he said. He encouraged parishioners to follow the advice of retired Bishop Michael J. Begley to share the faith with others, not keep the faith to oneself.

The word of God is carried in the hearts of people, not merely in the pages of a book, said Jesuit Father Vince Alagia of the Jesuit House of Prayer, Hot Springs. Father Alagia gave the homily.

"He is part of all of you," Father Alagia said. "Where else do you find God better than in each other? We are here to celebrate the life of the spirit in your hearts over the years."

Father Morris Boyd, pastor of St. Joan of Arc, said 1993 has been "a very special time" for the parish. He thanked everyone who participated in the church's year-long celebration and saluted the heritage of love and service provided by previous generations.

Church members rededicated themselves to the parish mission statement: "We, the Christian family of St. Joan of Arc Catholic Church, rejoicing in the graces and talents of all our members, pledge to share the love and peace of Christ with our neighbors through our faith, prayer and service in order to promote the spiritual growth of our community in Christ Jesus."

Barbara Coddington presented Msgr. McSweeney with a copy of the church history and talked about what St. Joan of Arc had meant to her since she came to Asheville 13 years ago.

"I joined this parish and it is home to me because of you," she told church members. "You live your faith and give me the courage to share my faith."

St. Joan of Arc began as a mission of St. Lawrence Church in 1927 and became a separate parish the following year. The church has a heritage of community service, including the school it operated from 1927 to 1980.

The Mass was the highlight of anniversary events. Earlier events included the preparation of a church history book, an open house, alumni Mass and dinner and a church picnic.

The Saturday Mass was followed by a covered dish supper and talent show in the school gym. Church members served a varied feast and settled in for an evening of humor and fellowship.

Father Boyd's well-known love for baseball and the Atlanta Braves in particular figured prominently in two comedy skits. Members of the Parish Council conducted a "meeting" while watching a Braves game in one skit. Father Boyd was the biggest Braves fan of them all.

In another skit, Father Boyd was the umpire as church youths depicted the most famous moment in baseball when mighty Casey struck out in the famous poem "Casey at the Bat."

Then about 15 members of the Men's Club cavorted on state wearing makeup, wigs and dresses as high-kicking female dancers.

It was an hilarious but spirit-filled ending for the church's first 65 years, and parishioners looked forward to the next 65 with renewed commitment and enthusiasm.

Bishop Federal, 83, Greensboro Native, Recovering From Surgery

SALT LAKE CITY (CNS) — Retired Salt Lake City Bishop Joseph L. Federal, 83, the only North Carolina native to become a Catholic bishop, is recovering from surgery to remove a benign tumor from his lower spine.

The four-hour surgery was performed Oct. 8 at Holy Cross Hospital. Bishop Federal was admitted that morning after complaining of weakness in his legs and excessive fatigue. He was released from the hospital Oct. 18.

The Greensboro, N.C., native was ordained in 1934 as a priest of the Diocese of Raleigh. He was serving in Wilmington, N.C., when he came to Salt Lake City in 1951 as auxiliary to then-Bishop Duane G. Hunt. In 1958, Bishop Federal was named coadjutor with the right to succession. He became ordinary in 1960 after Bishop Hunt died. Bishop Federal, who participated in the Second Vatican Council, retired in 1980.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Veritatis Splendor

Even before Pope John Paul II issued his new encyclical, *Veritatis Splendor (The Splendor of Truth)*, earlier this month, the secular media was having a field day. To read their interpretations, it was all new ground and mainly a crackdown on dissent in the Church.

Many of them had received advance copies of the encyclical but they apparently did not read it carefully or they read into it what they wanted to see.

In fact, however, the encyclical does not break new ground and it certainly does not crack down on dissent. It is, plain and simple, a reaffirmation of traditional Church teaching on morality.

As the Holy Father told visiting U.S. bishops a week ago, the encyclical is "intended to help dispel the crippling confusion which many people today feel in relation to fundamental questions of good and evil, right and wrong."

The pope said, "By ensuring that the basic truths of the Church's moral doctrine are clearly taught, we are offering a reaffirmation of the dignity of the human person, a correct understanding of conscience, which is the only solid basis for the right exercise of human freedom and a foundation for living together in solidarity and civic harmony."

He told the bishops that modern society will not be able to "pull back from its slide into increasingly destructive behavior involving the violation of the basic rights of the human person" without rediscovering and following the moral norms which should govern all conduct.

The new encyclical, the pope said, "exposes the primeval untruth that has brought untold suffering, evil and violence to the human family," which ignores the reality of God and places the individual at the center of life.

That does not sound to us like a "new crackdown" on anything. Unless, of course, you consider reminding people of the difference between right and wrong to be a crackdown on dissent.

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Pro-Life Corner

Respect Life

Why Abortion Doesn't Belong in Health Care

Mandated abortion coverage violates individual consciences. No government should force its citizens to pay (through taxation or employee contributions) for what they acknowledge to be the purposeful destruction of human life.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope: Deacons Not Substitute For Priests

VATICAN CITY (CNS) — Pope John Paul II said permanent deacons can help make up for the shortage of clergy in some areas of the world, but can never completely substitute for priests.

The pope, at a general audience Oct. 13, said permanent deacons are especially useful in younger churches where they often perform the role of catechists.

"Deacons are ordained not to the priesthood but to be ministers of the liturgy, to preach and to exercise charity," the pope said.

In some cases, deacons can help alleviate the effects of a priest shortage by leading communities and celebrating Liturgies of the Word at which they distribute Communion, he noted.

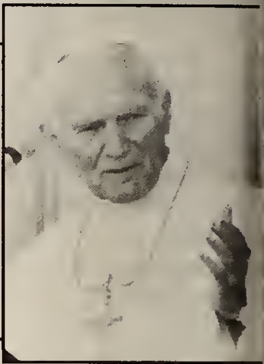
But this supplementary role "can never be one of complete substitution and calls on communities deprived of priests to pray for priestly vocations," he said. The deacon also should promote prayers for new priests, he said.

The pope said he recognized that catechists are making an increasingly important contribution to the lives of local churches, especially in former missionary territories.

In many cases, he said, it is the catechist who animates the community, instructs it and leads it in prayer. He suggested that the permanent diaconate may be appropriate for many catechists, confirming them in their mission through a "more official consecration" and a more official mandate from the Church's authority.

POPE JOHN PAUL II

The Pope Speaks



Pope Praises Life Of Opus Dei Founder

VATICAN CITY (CNS) — Blessed Josemaria Escriva de Balaguer, founder of Opus Dei, was one of the "great witnesses of Christianity," and his life and writings can enrich the work of theologians, said Pope John Paul II.

Because theological research is more than a scientific endeavor, it must draw its inspiration from the Gospel and from the witness of Christians like Msgr Escriva who lived holy lives, the pope said. Pope John Paul met Oct. 14 with participants in a seminar on the late cleric's teachings sponsored by Holy Cross University, which is operated by Opus Dei in Rome.

The pope told the group that a long series of events led to the Second Vatican Council's renewed emphasis on the Church's role of announcing the Gospel and encouraging holiness in all areas of human existence

Msgr. Escriva's emphasis on obtaining personal holiness through one's ordinary activity and work was "one of the most significant charismatic impulses" preparing the way for Vatican II's teaching, he said Msgr. Escriva's ministry and the work of Opus Dei like the Second Vatican Council were responses to the needs of the contemporary world, the pope said.

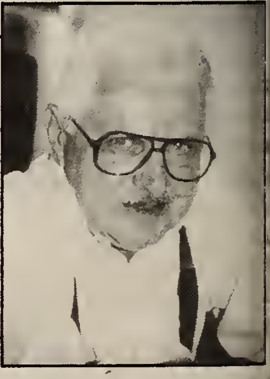
"Theological research, which plays an essential mediating role in the relationship between faith and culture, advances and is enriched by drawing from the source of the Gospel under the stimulus of the experience of the great witnesses of Christianity," he said.

The pope congratulated Opus Dei for its 65 years of work as an association of priests and laity committed to making "the saving message of Christ resound in many environments."

Another Law We Don't Need

BOB GATELY

Editor's Notebook



The Freedom of Access to Clinic Entrances Act apparently is not going to zip through Congress as easily as pro-abortion forces would like. Even its sponsors appear to be in no great hurry to push it to a vote. House supporters think they have the necessary votes but they admit it's a different story in the Senate. Personally, I hope they don't find the votes.

Backers of the measure claim it's necessary to allow women access to abortion centers and to prevent "terrorist" action against such centers.

I fail to see the need for any new federal laws on this subject. First of all, I don't see any legitimate grounds for federal laws against blocking access to clinics. It doesn't have anything to do with interstate commerce (which is the usual ground for federal legislation) and state laws and local ordinances regarding trespassing, disturbing the peace and the like would seem to cover the situation. And local authorities are less likely to be overzealous in making arrests where the grounds are questionable.

As far as "terrorism" goes, that type of action already is adequately covered by existing federal and state laws. As best I can recollect, people who have bombed or burned abortion centers have been prosecuted and imprisoned when they have been caught. Those accused of shooting abortionists in Florida and Kansas are awaiting trial in state courts.

I've always taken the stand that there's no point in cluttering up statute books with unneeded laws. And that's exactly what the Freedom of Access measure seems to be.

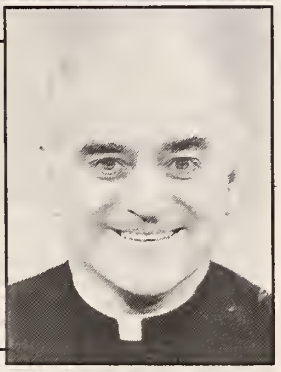
Regular readers of this column are well aware of my views on the United States playing policeman to the world. So, I'm not going to expound at length on our latest attempt at it in Haiti.

The U.S. involvement is supposed to be a matter of training and advising the Haitian police and military and helping the Haitians split the two functions.

Sure. Just like our involvement in Somalia was strictly humanitarian.

Coping With Scandal

FATHER JOHN CATOIR



Light One Candle

Leonard Wibberly, in his book *The enturion*, tells the story of Jesus from e perspective of the Roman officer ho supervised a contingent of 100 men the occupation of Palestine.

In one scene of this book, Jesus calls eter "the rock on which I will build my hurch." Peter, thinking that Jesus is king, says, "But you know me to be eak, Lord, depart from me for I am a nful man. You know very well that hn has more resolve than I."

Jesus answers, "That is why I chose u, Peter, for only the weak can underand the weakness of others." He conues, "John will be with me to the very d, but you will turn from me and ffer greatly before you return to me. nd having done so you will understand e failings of all, and will not cast out ose who succumb to fear and doubts." is fictionalized interpretation of the ospel narrative is in keeping with rist's words, "I have chosen the weak nong you to confound the strong."

It is no surprise that we have had any weak priests, bishops and even pes down through the centuries. Ours a checkered history of scandal in the assembly. Our first pope, as Jesus predicted, after protesting to be ever faithful, denied the Lord three times. And Judas was a traitor.

Today, there are scandals among the clergy which range from clandestine affairs to clerical pedophilia; scandals which have tarnished the reputation of the priesthood and damaged the credibility of our bishops. Though I am upset by it all, I am not disheartened. I know God is with us, and there is always grace.

Some have suggested the reform of celibacy as a remedy. I don't think a married clergy would insure immunity from sin and scandal. In the Protestant experience, a married clergy has not offered assurance of freedom from scandal. I don't think reform of celibacy would weed out pedophilia since the vast majority of pedophiles are fathers who abuse their own children.

Perhaps a more radical solution is in order. Suppose all the weak sinners in the priesthood were to resign. Certainly it would ease the current tensions if every cleric who considers himself to be weak would resign from the priesthood voluntarily. But then, who would be left? Pedophiles are a separate case I admit, but even if every one of the pedophiles were to resign from the priesthood tomorrow, there would still be other scandals in the Church. It is impossible to find any group of human beings in the world who are beyond temptation.

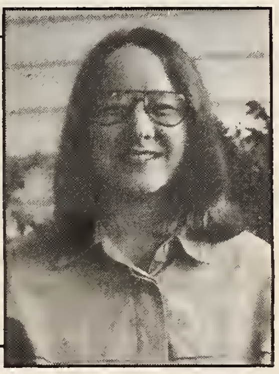
More than 95 percent of the clergy are decent men who spend their lives doing good. We need to affirm and support them in their efforts to be holy. We also have to remember that the wobbly "rock" upon which the Lord built His Church includes all the clergy. We need to root out the pedophiles to be sure, but in the process we must pray for them. In fact, we would do well to say, "There but for the grace of God go I." Remember, too, Pope John Paul II's recent words to the bishops; "Do not lose heart or create a climate of discouragement around celibacy."

(For a free copy of the Christopher News Note, "Courage," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Concerns About Adoptions

MARTHA W. SHUPING, MD



Crosswinds

ear Dr. Shuping,

My husband and I have been arried for three years and have anted to start a family, but I haven't en able to get pregnant. We've been inking about adoption but don't ow much about it. My husband w something in the news and has ncerns that the biological parents uld come back to get the child at y time. Is this true?

M.R.

ear M.R.,

The majority of adoptions go rough with no legal problems whatsoer. However in most states, the biogical mother has a specified period of ne in which she may legally change r mind after she has released the baby r adoption. The biological father has milar rights. This is to assure that the rth parents have had sufficient time to flect on this important decision and el comfortable with it.

Catholic Social Services avoids this oblem by placing an infant in a foster home during thee initial 30-day waiting period which North Carolina law requires. The baby is not placed with adoptive parents until it is certain that the baby is truly available for adoption.

In some cases, there may be valid reasons to bypass the foster home and place the baby directly with an adoptive family, but the adoptive parents would have to be informed and agree to this "at risk" placement, knowing that the biological parents may still reclaim the baby during the initial 30 days.

There are many advantages to working with an agency such as Catholic Social Services rather than pursuing a private adoption which is where the problems tend to occur. Social workers specializing in adoption and working in a licensed child-placing agency are familiar with all the details of the pertinent laws. With the assistance of their attorney, they will make sure that things are done properly so that nothing will prevent the adoption from being finalized by a judge.

Also, an agency such as Catholic Social Services provides the birth parents with extensive counseling over a period of time so that their decision is a well thought out plan that is right for their baby rather than an impulsive decision.

There are many issues to consider in deciding whether to pursue adoption. Talk to a counselor at CSS for more information.

Also, if you have not yet talked to a gynecologist specializing in infertility, have an evaluation to see whether or not you may be able to get pregnant. Most adoption agencies require this anyway and sometimes there are simple problems that a gynecologist can treat, resulting in a healthy pregnancy.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Despair Will Be The Planet's Death

FATHER EUGENE HEMRICK

The Human Side

A few good new words are gaining trance to our language — words like co-ethics," "eco-justice" and "ecoayers." Obviously, these new terms derived from ecology. I for one hope ey represent more than a passing fad, d that they will spur us toward a althier world. They imply the presce of hope for the future. But let's talk out that.

The meaning of these terms is best mmed up in *Ecoletter*, a newsletter blished by the North American Coaion on Religion and Ecology:

"The (ecological) crisis is global. It nscends all national, religious, cual, social, political and economic undaries. The ecological crisis is a mptom of the spiritual crisis of the man being, arising from ignorance, eed, lack of caring and human weakss.

"The choice of each human being day is to choose between the forces of rkness and the forces of light. We ust therefore transform attitudes and values, and adopt renewed respect for the superior law of divine nature."

As I read this, I remembered a paid advertisement in the *Washington Post* opposing the business treaty with Mexico and Canada. The ad's eco-concern was that American corporations might utilize the treaty to dump toxic waste in Mexico and Canada.

Unfortunately the ad stopped at eco-concern and did not address moral concern — anxiety over a breakdown in the spiritual character of our leaders, and the serious matter of whether people any longer believe that honesty is to be found among their leaders.

People will act on eco-ethics and eco-justice if inspired to do so by leaders of principle. A major concern today is that there are too few real statespersons who have high standards and are willing to sacrifice everything for them.

This hopeless feeling gains ground when scandals develop that involve clergy and television evangelists, and corruption is seen among government officials, doctors, lawyers, law officers and reputable businesses.

The movie industry makes a killing on films based on these themes. We have been conditioned to expect that anyone who is a leader has a skeleton in the closet. History teaches us there always have been more corrupt than honest leaders.

Could it be that when a real statesperson comes along it is a gift? In any event, concern for the planet's future — eco-concern — calls for high standards of moral leadership.

How hopeless should we feel?

To diminish or give up on our concern for the environment would be an admission of despair. Despair is the dark side of life that lies behind the rising rates of suicide, drug abuse, street violence and the growing demand for psychiatric help. It smothers imagination, thus making it very difficult to look toward the future.

See **Human**, Page

Canon Law And Consultation

SISTER JEANNE-MARGARET MCNALLY

How Canon Law Affects Us

The Code of Canon Law provides laws requiring consultation in areas of governance in the Church. These laws recognize the value of the person and the processes which allow for harmony and order in a community. These laws are placed within the context of actions that require the advice or the consent of others for validity. In the total life of the Church, each member of the community has the right and the obligation to participate in some degree in the determination of decisions (*Lumen Gentium*, 37). It is certainly appropriate that persons with the power of governance insure that the instruments of consultation be adequate to foster an exchange of insights, the gathering of broad information, the articulation of policy options and community goals, the judging of options in a given set of circumstances, and the formulation of prudent judgments about and eventual decision.

The organizational structure and the norms of the Church utilize a two-part system. There are individual office holders where initiative and accountability for governmental functions are located; and there are consultants where additional wisdom is to be sought. These consultative bodies or consultants make use of a structural manner in which the Church attempts to listen to the Spirit. There is no assurance that the consultative process will truly hear the Spirit any more or less than the administrative office will, but the law considers these bodies to be central to the communion and mission of the Church.

The purpose of law is the common good. Law assists people in acting in such a way that they fulfill their mission of earth, not only as individuals, but also as members of a community.

Respect for the legitimate freedom of subjects, even to the point of allowing them to make mistakes, must be the mark of good laws.

The canons requiring consultation establish laws which nullify some juridic acts. Therefore, the matter of consultation is of great importance, and is truly necessary to the common good and to ecclesiastical discipline. The rules of consultation are found in canon 127 which addresses the requirement for consent or counsel. Consent refers to a positive approval of some proposed action. Counsel refers to seeking advice. The code is very precise in its requirements for consent and counsel when the law specifies that consent is required or that some group or some persons "must be heard" or "are consulted" or "provide counsel" or "their opinion obtained" or when "acting with" such a group is required. This canon also states that the effects of failure to seek such consent or counsel when it is required.

For consent to be given, the law requires that the majority or votes or an absolute majority is needed. A quorum is not set in the canons. The determination of the number that constitutes a quorum should be stated in particular (diocesan) or proper (religious) law. If there is a tie vote in seeking consent, the superior (bishop, pastor, religious superior, etc.) cannot break the tie.

Whenever consent or counsel is required, the consultative body must be convoked or called together. The manner of being called together should be stated in diocesan law. If particular (diocesan) law does no address this then canon 166 is followed. Canon 166 has three sections: the first deals with the manner of notifying a group of a meeting, the second deals with the rescinding of a canonical election if someone is overlooked in the convocation, and the third deals with the invalidity of an election if one-third of the electors are overlooked. On the one hand, it would be disorderly, if not paralyzing, if members constantly challenged decisions on the basis of their absences. On the other hand, the required notification makes the bishop, pastor, superior, etc. responsible to give advance notice and the group responsible to be present and to be prepared for the consultative process.

The language of presence for consultation in ambiguous in the law. Canonists have commented on whether there are ways, other than physical presence, in which consultation can occur. Some feel it is legitimate to obtain opinions by telephone or mail, others say telephone consultation is forbidden by the law itself. Telephone conference calls or telecommunication has been considered viable if the decision is urgent and it is not possible to bring consulters together, provided that each is able to hear each other and that adequate time is provided for discussion and debate. Physical presence is valuable in the formulation of opinion, as such presence allows one the benefit of expression, of nuances, and of the ability to question and respond to an immediate situation.

When consent is required, if the bishop, pastor, superior, etc. does not seek the consent of those to be consulted, the action of the superior is invalid. The superior also acts invalidly if he or she acts contrary to their consent. If the superior is going to act, the act must be according to what the consulters agreed to; however, even if they agreed to an action the superior is not bound to act but remains juridically free.

When advice is called for, the superior is not bound by the advice given. The act of the superior is invalid only i
he or she didn't "listen" to those pe
sons. The decision not to follow advic
should be used prudently and only whe
in the judgment of the superior he or sh
has an overriding or serious reason.

Consulters are responsible to be
convoked meetings and to be availab
as individuals. They are to offer a
informed opinion on issues presente
This requires appropriate knowledge an
information. Consultation embraces
complex of functions. The seeking c
consent or advice should encourage fre
discussion.

The values of consultation, such a
autonomy, subsidiarity, participatio
and co-responsibility flow from Vatica
II. while the laws on consultation ar
intended to reflect these values, the la
cannot always protect these values. Th
code cannot mandate the qualities c
individuals and human nature. The elec
tive and appointment process does n
assure the choice of open, dialogic
persons. However, the code does plac
these expectations on consulters.

In summarizing the role of consul
tation in church governance it is wise t
recall Scripture: "Do nothing withou
counsel, and then you need have n
regrets (Sirach 32: 19).

*Mercy Sister Jeanne-Margar
McNally, a canon lawyer, is working o
a research project on dysfunctional fam
lies and marriage.*

Bible Authorship A Complex Matter

FATHER JOHN DIETZEN

Question Box

Q. I have read that Paul's letters were the first part of the Bible written and the only part actually written by the designated author. Even so, his letters were written long after Christ's death, say the 50s or 60s A.D. The Gospels, so the story holds, were written at the end of the first century, and even into the second century. They were based on oral traditions and only fragmentary written records. Anonymous authors supposedly added whole chapters and phrases reflecting first- and second-century beliefs. With this uncertain lineage, how much credence can we give the Bible? (Ohio)

A. We need first to look at a few of your assumptions before answering your actual question. It is true that the genuine letters of Paul were most likely the first writings of the New Testament, the first being 1 Thessalonians about the year 50 A.D.

Several letters attributed to Paul were certainly written by him. Some of "Paul's" works seem just as certainly to be the work of other Christians, after Paul died about the year 65.

A number of well-established reasons exist, for example, convincing biblical scholars that the pastoral epistles, (the two letters to Timothy and one to Titus) were authored by others than Paul, one reason being that these letters reflect situations in the early churches that didn't exist until long after he was dead.

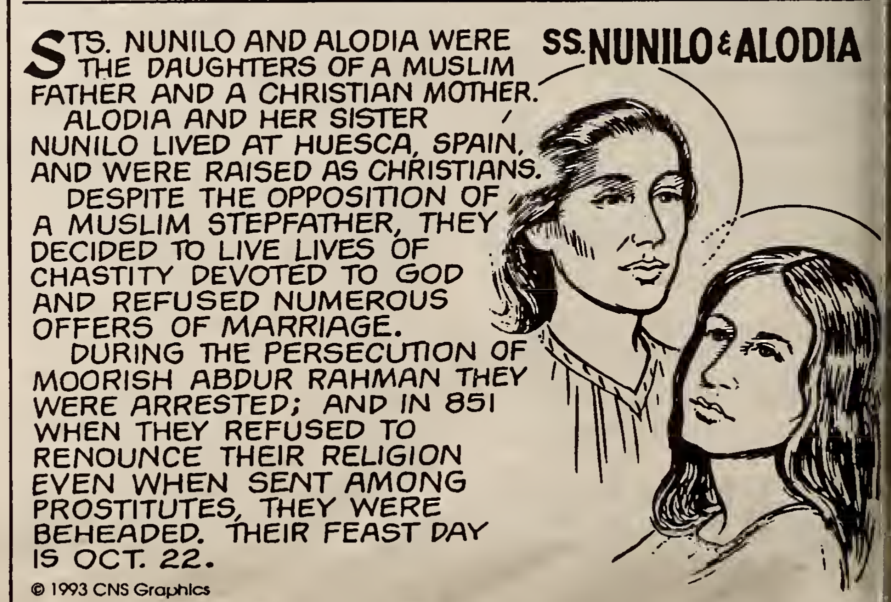
I'm sure most readers are familiar with the nearly universal custom, until close to modern times, of attributing a work to an important person whose teachings or spirit are reflected in that writing. A disciple often composed under the name of his teacher.

In other words, authors had no problem saying "John Jones wrote this," even if John Jones was long dead. The practice involved no deception since everyone was aware of the use of this literary device.

Another example: King Solomon died hundreds of years before the "Wisdom of Solomon" books of the Old Testament were written. Their authors, as it were, hitchhiked on the great king's legendary reputation as the wisest of men.

As you note, this same device occurs in the New Testament, with Paul as I said; with Peter, whose second letter was written possibly 35 years after his death; with Matthew the apostle, who almost all scholars agree could not have authored (about 85 A.D.) the Gospel which bears his name; and others. It's also true, as you indicate, that some New Testament works were changed or added to from time to time, before they attained the form we now have.

See **Question,** Page 11



STS. NUNILO AND ALODIA WERE THE DAUGHTERS OF A MUSLIM FATHER AND A CHRISTIAN MOTHER.

ALODIA AND HER SISTER NUNILO LIVED AT HUESCA, SPAIN, AND WERE RAISED AS CHRISTIANS.

DESPITE THE OPPOSITION OF A MUSLIM STEPFATHER, THEY DECIDED TO LIVE LIVES OF CHASTITY DEVOTED TO GOD AND REFUSED NUMEROUS OFFERS OF MARRIAGE.

DURING THE PERSECUTION OF MOORISH ABDUR RAHMAN THEY WERE ARRESTED; AND IN 851 WHEN THEY REFUSED TO RENOUNCE THEIR RELIGION EVEN WHEN SENT AMONG PROSTITUTES, THEY WERE BEHEADED. THEIR FEAST DAY IS OCT. 22.

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Actress Glad She's 'Out Of The Closet' About Her Religious Faith

WASHINGTON (CNS) — Donna Bllock, who plays Maggie Clemons o the critically acclaimed new NBC fily drama "Against the Grain," is gd she's "totally out of the closet" abut her religious faith.

Many people in Hollywood, where spoke to CNS in a telephone intervw, have preconceptions about religus people in Tinseltown, "that we ve no brains," said Bullock, who is Episcopalian. Because of that attitude, takes a while for people to know" abut her faith, Bullock said. "I want pple to know me first."

A Broadway actress before heading Hollywood, Bullock said that in the ater, "inevitably they know about i if you bring a Bible or a prayer book our dressing room."

Bullock's religious coming-out ty, as it were, took place during a eting of Intermission, which she debed as an monthly ecumenical felship of show business types.

At a recent Intermission meeting, ich attracted 500, a clip was shown m "Against the Grain." In an interw that followed the clip, Bullock and w co-executive producer Dave Alan nson were asked "about our relationp with God," Bullock said.

"I was totally out of the closet," she d, adding that she liked the experie so much she told friends.

"I've come to find out there's a ole lot of folks, there's a big group of ' who are Christian, she said. "It's te a relief, actually, to be out there, to have to be afraid" to profess one's h, she added. Yet, "I think you do e to be wise" about who in Hollyod to tell, Bullock said.

Her character, Maggie, has already ountered issues of faith and religion "Against the Grain" when Maggie's er daughter, home from college, opted o to the beach with her boyfriend on nday instead of to church with the ily.

The show's writing is what won llock over. "I didn't realize how good it was because I was so used to reading bad material," she said. "So far, they're kind of writing for me so well, it's unbelievable."

She likes Maggie as a character, saying it reminds her of her own Texas roots as a high school cheerleader and the first in her family to go to college. Married to the Texas town's high school football star from 20 years ago, Maggie takes over his insurance agency when he takes the football head coaching job at his alma mater.

"The whole experience has been so blessed from the beginning," Bullock said. "I feel the hand of God has been on this program and on me personally."

Henry Herx, director of the U.S. Catholic Conference Office for Film and Broadcasting, said the show "is serious in its concern about values, both of the individual and of society.

"It's thoughtful fare about rather ordinary people and their problems, done with some genial humor and a credible cast," Herx said, adding it will come as a relief to "those looking for something more substantial than desperate family sitcoms." But in its debut Oct. 1, "Against the Grain," which airs Fridays, 8-9 p.m., finished 79th of 93 prime-time shows.

Bullock doesn't think about the shows running at the same time on the other networks as competition.

But given her own life and history, "I don't feel reflected in what I see on television," Bullock said. "I can't watch it. I can't feel myself relating. And I do with this," she said of "Against the Grain."

Kiss For Good Luck...

Moments before their graduation from the Children's Unit at St. Agnes Hospital in White Plains, N.Y., a 5-year-old reaches over to kiss a fellow graduate, in a recent pastoral letter for Respect Life Month, Archbishop Adam J. Maida of Detroit reaffirmed the Church's commitment to ministering to the disabled. (CNS photo by Chris Sheridan, *Catholic New York*)

Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Cop and a Half" (1993)

Cantankerous police detective (Burt Reynolds) humors an 8-year-old (Norman D. Golden II) by making him a member of the Tampa police force in order to get details of a murder the child witnessed, all the while having to protect the boy from the killers. Director Henry Winkler's one-joke comedy wears thin fast and may give children the wrong impression about the very real dangers inherent in police work. Menace to a child, frequent violence depicted comically and occasional toilet humor. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.** (MCA/Universal)

"Namu, the Killer Whale" (1966)

Simple story of a fishing village set in an ocean cove where a visiting naturalist (Robert Lansing) proves that killer whales are dangerous only if attacked. Directed by Laslo Benedek, it is wholesome children's fare and parents can enjoy the beautiful ocean setting, if not its pleasant but unremarkable tale. **The USCC classification is A-I — general patronage. Not rated by the MPAA.** (MGM/UA)

"The Shaggy Dog" (1959)

Disney comedy directed by Charles Barton in which a magic ring causes a teen-ager (Tommy Kirk) to be transformed into a big bushy dog every now and then. The comic premise will appeal to youngsters, if not their parents. **The USCC classification is A-I — general patronage. Not rated by the MPAA.** (Disney)

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lementary: *Sunday, Oct. 24, 2-4 pm*
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igh School: *Sunday, Nov. 7, 2-5 pm*

MACS
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Charlotte Catholic High School
3100 Park Road

NFP CENTER

Mother/Daughter Program
Sunday, Nov. 14
for girls 10-13 years old
and their mothers
1 p.m.-4:30 p.m.
St. Ann Parish Center
632 Hillside Ave., Charlotte
God's plan for growing up, love, chastity, sexuality and fertility.
$10 per mother/daughter team, each additional daughter
can attend for $2.50 more per person.
Reservations required. Call for reservation form.
Office of Faith Formation (704) 331-1723

Here is the Vatican text of "A Summary of the Encyclical 'Veritatis Splendor.'" The summary was released Oct. 5, the same day as the release of the encyclical.

Veritatis Splendor

"THE SPLENDOR OF TRUTH"
Pope John Paul II's new
encyclical on moral theology

The Purpose of the Encyclical

In the encyclical "Veritatis Splendor," Pope John Paul II treats certain fundamental aspects of Catholic moral doctrine. The pope had already announced his intention to write such an encyclical in the apostolic letter "Spiritus Domini" (Aug. 1, 1987), issued on the second centenary of the death of St. Alphonsus Liguori, patron of confessors and moralists.

After lengthy preparation, the encyclical is being published only now because the pope thought it best that it be preceded by the "Catechism of the Catholic Church," which contains a complete and systematic presentation of Christian moral teaching. Pointing to the catechism as a "sure and authentic reference text for teaching Catholic doctrine," the encyclical is able to limit itself to dealing with certain fundamental questions regarding the church's moral teaching, in the form of a discernment made by the church's magisterium with regard to certain controversial problems of present-day moral theology.

Those to Whom Encyclical is Addressed

The pope has addressed the encyclical specifically to the bishops. As those who share with the successor of Peter, and under his primatial authority, the responsibility of preserving "sound teaching" (2 Tim 4:3), bishops must be vigilant that the word of God to be believed and lived is faithfully taught. This is part of the mandate originally given by Jesus to the Apostles (Mt 28:16-20), and it is one which must be constantly taken up anew, in the power of the Holy Spirit, for the promotion of ecclesial communion and evangelization, as well as for that dialogue about the truth and the good which the church seeks to carry on with all individuals and peoples.

The Reasons for This Encyclical

Stimulated by the papal magisterium of the last two centuries, the church has continued to develop her rich tradition of moral reflection on many different spheres of human life. That heritage is now confronted by the challenge of a new situation in society and in the Christian community itself. Alongside praiseworthy attempts at the renewal of moral theology in accordance with the wishes of the Second Vatican Council, doubts and various objections with regard to the church's moral teaching have arisen, even within Catholic moral theology. It has become increasingly evident that this is no longer a matter of limited and occasional dissent from certain specific moral norms, but rather a general and systematic calling into question of traditional moral doctrine as such, on the basis of certain anthropological and ethical concepts.

Specifically, in certain currents of theology, the traditional doctrine with regard to the natural law and the universality and the permanent validity of its precepts has been rejected. It is called into question whether the magisterium is competent to intervene in matters of morality and to teach authoritatively the binding requirements of God's commandments. Moreover, it is maintained that one can love God and neighbor without being obliged always and everywhere, in all situations, by the commandments taught by the church. Doubt is raised about the intrinsic and unbreakable bond between faith and morality, to the extent of theorizing the possibility of forms of pluralism which are in fact incompatible with ecclesial communion.

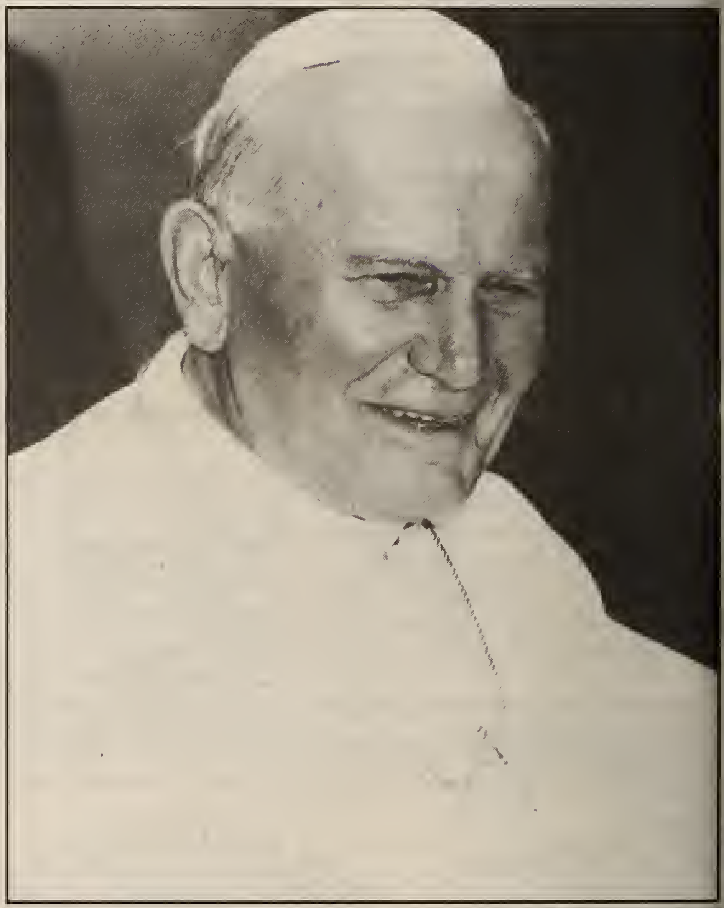
As these ideas become more widespread, no one can fail to see that they have extremely important repercussions for the church, for the life of the faithful and for human coexistence itself. The pastoral and social problems which have emerged on every level make it possible to speak of a genuine crisis. For this reason, the papal magisterium has deemed it necessary to clarify the points of doctrine crucial for the successful resolution of this crisis.

The Heart of the Problem

At the root of the dissent mentioned above, and of solutions which are at odds with Catholic doctrine, is the influence of currents of thought which ultimately separate the exercise of human freedom from its essential and constitutive relationship with truth. An extreme notion of the autonomy of freedom tends to make freedom into an absolute, a source of values, apart from any dependence on truth.

Certainly it must be acknowledged that such extreme positions are not found in Catholic theology. It must also be acknowledged that, in developing a more personalistic approach, Catholic theology has come to a renewed appreciation of the best of the classical doctrinal tradition regarding the value of personal responsibility and the role of reason and conscience in establishing moral obligation. Nevertheless, in certain instances, there has been a radical rethinking of the mutual roles of faith and reason in identifying moral norms which refer to specific "innerworldly" kinds of behavior. There has been a tendency to assign to autonomous reason (quite apart from revelation, tradition and the magisterium, and even from an antecedent truth) the task of creatively establishing norms relative to the "human good."

Even more radically, the acceptance of a certain concept of autonomy has called into question the intrinsic connection between faith and morality. Faith, it must be said, is not merely an intellectual assent to certain abstract truths; it also possesses a moral content. Faith gives rise to and calls for a consistent life commitment; it entails and brings to perfection the keeping of the commandments. "Not every one who says to me 'Lord, Lord' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Mt 7:21).



Christ, the Light of the Nations

In view of these problems and the urgent need of a discernment aimed at safeguarding the deposit of Catholic doctrine, the pope turns to Jesus Christ, the "light of the nations" ("Lumen Gentium," 1). Christ has shown us the way of authentic freedom: "the truth will make you free" (Jn 8:32). He himself has told us: "I am the way, and the truth, and the life" (Jn 14:6).

Contrary to all those distortions and misrepresentations which, under the guise of exalting freedom, actually empty it of meaning, authentic freedom is only discovered in relation to the truth, to that truth which was present "in the beginning" and shines forth in all its splendor ("veritatis splendor") on the face of Jesus Christ (cf. 2 Cor 3:5-18).

The purpose of this encyclical, then, is not merely or even principally to warn against errors, so much as to proclaim anew, in all its power, the message of Christian freedom. At the heart of this message is the conviction that only in the truth does man's freedom become truly human and responsible. But the encyclical also desires to speak to all people of good will, so that in the present moment of history it can shed the light of faith on the path of freedom towards the good, the road to an authentically good human life in its personal and social dimensions.

The Contents of the Encyclical

The encyclical is divided into three parts:

— It begins with a biblical meditation on the dialogue of Jesus with the rich young man (Mt 19:16-22); this helps to bring out the essential elements of Christian morality;

— Then, in the middle chapter, which is doctrinal in nature, it proceeds to make a critical discernment of certain trends in contemporary moral theology, in the light of sacred Scripture and the church's living tradition, with particular reference to the Second Vatican Council;

— Finally, in the third chapter, which is pastoral in nature, it points out the relevance of Catholic teaching on the moral good for the life of the church and of the world.

Veritatis Splendor

POPE JOHN PAUL II'S NEW ENCYCLICAL IS:

Titled "Veritatis Splendor" — "The Splendor of Truth"

◆

The first papal encyclical ever on the foundations of moral theology

◆

The 10th encyclical by Pope John Paul in his 15-year papacy

◆

Focused on Scripture – the commandments and discipleship of Christ – as the central framework for understanding Christian morality

◆

A repudiation of modern moral theories that would relativize truth or universal norms or absolutize freedom

◆

Addressed to the world's bishops as the church's chief teachers and guardians of doctrine

©1993 CNS Graphics

The Gospel Meditation on the Dialogue of Jesus with the Rich Young Man

The question asked of Jesus by the rich young man is a question present in the heart of everyone: "Teacher, what good must I do to have life?" At the deepest level, the question about good and evil is also about the meaning of life and about happiness. The church was willed by Christ precisely for this purpose: so that people in every age might come to know him and discover in him the only answer fully capable of satisfying all their questions about life.

Jesus' response to the young man concisely expresses the very heart and spirit of Christian morality, bringing out the essential elements of Old and New Testament revelation with regard to moral action: first, the subordination of human action to God, to the One who "alone is good"; second, the close relationship between the moral good of human actions and eternal life, since the commandments of God, which Jesus confirms and takes up into the new law of love, are the path of life; third, the way of perfection, which consists in a readiness to leave everything in order to follow Jesus, in imitation of his own gift of self to God the Father and to his brothers and sisters in service and in love. Christian morality is thus revealed as the complete fulfillment of the law, made possible by the free gift of the Holy Spirit, the source and means of the moral life of the "new creation."

The church's living tradition, which includes her magisterium, her growing doctrinal understanding, her liturgy and the lived holiness of her members, has always preserved the harmony between faith and life. In particular, the magisterium of the church's pastors, with the guidance of the Holy Spirit, has developed an authoritative interpretation of the law of the Lord over many centuries and amid changing historical situations.

The Critical Discernment of Certain Trends in Theology

As part of this ongoing task, the pope undertakes a critical discernment of certain trends in contemporary moral theology.

First of all, he reaffirms the constitutive relationship between freedom and truth. Genuine moral autonomy, as understood by Catholic doctrine, means that human freedom and God's law meet each other and intersect. Indeed, the "natural" law — the participation of God's eternal law in the rational creature — implies that reason, and the moral precepts which derive from it, are essentially subordinated to divine wisdom. In opposition to every kind of relativism, it must be affirmed that the precepts of the moral law possess a universal and permanent character. They express the original truth about the good of the person, indicating the path which leads to the authentic realization of freedom. These precepts are ultimately grounded in Jesus Christ, who is always the same, yesterday and today and forever (cf. Heb 13:8; "Gaudium et Spes," 10).

Following the teaching of the Second Vatican Council (cf. "Gaudium et Spes," 16), the moral conscience is treated as "man's sanctuary," in which there echoes the voice of God, who always calls us to love and to do good and avoid evil. Nevertheless, in opposition to all subjectivism, it is reaffirmed that conscience is not a tribunal which creates the good; conscience itself must be formed in the light of truth. The final judgment of conscience must be enlightened by the divine law, the universal and objective norm of morality.

While acknowledging that there are certain choices in life which are fundamental, particularly the choice of faith, the encyclical rejects any separation between a "fundamental option" of a transcendental character, and the deliberate choices of concrete acts. The fundamental choice which characterizes and sustains the Christian's moral life is revoked every time the person uses his freedom in conscious and free choices contrary to that fundamental choice, where morally grave matter is concerned (mortal sin).

In opposition to the moral theories called"teleologism," "consequentialism" and "proportionalism," the encyclical states that the moral evaluation of human acts is not drawn solely from the weighing of their foreseeable consequences or from the proportion of "pre-moral" goods or evils resulting from them. Even a good intention is not enough to justify the goodness of a choice. The morality of an act, while certainly taking into account both its subjective intention and consequences, depends primarily on the object of the choice which reason grasps and proposes to the will. Consequently it is affirmed that it is possible to hold as "intrinsically evil" certain kinds of behavior opposed to the truth and the good of the person. The choice by which they are made can never be good, even if that choice is made with a subjectively good intention and with a view to positive consequences. It is not licit, even for the most grave reasons, to do evil that good may come of it (cf. Rom 3:8; "Humanae Vitae," 14). There thus exist "negative" moral precepts (precepts, in other words, forbidding certain kinds of behavior), which have universal value and are valid without exception.

The Moral Good for the Life of the Church and the World

By looking always to the Lord Jesus, the church comes to discover the authentic meaning of freedom: the gift of self, inspired by love, for the sake of serving God and one's brothers and sisters. She discovers that God's law expresses, in the commandments and in their absoluteness, the demands of love. Universal and unchanging moral norms are at the service of the person and of society. The profound renewal of social and political life, which is increasingly desired by people today, can only occur if freedom is once more linked to truth. Ethical relativism, despite its appearances, inevitably leads to a totalitarianism which denies the truth about man. To promote morality is to promote man and his freedom, but this can never taken place in opposition to the truth and in opposition to God. In the history of salvation, the martyrs, by preferring death to sin, have borne witness to the inviolable holiness of God's law and the unconditional respect which is due to the requirements of the dignity of each person. In bearing this witness Christians are not alone: they are supported by the moral sense present in peoples and by the great religious and sapiential traditions of East and West.

The concrete possibilities of acting according to moral truth, despite the weakness of human freedom caused by sin, are entirely found in the mystery of Christ's redemption. In Christ, God the Father offers us not only the truth about the good (the commandment of love, which sums up in itself the Ten Commandments), but also that "new law" which is his Spirit within us — his grace, which enables us to love and to do good. In Christ we encounter the mercy of God, who understands our human weakness, yet never falsifies the standard of good and evil by accepting compromises which would adapt it to particular situations.

For this reason, the preaching of Christian morality, so closely linked to the new evangelization, must heed the warning of the Apostle Paul: "that the cross of Christ not be emptied of its power" (1 Cor 1:17). In the task of proclaiming in all their fullness the justice and mercy which shine forth from the cross, the ministry of moral theologians is crucial; they perform a genuine ecclesial service, in communion with the bishops. Bishops themselves have the task of being vigilant that the word of God is faithfully proclaimed and applied to life, whether in preaching addressed to the faithful, in efforts at evangelization, in teaching imparted in seminaries and faculties of theology, and in the practices of Catholic institutions.

At the conclusion of his encyclical, the Holy Father turns to Mary, Mother of Mercy and model of true Christian freedom. He prays that through her intercession the truth of her son will shine forth in the moral life of the faithful, "for the glory of God." The pope recalls, in this final section, the "extraordinary simplicity" of Christian morality, which consists in "following Christ," letting oneself be transformed by his grace and renewed by his mercy, which comes to us in the communion of his church.

Unabridged Encyclical Avaliable

Pope John Paul II's encyclical "Veritas Splendor" is available in complete text, prepared and printed by Origins, Catholic News Service's Documentary Service.

The Catholic News & Herald makes copies available through this newspaper for our interested readers.

Send $3 to: *The Catholic News & Herald*, P.O. Box 37267
Charlotte, NC 28237.

People In The News

Mercy Sister Named To Head Mexican American Cultural Center

SAN ANTONIO (CNS) — Mercy Sister Maria Elena Gonzalez has been named president of the Mexican American Cultural Center, a national pastoral education and language studies center in San Antonio. She has been working for the Diocese of Lubbock, Texas, since 1986 in various capacities, including personnel director and chancellor. She was the diocese's administrative assistant while then-Bishop Michael J. Sheehan served as interim administrator of the Archdiocese of Santa Fe, N.M. From 1979 to 1985, Sister Maria Elena served as vicar for pastoral services for the Diocese of Izabal, Guatemala, and director of its catechetical center. Prior to that, she organized child development centers in the Texas cities of Hereford, Plainview and Lubbock.

Richmond Bishop Wins Council Of Churches Award

RICHMOND, Va. (CNS) — Bishop Walter F. Sullivan of Richmond was named the winner of the second Faith in Action Award given by the Virginia Council of Churches. The award was presented Oct. 11 at a dinner in Richmond. It is given to recognize a member of the religious community who exemplifies living out one's faith commitment and the ability to build bridges with others in the community. The Diocese of Richmond, under Bishop Sullivan, became the first Roman Catholic diocese to join the council since its founding in 1944. He was also a signatory to the Lutheran-Anglican-Roman Catholic covenant in Virginia, signed in 1991.

Knights Leader Compares Columbus To Pope John Paul II

NEW HAVEN, Conn. (CNS) — In a Columbus Day message, the head of the Knights of Columbus compared Pope John Paul II to Christopher Columbus. "Each in his own way helped to launch a new era in human history," said Supreme Knight Virgil C. Dechant. "Historians say that the modern era began with Columbus and his voyage of discovery. Because of what he did, the course of human affairs was changed forever," Dechant said. "Now historians are telling us that Pope John Paul II, in ways we have yet to fully grasp and appreciate, helped to launch the post-communist era in history," he added. "This was a revolution — a revolution of the human spirit."

Michael Jordan Was Role Model For Students, Priest Says

CHICAGO (CNS) — When Michael Jordan, widely considered to be the greatest basketball player ever, announced that he was retiring from basketball Oct. 6, Catholic school students in Chicago's West Side were glued to TV sets to watch his announcement. "Jordan is almost a saintly figure to these kids," said Roman Borowych, a teacher at St. Malachy Catholic School. "The most important thing about Michael Jordan is that the man can be proud of himself," said Father Tom Walsh, pastor of Presentation B.V.M. "He's worked hard and achieved his dreams. That's what we try to teach our children."

Former Official Of National Council Of Churches Dies

NEW YORK (CNS) — The Rev. Arie R. Brouwer, general secretary of the National Council of Churches from 1985 to 1989, died of cancer Oct. 7 at his home in Teaneck, N.J. The council said Oct. 8 that funeral services and burial were in Sioux Center, Iowa, Oct. 11. A memorial service will be held later at the Interchurch Center in New York. Rev. Brouwer was born July 14, 1935, in Inwood, Iowa, and reared near Edgerton, Minn.

Mercy Sister Named To Bishops' Media Relations Office

WASHINGTON (CNS) — Mercy Sister Mary Ann Walsh, who coordinated media relations when Pope John Paul II visited Denver this summer, has been appointed to the U.S. Catholic Conference Office of Media Relations. A Catholic News Service reporter and editor since 1983, Sister Mary Ann for the past year was on a leave of absence from CNS to serve as communications director for World Youth Day '93. In the World Youth Day post she handled credentials, facilities and information services for some 3,500 journalists who covered the international religious gathering in Denver and the papal visit and yearlong preparations connected with it.

Bishop Ferrario Resigns From Honolulu Diocese

WASHINGTON (CNS) — Pope John Paul II accepted the resignation of Bishop Joseph A. Ferrario of Honolulu for health reasons Oct. 12. The pope named Auxiliary Bishop Francis X. DiLorenzo of Scranton, Pa., as apostolic administrator of Honolulu with the faculties of a residential bishop. Bishop Ferrario, 67, has been a bishop since 1977 and head of the Honolulu Diocese since 1982. In January 1992 he underwent quintuple bypass surgery. Archbishop Agostino Cacciavillan, papal pronuncio to the United States, announced the changes in Washington.

Some Baptisms By Paulist Priest Ruled Invalid

BOSTON (CNS) — Paulist Father William Larkin has recently notified several parents that he did not baptize their children validly in ceremonies at the Paulist Center in downtown Boston. He asked those concerned to contact him "and I will baptize your child using the official formula in a simple ceremony." Instead of the accepted baptismal formula — "I baptize you in the name of the Father and of the Son and of the Holy Spirit" — Father Larking reportedly had been using the words, "I baptize you in the name of God our Creator, through Jesus the Christ in the power of the Holy Spirit."

Denver Woman Who Cooked For Pope Says He's Not Picky Eater

DENVER (CNS) — Pope John Paul II is not a picky eater, according to the Denver woman who planned and prepared his meals during his August visit.

The pope admitted as much when he spoke with children at Mount St. Vincent Home on the last day of his visit. When asked what his favorite food was, he replied: "Whatever I receive." What he received when he dined in Denver was the down home cuisine of Roni Fabrizio, who cooked for him from the kitchen of the Cathedral of the Immaculate Conception.

"The pope sent word that he didn't want any Polish or Italian food while he was here," Fabrizio said in an interview in the Sept. 28 issue of the *Denver Catholic Register*, newspaper of the Archdiocese of Denver. "The Vatican made me turn in three different menus from which he could choose," she added.

Fabrizio, a chef at Denver's Richtofen Castle, said the pope wanted American food, which she described as "a little bit of everything." And he wanted a lot of soup, she added.

So she made soups — four-bean, vegetarian vegetable, cream of mushroom and cheese tortellini.

One day she made quiche for lunch and grilled swordfish for dinner. Other days she fixed tomatoes stuffed with tuna, bratwurst with fried cabbage, onion gravy and German potato salad, and filet mignon and shrimp. She even baked his favorite chocolate chip cookies.

She was on her feet solid for the four days, she said. "I still get chills thinking about it. It really was such an absolute privilege to cook for the pope. I never will able to top this."

She was stuck in the kitchen while her helpers — all dressed in tuxes — scurried back and forth from the dining room. But Fabrizio managed a peek.

"I couldn't stand it any longer. I opened the door and there he was all in white with a gold light around him," she said. "My heart got caught in my throat. He looked at me and smiled and nodded and I went back to the kitchen crying like an idiot."

"None of us have come back down to earth yet," she said, adding no one spilled a drop or broke a dish. At the end of his stay, the pope gave her and her staff his thanks and a blessing.

"I knew the experience would be incredible, but it was unforgettable. It will remain with me all the days of my life," Fabrizio said.

Scripture

Readings for the Week of October 24 - October 30

Sunday: Exodus 22:20-26; 1 Thessalonians 1:5-10; Matthew 22:34-40.

Monday: Romans 8:12-17; Luke 13:10-17.

Tuesday: Romans 8:18-25; Luke 13:18-21.

Wednesday: Romans 8:26-30; Luke 13:22-30.

Thursday: Ephesians 2:19-22; Luke 6:12-16.

Friday: Romans 91-5; Luke 14:1-6.

Saturday: Romans 11:1-2, 11-12, 25-29; Luke 14:1, 7-11.

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Fun For Funds...

A choral group performs tunes from the hit movie, "Sister Act," during the recent first annual "Food, Facts, Funds and Fun" night at St. Therese in Mooresville. More than a dozen parish organizations joined forces with the local Knights of Columbus council which organized the event to raise money for a children's playground. The event which featured food, games, contests, music, a youth sock hop and a silent auction raised more than $1,300 for the playground.

Project Seeks To Learn Real Reasons Women Elect Abortion

CHICAGO (CNS) — Frederica Mathewes-Green is pro-life, but she's also for choice — real choices. Real Choices is also the name of a research project that Mathewes-Green is heading. Sponsored by the National Women's Coalition for Life, the project seeks answers to the question: "What would it have taken for a woman who had an abortion to have chosen life?"

"No woman should be compelled to have an abortion because she feels she has no choice," she said at a Sept. 30 press conference at the Loop Crisis Pregnancy Center in Chicago.

Later that day she met with a small group of women who have had abortions to get their input on what problems prompted their decisions and how those problems might have been resolved.

"We're asking women, 'Was there anything anybody could have done to help you?'" she said. "Then we hope to build up resources to help women in crisis pregnancies."

Similar confidential hearings already have been held in Los Angeles and Cleveland. Others are planned for Washington, Phoenix, Dallas, Boston and Orlando, Fla.

Already Mathewes-Green has been surprised by her findings. "The story I'm hearing most often is that it's the girl's mother who coerced her most of the time," she said. Many of the women say they were forced to choose between their babies and their families, she added. "It becomes a choice between your life and your baby's life," she said. "And that's a crummy choice."

The Real Choices project, funded by an anonymous donor from California, also is drawing on the experience and wisdom of directors of the country's 2,000 free pregnancy care centers. Extensive surveys have been distributed and the findings are expected to be published next summer.

But Mathewes-Green also is hoping to gain insight for her study from abortion providers and others in the abortion rights movement.

"I think that would give me a valuable piece of the puzzle," she said, defending her decision to work with those who some pro- lifers might consider the enemy. "I'm not after pro-life truth," she added. "I'm after real truth."

Mathewes-Green admitted there may be some stumbling blocks along the way. "There's a lot of mistrust there.... But I don't think this is going to be solved by fighting. I think we have to find bridges of understanding and common goals."

Mathewes-Green, a Baltimore resident, is editor of *Sisterlife* journal and vice president of Feminists for Life, one of 15 pro-life women's organizations that comprise the 1.8 million- member National Women's Coalition for Life.

A self-avowed feminist who formerly advocated abortion as an important element of women's control over their bodies, Mathewes-Green eventually became convinced of the violence of abortion. "I couldn't ignore the violence and the bloodshed," she said. "And I became more and more uncomfortable with abortion as the foundation of women's equality."

She sees abortion as a lonely decision that demands the answer of sisterhood. "I believe this is a project that has to be neither pro-life nor pro-choice, but rather pro-woman."

Human (From Page 5)

Hope, its opposite, is the virtue more than any other that we should be concerned about if we are to make progress in ecology.

Hope challenges us in many areas: to look deeper into our young people and realize they have a desire to do good; to convey a sense of realistic optimism to others in all kinds of situations; to be astute enough to recognize a good public figure — already elected or running for office — when we see one; to let our imaginations work and to get excited about life.

If we want the new terms in our vocabulary like "eco-ethics" or "eco-justice" to mean anything, we're going to have to be guided by hope.

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Pope Backs Cuban Bishops In Call For Social, Political Renewal

VATICAN CITY (CNS) — With church-state tensions growing in Cuba, Pope John Paul II met with a delegation of bishops from the island nation and strongly endorsed their recent call for social and political renewal.

At a private Mass Oct. 14, the pope said the controversial message issued by the bishops in September reflected a search for "objective truth and the common good" and should be taken seriously.

The pontiff said he agreed with the bishops that Cuba needs to solve both "internal and external" problems in order to overcome its deteriorating social and economic situation. The bishops' statement has been sharply criticized by the state-run media in the communist country.

It was unusual for the Vatican to publish papal remarks made at a private Mass, and observers said the pope clearly wanted to make his views known on the delicate subject.

The day before, the pope met privately with the bishops for an hour and told them they were on the right track in exploring prospects for change and pursuing a national dialogue, said Archbishop Pedro Meurice Estiu of Santiago de Cuba.

"The pope offered encouragement and affection. We feel we are in full communion with him and hope our words of dialogue will be welcomed by everyone," Archbishop Meurice told Catholic News Service. In separate meetings with other top Vatican officials, the bishops were offered similar moral backing, Church sources said.

The high-level Vatican meetings came as controversy continued to build over the bishops' 17-page message, which bluntly warned about Cuba's worsening situation and urged the one-party government to lift its monopoly on political power.

The official media reacted with sharp criticism, saying the bishops' action was a provocation and a "stab in the back" for the country. The Church is Cuba's largest independent institution and includes about 40 percent of the Caribbean island's population.

Heading the delegation to the Vatican was Archbishop Jaime Ortega Alamino of Havana, president of the Cuban bishops' conference. Joining him were Archbishop Meurice, conference vice president; Bishop Emilio Aranguren Herrera, conference secretary; and Bishop Adolfo Rodriguez Herrera of Camaguey.

While the bishops have made clear that their call for change was not prompted by the Vatican, Church sources in Rome said the Vatican had been fully informed about the document during all stages of its preparation.

Immediately after it was issued Sept. 8, the Vatican's nuncio brought copies back to Rome on a flight from Havana and made sure it was well distributed — including at the Vatican press office. He knew that it could not be published in Cuba, the sources said.

The pope told the prelates he shared their deep concern over Cubans' spiritual condition and their increasing poverty. He praised Church charity efforts to alleviate suffering, but said the island's "extreme humanitarian needs" call for solutions to "internal and external problems that are gravely affecting the entire Cuban population."

"Together with you, I encourage all Cubans to join in a fraternal dialogue, based on the search for objective truth and the common good, which will make it possible for all the people of Cuba to participate according to their condition and responsibility," he said.

"This is the meaning of the message that you bishops have recently directed toward your people," the pope said. He added that the Church's only interest was to create a climate of love and reconciliation, essential to the good of the country.

In their private meeting, the pope described the bishops' recent message as "a good word, an evangelical word open to everyone," Archbishop Meurice said. The pope encouraged the bishops to evaluate the reactions and keep pressing for dialogue, he said. "The pope told us the Cuban people are very much in his heart at this moment," the archbishop said.

The bishops agreed that they did not want a war of words with the government, but explained that some criticisms in Cuba's state-run media could not go unchallenged. That was why the bishops hit back at critics Oct. 7, saying that some of the accusations against them were slanderous.

Question (From Page 6)

The Gospel of John for one (basically written about the year 100), easily reveals several "layers," places where sections have been altered or inserted to clarify or to address special concerns of the early Christian communities. The story of the woman taken in adultery (8:1-11), for instance, does not appear in the Gospel manuscripts until more than a century later, during the 200s.

I discuss all these concerns you raise only to make clear that we can accept all such biblical knowledge and competent scholarship, which has the full encouragement of the Church, and still give full credence in the Scriptures as the Church gives them to us.

In fact, most of what I'm telling you is in the *New American Bible*, the official English version of the Scriptures sponsored by the Catholic bishops of the United States.

Catholic teaching today does not attempt to decide such questions as formation and authors of the books of Scripture. Such details are not all that relevant. As did the Council of Trent in 1546, it says simply that the 45 Old Testament and 27 New Testament writings, "entire and with all their parts," are for us the sacred and canonical Scriptures, the inspired word of God.

Before someone writes with a correction, I note that those numbers count the book of Jeremiah and Lamentations as one. Also, as I have explained several times, the traditional Protestant canon of Old Testament Scriptures is somewhat smaller than the Catholic.

(A free brochure answering questions Catholics ask about receiving the Holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Comunidad Hispana
Comuniquémonos

El Padre Aurelio Ferrín abrió la primera sesión de la Escuela de Ministerios el pasado mes de septiembre en el Centro Católico Hispano de Charlotte con el tema "La Misión de Cristiano Hoy".

Escuela De Ministerios

Recogemos brevemente algunas de las enseñanzas que el Presbíterio Aurelio Ferrín compartió con el grupo de religiosas y laicos que participaron en la Escuela de Ministerios, ofrecida por el Instituto Pastoral del Sureste (SEPI).

Lo primero es centrar los ministerios en Cristo, pues toda actividad apostólica debe enfocarse hacia Jesús. La Iglesia peregrina, pueblo de Dios y signo de salvación que refleja a Jesús, es "ministerial". Pertenecemos a una Iglesia de comunión y participación de todos, en la que vale más que muchos hagan poco, a que pocos hagan mucho. Cada persona necesita un "espacio" en la Iglesia y los demás deben respetarlo para que pueda crecer en su fe. Nos toca a todos sumar y multiplicar, nunca restar ni dividir.

Ya no se sostiene el concepto de una Iglesia en forma de pirámide, con el Papa en la cumbre, después el clero debajo, los religiosos más abajo y los laicos en la base. En la Iglesia, que es una, santa católica y apostólica, Dios reparte sus dones gratuitos, diversos y creativos a los "ordenados", o sea, obispos, presbíteros y diáconos, y los dones "laicales" a los no ordenados. Una cita de San Agustín ilustra esto: "Para ustedes soy obispo, con ustedes soy cristiano".

Los ministerios en la Iglesia nos ayudan a creer (Palabra de Dios), a celebrar la fe (liturgia y sacramentos) y a anunciar al mundo quién es Jesucristo (testimonio). El ministerio profético de la Palabra (Jesús Profeta) se ejerce en la catequesis, las homilías, la teología. El ministerio litúrgico (Jesús Sacerdote) lo practican aquellos que sirven en la Misa, los sacramentos, la oración. El ministerio diaconal (Jesús Rey) está al servicio de los pobres y necesitados.

Anima saber que el ministro se forma en la acción, pues existe distinción entre el "ser", el "saber" y el "hacer" de un ministro. Estamos llamados a facilitar el proceso de crecimiento de las personas que encuentran a Cristo y van madurando paso a paso en su fe, aceptándolo más personal y convencidamente en sus vidas.

Fue interesante entrar en detalle para seguir el proceso cristiano leyendo el pasaje del Evangelio de San Juan, capítulo 9, la historia del ciego de nacimiento curado por Jesús. Cómo el ciego encontró a Jesus a iniciativa de El, ver la situación de un hombre pobre, ciego y aislado. Jesús utilizó un elemento de la creación para curarlo: un poco de barro y lo mandó a lavarse con el agua (nos recuerda el bautismo). En este proceso interviene la comunidad como elemento indispensable. Los ojos del ciego comienzan a ver otro mundo, además del físico. La gente empieza a ver un cambio en el ciego. Jesús rompe estructuras rígidas y pone incógnitas. El hombre tocado por Jesús se convierte en figura de contradicción hasta con su propia familia, pero llega a dar su testimonio declarando su fe en las maravillas que hizo Jesús. Jesús profeta habla de Dios, denuncia los errores humanos y anuncia esperanza para los que crean en su mensaje. El ciego curado por Jesús fue expulsado, quedó marginado, le quitaron "su espacio" en la comunidad, pero este hombre felizmente llegó a creer en Jesús y a adorarlo.

Lo mismo hicimos con otros pasajes evangélicos, la historia del joven rico, la de Zaqueo, la propuesta "Reino de Dios" según el programa de las Bienaventuranzas, estudiando el proceso de fe, que siempre comienza con una inquietud y Jesús sale al encuentro para establecer una relación de amistad, que culminará en una entrega, un decirle "Sí" a la invitación del Señor. La conversión inicial puede llegar a ser radical cuando la persona se decide por los valores del Reino de Dios a seguir a Cristo y termina en condición permanente cuando se niega a sí misma y toma su cruz de cada día.

En este proceso de conversión la comunidad juega un papel muy importante, a favor o en contra. La misión de la comunidad es dar a Jesús, servir y dejarse servir. Un buen ejemplo se confirma en el pasaje del buen samaritano (Lc. 10, 25-37), que tambièn estudiamos detenidamente. El mensaje de Jesús es claro: "Vete y haz tú lo mismo".

Hubo aplicaciones prácticas para todos: ¿Ayudas a los demás en su proceso de conversión o pones obstáculos en su camino? ¿Cómo fue tu primer encuentro con Jesús? ¿Has llegado al segundo? ¿Dejas a las personas su propio espacio? ¿Ayudas a crear comunidad o la divides?

Ministros De Pastoral Hispana

La Hermana Andrea Inkrott, Franciscana, ofrece sus servicios en el Centro Cristo Rey, situado en Yadkinville, Carolina del Norte. En menos de tres años ella ha organizado muchos programas educacionales, espirituales y de asistencia social con los hispanos de esta zona, atrayendo a muchos a la Iglesia y a colaborar en los ministerios del Centro.

La Hermana Nancy Stewart, de las Hermanas de la Caridad de San Vicente de Paul, se dedica al ministerio con los hispanos de Greensboro. Su oficina radica en la Iglesia de Pio X. La preferencia de Sister Nancy es buscar a los pobres y a los necesitados.

Carmela Kizer, natural de México, colabora con otros ministros laicos en la comunidad hispana que se reúne para celebrar la Eucaristía en The Oratory, Rock Hill, Carolina del Sur, los terceros domingos a la 1 p.m. Carmela participa en el Cursillo de Cristiandad y en la Renovación Carismática, la Escuela de Ministerios y otros programas de formación de ministros laicos. Ella sabe combinar la oración, el estudio y la acción, dándoles el tiempo que dispone para cada uno convenientemente.

Asamblea Diocesana

Invitamos a las familias hispanas de las 22 comunidades organizadas a compartir el sábado 30 de octubre, de 10:00 a.m. a 5:00 p.m., asistidos por la doctora Cecilia Montero, quien nos guiará con temas de sicología familiar con el fin de mejorar la vida en nuestros hogares.

Pueden traer a sus hijos y al fin habrá una sorpresa para ellos. Contamos con la colaboración de los participantes que traigan algún plato para compartir el almuerzo.

Por favor, envíe su subscripción al Centro Católico Hispano, 2117 Shenandoah Ave,. Charlotte, NC 28205 o llame al (704) 335-1281 lo antes posible.

Octubre Y El Rosario

Estamos ya en el mes de octubre, mes en el que la devoción de los cristianos ha querido comprometerse en especial con un mayor empeño para rezar diariamente el Rosario. Este contiene una oración sencilla, pero teológicamente rica en pasajes bíblicos para meditar los misterios de la vida de Cristo: desde su concepción virginal hasta los momentos culminantes de la Pascua y de la glorificación de la Madre de Dios.

El Rosario como oración diaria promueve la vida cristiana y aumenta el compromiso apostólico. Une a la familia que lo reza en comunidad, porque "la familia que reza unida, permanece unida".

Proxima Escuela De Ministerios

Lo descrito es sólo una parte de la riqueza que recibimos los dos días de Escuela de Ministerios. Esta continuará hasta febrero de 1995. La próxima sesión estará a cargo de Rogelio Zelada, profesor del SEPI. Invitamos a cuantos puedan unirse a este programa, pues todavía están a tiempo para inscribirse. La fecha será el 20 y 21 de noviembre, 1993. El sábado comenzaremos a las 9 a.m. para terminar a las 5 p.m. y el domingo, de 9 a.m. - 4 p.m. El lugar es el Centro Católico Hispano, 2117 Shenandoah Avenue (The Plaza esquina Independence Blvd.) en Charlotte. Para más información pueden llamar al (704) 335-1281. Decídanse hoy mismo y den su nombre. Se ofrece hospedaje a los hispanos que viven lejos. El SEPI dirigido por el Padre Mario Vizcaíno, SCH.P. siempre nos ha dado la mejor calidad de profesores y de programas.

Thể Biến Hóa

Tôi rất sợ bóng tối, lý do tôi sợ là vì tôi rất thích nghe kể truyện về ma quỉ, ngay cả tới ngần này tuổi dời. Và vì thế tôi dã dể sự sợ hãi mỗi ngày chất chứa trong tôi, vì dể ý những truyện người ta kể. Tôi cám ơn Chúa là chưa bao giờ thấy ma quỷ cả. Tôi tự hỏi mình tại sao tôi dể sự sợ hãi dó hằn sâu trong tôi dến thế? Bạn có thể giúp tôi tìm hiểu lý do tại sao không? Tôi có thể biến dổi sự sợ hãi dó thành sự không sợ dược không?

Có thể tôi cần rất nhiều kinh nghiệm dể tôi có thể phá dổ sự sợ hãi,hay có thể ngay ban dầu tôi cần một cảm nghiệm tự tin dể có thể gọt bỏ cái thảo chương dã dược in gọn trong bộ óc diện tử dĩa cứng dã dặt sẵn trong tôi.

Một trong những cảm nghiệm hay nhất mà tôi có sẵn, xin cống hiến quí vị: Ngày kia tôi bước vào căn phòng thất tối. Tôi bắt dầu sợ, màn ảnh diện tử trong tôi báo hiệu nguy hiểm. Trí tưởng tượng trong tôi vẽ ra muôn ngàn hình ảnh tinh quái, làm tôi gần như chết diếng, nhưng dồng thời, một tư tưởng khác vụt lên thúc giục tôi tìm ánh sáng. Tay tôi rờ rẫm và dã có thể mở toang cửa, ánh sáng ban mai ùa vào ngập phòng, luồng ánh sáng dó chan chứa nơi nơi. Ánh sáng tắm gội mọi góc phòng với vẻ huy hoàng và diễm lệ của nó,ngay cả những hạt bụi ly ti cũng nhảy múa như những vì sao tươi sáng. Và tôi dã dặt cảm nghiệm dó là thể biến hóa.

Hiện thời chúng ta dang sống trong một xã hội den tối. Điều này làm tôi lo sợ khi biết rằng nạn khủng bố giết hại mỗi ngày dang tăng lên trong thành phố Charlotte này. Tám mươi sáu vụ dã ra ánh sáng. Nhiều người sợ hãi khi phải lái xe về muộn. Như vậy chúng ta phải làm gì dể ánh sáng Chúa Kito dược chiếu giải trên thành phố này? Chúng ta phải làm gì dầu rằng chỉ có thể dốt một cây nến thay vì nguyền rủa bóng dêm? Tôi nhớ lại một câu truyện ngắn của Cha Anthony de Mello SJ trong sách Một Phút Khôn Ngoan. Ngài viết: “Một dồ dệ luôn luôn phàn nàn về người khác, ông Thầy nói với anh ta: “Nếu dó là sự an bình mà anh dang tìm, thì trước tiên anh phải thay dổi,chứ không phải người khác, sự thực anh lo cho chân mình di dép thì dễ hơn là anh muốn giải thảm cả thế giới.” Như vậy theo câu truyện này người muốn hòa bình phải là chính cá nhân mình, cái nhìn hướng ngoại của bất cứ người nào bị lu mờ bởi cái nhìn cực doan của họ. Cách thức dể phẩm dịnh ngoại giới dá dược bỏ sẵn trong óc diện tử và vì thế khi thẩm dịnh diều gì họ dều lấy cái sẵn có ra như thế không lạ gì khi họ sai lầm. Chúa Giesu dã nói :”Cái dèn của thân thể là con mắt, và như vậy nếu mắt người lành cả thân thể người ngập tràn ánh sáng. Nhưng nếu mắt người yếu, cả thân thể người sẽ rơi vào bóng den và nếu ánh sáng của người là bóng den thì bóng den dó sẽ den tới mức nào!” Bóng den dang lan tràn thành phố cũng như nơi làm việc của chúng ta,có thể là vì cái nhìn, hướng di và cả sự chấn nhận giá trị cũng bị lu mờ bởi hệ thống tối lỗi dã có sẵn trong dĩa cứng diện tử của mỗi cá nhân, doàn thể và xã hội của chúng ta quá lâu.

Tôi nghĩ rằng cần phải có những giai doạn cho ánh sáng thấm nhập vào mình, cuộc sống của chúng ta thật dài. Cần có ƠN Trên ban xuống và sự dáp ứng mau mắn của mình thì mới thành công. Sự xác tin rằng tôi có thể sai lầm và có thể tôi dang sống trong tăm tối. Nếu tôi trốn chạy Sợ Hãi, nó sẽ chạy rượt theo tôi. Nếu tôi không muốn hiểu rằng tôi vẫn chưa thành thân,thì tôi chẳng cần dể ý trở nên thành thân làm gì. Nhà văn Kahlil Gibran trong cuốn Tiên Tri dã nói: “Phần lớn bạn có thể là con người, nhưng cũng phần lớn bạn chưa là con người.”

Transformation

SISTER CECILIA TONG

Vietnamese Catholic Ministry

I was very much afraid of darkness. The reason for my fear was that I love ghost stories even now at my age, and I allowed that fear to be built within me through other people's stories. I must say that I have never seen any ghost in my life, thank God, yet I am still afraid of darkness. I asked myself why that system of fear was so strong in me in the first place. Could you help me to find out the reason why? Can I be transformed from fear to fearlessness?

Perhaps I need to have many positive experiences to combat that fear, or perhaps I need to be initially transformed by just one particular positive experience so that I can erase that software which has been built into my brain-computer hard disk.

One of my positive experiences was, one day as I entered a very dark room, my brain computer told me there was danger ahead. My brain gave me all kinds of horrible pictures and I almost screamed but somehow at the back of my head I determined to search for the light and I opened a window to a bright morning sun. What a transformation of my fear that was. A warm flood of light invaded the room. Every corner was lighted up with wonder and beauty. Even the dust had changed into dancing stars. I labeled that experience transformation.

We are living now in a dark world, I was horrified to learn that crimes increased in our city of Charlotte. Eighty-six crimes were recorded recently. It makes people afraid to drive in the dark. What can we do to let the light of Christ shine into our city? What can we do to light just one candle in the place where we are, instead of cursing darkness?

I remembered a story written by Anthony de Mello SJ in his book, *One Minute Wisdom*, in which he related, “A disciple was forever complaining about others. The Master said, “If it is peace you want, seek to change yourself, not other people. It is easier to protect your feet with slippers than to carpet the whole of the earth.”

It seems, according to this story, a person who wants peace must be the first to change. The outlooks that he or she has toward the surroundings have been blurred by his or her personal bias. The whole way of looking at things has been built in the brain computer so that no matter what he or she projects, he or she has given a wrong focus.

Jesus in the Gospel of St. Matthew 6:22 said, “The lamp of the body is the eye. It follows that if your eye is sound, your whole body will be filled with light. But if your eye is diseased, your whole body will be in darkness. If then, the light inside you is darkness, what darkness that will be.” Our city and our place of work perhaps are being invaded now by darkness. It might be that our criteria, our focus, our values have been blurred by personal as well as communal, societal structures of sinfulness which have been built in our brain computer hard disk for so long.

I think, there is a process of becoming light and our life is a long process. We need not only the divine grace but we also need the willingingness to cooperate with that grace. The awareness that we are in the wrong, in a dark room, is needed. If I run away from fear, fear will forever run after me. If I do not understand that I am still not yet a person, I will not bother to try to become one. Kahlil Gibran in his book, *The Prophet*, has vehemently stated: “Much in you is still man (or woman) and much in you is not yet man (or woman).”

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

Vatican Says Schools, Hospitals Need Protection From Disasters

VATICAN CITY (CNS) — Everything possible must be done to reduce the vulnerability of schools and hospitals to the effects of natural disasters, the Vatican's aid coordinating agency said.

When a community anywhere in the world experiences a calamity, schools and hospitals usually are the first places to offer care and shelter to residents, said an Oct. 12 statement from the Pontifical Council *Cor Unum*. The statement marked the Oct. 13 celebration of the World Day for the Reduction of Naturāl Disasters.

In addition to playing a leading role after an earthquake or flood, schools can lead the way in educating people how to react in the event of a natural disaster to reduce injuries, the statement said. Schools also offer important opportunities to make young people sensitive to the fact that an “irrational exploitation” of the environment may increase the chances and severity of natural disasters.

The building of schools and hospitals must follow strict architectural and construction requirements, the statement said, and old buildings should be upgraded to increase their safety.

While all local and national communities are called to action, the necessary resources are lacking in many developing nations, the statement said. Frequently the poorest countries and the weakest segments of their populations live in areas most at risk for natural disasters.

“Therefore, a widespread effort to share resources and technical knowledge is needed between the industrialized countries and developing nations,” the statement said.

Vietnamese Community News In Brief

Msgr. John J. McSweeney, administrator of the Diocese of Charlotte, will meet with Vietnamese Catholic leaders and with Handmaids Sister Cecilia Tong, director of the Vietnamese Apostolate, Oct. 24 from 2:30-4 p.m.

Sister Cecilia requested the meeting to discuss the growing needs of the increasing Vietnamese population in the diocese and to evaluate and direct the future of the Vietnamese Apostolate.

When former Bishop John F. Donoghue established the apostolate in 1988, the Vietnamese Catholic population in the Charlotte area was 100 families. It since has grown to almost 300 families. There has been a similar increase throughout the diocese. Among the reasons for the increase in numbers have been new Catholic arrivals through family reunification and the recent arrivals of the Dega and Montagnard people.

A workshop on vocation to the priesthood and religious life for Vietnamese youth will be given Oct. 31 at the Vietnamese Catholic Center, 2117 Sehandoah Ave., Charlotte. A team of priests, religious and lay people will direct the workshops. A special Mass will be offered for vocation by Father Tan Le, chaplain of the Vietnamese Apostolate.

A school for Cursillo leaders will take place Nov. 6 from 9 a.m. to noon at the Vietnamese Center. A Vietnamese Ultreya will be at the center Saturday, Nov. 13 at 7:30 p.m.

Holy Mass for the Dega and Vietnamese will be celebrated Sunday, Nov. 14 at 1 p.m. at the Vietnamese Center. A special liturgy in honor of the Vietnamese Martyrs will be celebrated at the center Sunday, Nov. 28 at 1 p.m.

Diocesan News Briefs

Halloween Carnival

CLEMMONS — The Columbiettes are sponsoring a Halloween Carnival at Holy Family Church on Sunday, Oct. 31 from 2 p.m.-5 p.m., rain or shine. For more information, call Debra at (919) 766-1848.

Memorial Mass For Deceased Spouses

CHARLOTTE — A Mass in memory of deceased spouses will be at St. Gabriel Church on Sunday, Nov. 14 at 2:30 p.m. Families are invited and encouraged to come. A reception will follow in the Fellowship Hall.

Marriage Encounter

HICKORY — The next Marriage Encounter weekend is Nov. 19-21 at the Catholic Conference Center. For more information, call Mike or Denise Mays, (800) 632-4856. For reservations, call Tom or Emilie Sandin, (919) 274-4424. Reservations are requested by Nov. 1.

Giant Flea Market

ASHEVILLE — Asheville's Catholic School's Giant Flea Market/Bazaar and Raffle is Nov. 6 from 8 a.m.-2 p.m. The grand prize is $500. To make a donation or for more information, call (704) 255-0299.

Singles Halloween Party

CHARLOTTE — Catholic Singles of Charlotte invite all interested singles to join them at an annual Halloween party on Saturday, Oct. 30 at 9 p.m. The party will be at the club house of Walden Court Apartments. Please bring a canned good donation for Charlotte's Emergency Women's Shelter. For directions or more information, call Kris at (704) 552-7009 or Linda at (704) 344-9326.

Regional Assemblies

The Diocese of Charlotte is presenting Regional Assemblies Oct. 30 in Hendersonville and Feb. 12, 1994 in Charlotte. For more information, call the Office of Planning, (704) 331-1712.

College Visitation Day

BELMONT — Belmont Abbey College will host a visitation day for high school juniors and seniors on Friday, Oct. 29 beginning at 9 a.m.

The visitation gives potential students an opportunity to learn more about North Carolina's only Catholic college. Vistors will attend classes and tour the campus. Anyone interested in participating is asked to call the Admissions Office at (704) 825-6665 or 1-800-523-2355.

Upcoming Diocesan Events

Oct. 22 "Henry Nouwen Revisited"
speaker: Kitty Rodgers
The Franciscan Center, Greensboro
12:10 to 1 pm
Kandice Weglin (919) 273-2254

Oct. 22 CCHS Homecoming
Sister Paulette WIlliams, RSM
(704) 523-5671

Oct. 23 Lay Ministry Training
Liturgy & Sacraments
St. Barnabas, Arden
10 am to 4 pm
Sister Timothy Warren, RSM
(704) 334-1805

Oct. 24 OCTOBERFEST
St. Philip Church
Statesville, 5 to 7 pm
Tina Dawson (704) 872-2579

Oct. 30 Regional Assembly
(For Parish Councils & Commissions)
Immaculata School, Hendersonville
9 am to 1 pm
Sister Jean Linder OSF
(704) 331-1712

Memorial Mass

GREENSBORO — The Greensboro Council of Catholic Women is hosting a Memorial Mass for deceased members, relatives and friends at the Franciscan Center on Thursday, Oct. 28. Mass will be at 11 a.m. followed by lunch. Cost is $4.50. For reservations, send check payable to G.C.C.W. to Rosemary Marsicano, 1805 Biscayne Dr., Greensboro, N.C. 27410.

Continuing Education

BOONE — The Religious Education Commission at St. Elizabeth Church is sponsoring a three-part continuing education program at the church Nov. 3, 10 and 17 from 7 p.m.-9 p.m. A bread and soup supper will be served Nov. 17 from 6 p.m.-7 p.m

Scott Spivak, diocesan coordinator for the Justice and Peace Ministry, will speak about "The Church's Best Kept Secret: Catholic Social Teachings." He will show how these teachings effect the 1991 U.S. bishops' statement on "Putting Children and Families First."

The meetings are open to parish pastoral councils, community and family life commissions, education commissions, parish educators and anyone interested in justice and peace issues. For more information, call (704) 264-8338 or (704) 264-6347.

Candy Cane Bazaar

GREENSBORO — The Women's Guild of St. Paul the Apostle Church is presenting "A Candy Cane Christmas Bazaar" on Saturday, Nov. 6 from 9 a.m.-4 p.m. The bazaar will be in the Parish Center, 2715 Horse Pen Creek Rd. Items for sale include cross-stitch, crafts, plants, knitted and crocheted articles, Christmas decorations, baked and canned goods, fashion accessories and beaded ornaments.

Proceeds will benefit St. Paul's parish and community projects.

Fall Festival

WINSTON-SALEM — The Bishop McGuinness High School Fall Festival is Saturday, Oct. 30 from 8 a.m.-3 p.m. A popular item for sale will once again be upholstery fabric for $2-$4 a yard. The fabric usually sells for $25-$30 a yard.

Aprons, ornaments, wreaths, baked good, used clothing, books and toys will also be for sale. There will be games, face painting and balloons for children. The lunch fare is hot dogs, pizza, nachos, popcorn, soda, doughnuts and coffee.

Flu Vaccines

Mercy Medical Group offices in Mecklenburg, York and Gaston counties are offering flu vaccines for $10 through Nov. 15. Call the nearest Mercy Medical office for an appointment or call Mercy community relations for information, (704) 379-6052.

Breakfast For Catechists...

Catechists at St. Eugene in Asheville were guests recently at a pancake breakfast hosted by St. Eugene's Men's Club. Members preparing food are (l-r) Jim Coughlin, Nicholas Giliberti and Jack Witzel.

Go And Make Disciples

CHARLOTTE — The Diocese of Charlotte is sponsoring a Southeast Regional Evangelization Workshop Nov. 5-7 on the American bishops' document, "Go and Make Disciples," at the Government House hotel, 201 S. McDowell St.

The workshop is for pastoral council members, evangelization commission members, pastoral team members, priests, women and men religious, and anyone interested in evangelization.

Participants will be introduced to the bishops' document, a national plan and strategy for Catholic evangelization, and ways to implement the plan's three goals in the parish setting.

Presenters will be Paulist Fathers Frank DeSiano, director of the Paulist parish-based evangelization project in Washington, D.C., and Kenneth Boyack, director of the Paulist National Catholic Evangelization Association.

Cost is $75 for the first three people from one parish and $50 for others from the same parish. Cost for the Saturday session only is $60. Childcare will be available during the workshop at no extra charge.

For more information and registration forms, call (704) 289-2773.

Harvest Dance

CHARLOTTE — The Star Club at St. Matthew Church is sponsoring a Harvest Dance in the parish hall on Nov. 12 from 8 p.m. to midnight. Music will be provided by Big John and The Atlanta Polka Band. Refreshments, set-ups and door prizes will be furnished. Cost is $10 per person.

For reservations, call (704) 542-2590 or (704) 568-3238.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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World and National Briefs

Three Men Drop Sex Abuse Suit Against Camden Diocese

CAMDEN, N.J. (CNS) — Three men who sued the Camden Diocese in June over alleged sexual abuse during their teen-age years by a priest dropped their suit, a diocesan spokesman said. When the suit was announced at news conferences in Camden and Philadelphia in June, it made national headlines — in part because it was believed to be the first such lawsuit involving an alleged victim who later became a priest. One of the plaintiffs was Father Gary Hayes, now a priest of the Diocese of Owensboro, Ky. "The parties have resolved their differences," Father Carl J. Marucci, Camden diocesan vice chancellor, said Oct. 12. He confirmed that the accused priest, Father Joseph H. McGarvey of St. Mary's Church in Millville, was still on administrative leave.

Diocese Tells Domestic Violence Victims 'Come And We'll Help'

SAGINAW, Mich. (CNS) — The Diocese of Saginaw has a message for anyone affected by domestic violence in the 11-county diocese: "Come to us and we'll help." Bishop Kenneth E. Untener delivered that message by tape at all weekend Masses in the diocese Oct. 2-3 as part of the diocesan "A Friend for Life" program. "We are backing up our words with actions and saying to anyone, with any problems threatening human life: We'll do anything to help, everything to help," Bishop Untener said. "If you don't believe us, try us."

Detroit Priest Accused Of Molesting Boys

DETROIT (CNS) — A prominent Detroit priest faces allegations from at least three men that he sexually abused them in the 1970s when they were teenagers in his former parish. Father Gerald Shirilla, 56, Detroit archdiocesan director of worship for the past decade, resigned that post in January. The archdiocese announced at the time that he was accused of sexual misconduct and placed him on administrative leave. In a lawsuit filed Oct. 5 against the priest and the archdiocese, Declan DeMeyer of Fraser said Father Shirilla molested him repeatedly between the ages of 9 and 16, when the priest was co-pastor of Our Lady of Loretto Parish in Redford Township. *The Detroit News* reported Oct. 8 that it had interviewed two other men who accused Father Shirilla of sexually abusing them as teen-agers in the same parish.

Bishop Ganter Of Beaumont Dies After Battle With Brain Tumor

BEAUMONT, Texas (CNS) — Bishop Bernard J. Ganter, third bishop of the Diocese of Beaumont, died early Oct. 9 after fighting a brain tumor for more than a year. His funeral Mass was Oct. 15 at St. Anthony Cathedral in Beaumont, with Archbishop Patrick F. Flores of San Antonio as principal celebrant and Cardinal Bernard F. Law of Boston as homilist. Interment was beside the cathedral in the Bishop's Garden, next to Bishop Vincent M. Harris, founding bishop of the Beaumont Diocese. Bishop Ganter was named bishop of Beaumont in 1977 after serving four years as the founding bishop of the Diocese of Tulsa.

Memorial Mass Held For Soldier Killed In Somalia

SCHOOLEY'S MOUNTAIN, N.J. (CNS) — His early death in Somalia robbed U.S. Army Cpl. James E. Smith of a chance for marriage and children, but he "lived out well" the commitments he made in his short life, said the priest who baptized him 21 years ago. About 800 mourners gathered for a memorial Mass Oct. 7 at Our Lady of the Mountain Church, Smith's home parish. Smith, known to his family and friends as "Jamie," was one of 12 U.S. soldiers killed Oct. 3 in Mogadishu in a series of battles with the militia of Somali warlord Mohamed Farrah Aidid. Father Raymond Kupke, who presided at the young Army Ranger's memorial Mass, said Smith's life of commitment that began with baptism continued as he lived out promises to respect and serve others in Boy Scouts, in his "Wolf Pack" football team at West Morris Central High School and in the Army.

New Group Launched To Promote School Choice

WASHINGTON (CNS) — With such heavy hitters as former Secretary of Education Lamar Alexander and former Vatican ambassador Thomas Melady behind it, a new group, Americans for School Choice, has been launched to promote school choice at the state level. The group pledged to organize successful school choice ballot initiatives in five states in 1994, and eight more by 1996. It also planned to organize legislative initiatives in at least four states in 1994, and eight more in 1995. No specific states were mentioned. At an Oct. 7 press conference, the group said it favors creating charter schools, and said it would also assist proponents of California's school voucher ballot proposal.

Bishops Say Zaire's Officials Use Terror, Focus On Power

VATICAN CITY (CNS) — Politicians involved in Zaire's move to democracy are focused almost solely on obtaining power, and the government is using terrorist tactics to keep its hold on the nation, the country's bishops said. Instead of showing concern for the people and for Zaire's future, the politicians are sowing hatred and suspicion, the bishops said in a message reported Oct. 9 by Vatican Radio. The government, which had promised to foster democracy, instead has dismantled important state institutions and is ruling through the use of terror, said the message, addressed to President Mobutu Sese Seko.

Vatican Official Denies Wrongdoing In Health Care Scandal

VATICAN CITY (CNS) — The Vatican's top health care official, Italian Cardinal Fiorenzo Angelini, denied wrongdoing following allegations that he had peddled his influence in Italy'sscandal-racked medical system. A Vatican statement Oct. 9 said Cardinal Angelini had never engaged in improprieties because of "the delicacy of the subject and his complete lack of jurisdiction in the matter." Cardinal Angelini is the president of the Pontifical Council for Pastoral Assistance to Health Care Workers. According to the Italian weekly *L'Espresso,* investigating magistrates were told Cardinal Angelini had recommended specific drug products for inclusion in Italy's health care system, in exchange for contributions to the pontifical council's activities.

Camorra Members Investigated For Church, Museum Bombings

ROME (CNS) — Three members of Italy's Camorra organized crime group have been notified they are under investigation for involvement in the July bombing of two churches in Rome and a museum in Milan, Italy. The notices were made public Oct. 12 after Italy's anti-Mafia crime unit completed its initial investigation of the late-night car bombings that damaged Rome's Basilica of St. John Lateran, reduced much of the Church of St. George in Velabro to rubble and killed four people in Milan. Pope John Paul II had condemned those responsible for the bombings as he toured the damaged churches, starting at the basilica, his diocesan cathedral.

Vatican Official Asks Nations To Strengthen Refugee Protection

VATICAN CITY (CNS) — A leading Vatican official called on the international community to strengthen protection for the growing number of refugees worldwide. In particular, said Archbishop Paul Tabet, the principles of "asylum and 'non-refusal,' which represent the keystone of refugee protection, must be supported and reinforced." Archbishop Tabet made the remarks at an Oct. 4-8 meeting of the Office of the U.N. High Commissioner for Refugees in Geneva.

Vatican Official Warns Against European Nationalism

VATICAN CITY (CNS) — A top Vatican official, addressing Europe's foreign ministers, warned that "blind and irrational" nationalism seriously threatens peaceful development on the continent. Cardinal Angelo Sodano, Vatican secretary of state, said the renewed accent on the rights of populations and ethnic groups must not overshadow the duty to cooperate. Cardinal Sodano spoke Oct. 9 at a meeting in Vienna of the 32-member Council of Europe. The cardinal said the Vatican fully supported the concept of human rights that extend beyond the individual to groups or whole populations. But these rights "must be well-defined in order not to foment an unhealthy and aggressive nationalism," he said.

Irish Poll Finds Support For Legal Divorce, Marriage For Priests

DUBLIN (CNS) — An opinion survey published in the *Irish Times* found that most of the 1,000 individuals questioned favor legalizing divorce in the Irish Republic and allowing priests to marry. The survey found that 64 percent of respondents were willing to vote for the removal of Ireland's constitutional ban on divorce. The remaining one-third said they did not want the divorce ban ended. Sixty-nine percent said they believe that Catholic priests should be allowed to marry.

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Mooresville Hands Cougars Second Conference Defeat

MOORESVILLE — Unbeaten Mooresville scored four times in the first half Oct. 15 and went on to hand Charlotte Catholic its second straight Western Piedmont 2A Conference loss, 35-12. Mooresville (7-0, 2-0) remained tied with Lincolnton for the conference lead.

Catholic drew first blood, driving 85 yards in the first six minutes of the game with the big play being a 44-yard run by Brian Sweet who finished with 119 yards. Louis Marino went the final one yard for the touchdown. An attempted two-point conversion failed.

But the Blue Devils came right back with a 72-yard scoring drive finished off by Damon McKee's one-yard plunge for the touchdown. Pat Stutts kicked the first of his five extra points to put Mooresville ahead, 7-6. Catholic fumbled the kickoff and Mooresville recovered. Twenty seconds later, Michael Gandy scored the the Cougars' 14.

Mooresville added two more touchdowns in the second quarter for a 28-6 halftime lead. Linebacker Heath Hipp blocked a punt at the Catholic 18 to set up a five-yard scoring run by Sammy Jackson. Gandy wrapped up the first half scoring with a one-yard run late in the quarter.

After a scoreless third quarter, scored again on a four-yard pass from Mike Falenki to Jimmy Loncar. The two-point attempt again failed.

Pervis Johnson wrapped up the Mooresville scoring with a 76-yard touchdown run late in the fourth quarter. Johnson led the Blue Devils in rushing with 131 yards on five carries.

Except when it came to scoring, the Cougars played Mooresville on fairly even terms. Catholic gained 228 yards rushing and 13 passing and racked up 11 first downs to 10 for the Blue Devils. Mooresville gained 286 yards on the ground and none in the air.

The loss left Catholic 3-4 for the season and 0-2 in the conference. The Cougars will try for their first conference victory tonight in their homecoming game against winless Cherryville.

The new $1.2 million St. Ann Parish Center serves the 834 families of the parish.
Photo by JOANN KEANE

St. Ann (From Page 1)

that day, I never thought I'd see this day."

Scores of parish and school children — scout troops, cheerleaders, athletic teams, and school children — led the procession across a freshly polished gymnasium floor, kicking off the late afternoon celebration.

"The building is only a symbol of the vibrant faith of the parish. If it isn't serving its purpose, it is incomplete."

"It was energizing to see the involvement of the faith formation children, school children, senior citizens, families and single people," said Msgr. John J. McSweeney, diocesan administrator. As he blessed the building, he said, "The building is only a symbol of the vibrant faith life of the parish. If it isn't serving its purpose, it is incomplete."

The two-story parish center contains a gymnasium, cafeteria, all church offices, room for seniors, a youth room, offices for the music director and faith formation, two classrooms, a nursery and a parish library.

"It's an extension of what we are trying to do as a parish; to bring our people together for religious, social, recreation, and educational activities," said Msgr. Allen. The center provides a place for parishioners to come and enjoy each others company as they grow in faith, he said.

The celebration provided an opportunity for kudos and gratitude for the countless hours parishioners spent pounding out the final details. The building contract ended leaving detail finish work incomplete. Office and classroom spaces lacked walls and the kitchen area was bare. "Lots of volunteerism, lots of hard work by parishioners; that's how it got done," said Msgr. Allen.

St. Ann parish shares the new facility with children attending St. Ann School. A contract with Mecklenburg Area Catholic Schools gives school children access during school hours. After hours, the building is scheduled with parish programs taking priority.

The $1.2 million parish center came to fruition following a massive parish fund drive. School children joined in, conducting fundraising to assist the parish. "This building is truly built on faith," said St. Joseph Sister Helene Nagle, St. Ann principal.

Jorge Chavarria, a junior exchange student from Costa Rica (No. 11), and his cousin, senior Daniel Cañas, lead the Bishop McGuinness attack in a match with Charlotte Latin School.

Bishop McGuinness Booters Back On Track After Slow Start

WINSTON-SALEM — Bishop McGuinness High School's soccer team is back on track after a rough start to the season. The Villains, 13-7 overall, are unbeaten in the PACIS conference as of the end of last week with seven straight conference victories.

The Villains lost eight players from last year's squad but had enough left to make McGuinness one of the pre-season favorites in the North Carolina Independent School Athletic Association.

But injuries and illness plagued the team in the first half of the season. Several times the Villains were forced to play with 10 men on the field instead of the regulation 11.

The schedule during the first half of the season included a trip to Albuquerque where the Villains faced three of last year's top New Mexico teams, including 1992 state champ Sandia and runner-up La Cueva. The Villains opened the trip with a 1-0 victory over St. Pius X of Albuquerque but then lost to Sandia, 4-0, and to La Cueva, 5-4 on penalty kicks after the game ended in a scoreless tie.

Back in North Carolina, McGuinness suffered losses at the hands of such soccer powers as Ragsdale, Mount Tabor, Providence Day of Charlotte and Charlotte Latin. Only two of their non-conference opponents have not been ranked in the state at some point this season.

With things going better, the Villains may yet live up to the pre-season expectations.

College To Honor Three Monks For Years Of Teaching Service

BELMONT — During homecoming festivities Oct. 22-24, Belmont Abbey College will honor three teacher/Benedictine monks who together have taught at the abbey for more than 132 years.

Approximately 400-500 alumni and friends of Belmont Abbey will gather for activities to honor Father Anselm Biggs, history professor for the past 60 years; retired Abbot Walter Coggin, philosophy professor for the past 44 years, and Father Bernard Rosswog, former philosophy and theology professor. Father Biggs and Abbot Coggin are still teaching today.

Festivities include exhibits in the Abbot Vincent Taylor Library (open all three days), a reception for Abbot Coggin (Oct. 23, 10 a.m., Wheeler Center) and Father Biggs (Oct. 23, 1:30 p.m., the Library's Benedictine Room) and a front porch visit with Father Rosswog (Oct. 23, 1:45 p.m., Monastery porch).

Father Biggs served as Belmont Abbey's dean of students, academic dean and director of admissions and chaired the history department. His writing is extensive and includes articles for The Encyclopedia Britannica, The Encyclopedia Americana and The New Catholic Encyclopedia.

Abbot Coggin is a former abbot of the Belmont Abbey Monastery, former president of Belmont Abbey College and one of the Council Fathers of the Second Vatican Council. His years as president of the college saw the addition of a library, science facility and gymnasium to the campus.

Father Rosswog, in retirement at the monastery, served as dean of men and vice president during the institution's years as a junior college and academic dean when the school became a four-year college. He also served for three years on the college board of trustees.

Vows (From Page 1)

Msgr. McSweeney sprinkled his homily with excerpts from the former Ritual of Marriage. For couples married before Vatican II, the text struck a familiar cord. In days gone by, the Exhortation Before Marriage was standard fare for all wedding ceremonies. The text — a preamble to the instruction of marriage — reiterates the sanctity and serious bond of matrimony. "...And if true love and unselfish spirit of perfect sacrifice guide your every action, you can expect the greatest measure of earthly happiness that may be allotted to man in this vale of tears. The rest is in the hands of God."

One hundred ninety-eight beautiful brides and jittery grooms joined hands once again to renew their marriage vows; to love and honor, all the days of their lives.

"It's been a long time since our first vows," said Katherine Williams. It brought back exactly what we promised, and renewed our future, she said.

"We have the experience behind us," said Frank Williams. "Now we can go into the next 50 years."

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 9 • October 29, 1993

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"The life it commemorates beckons us not only to remember but to respond," according to information posted in areas where the International AIDS Memorial Quilt is on display. John Owens, regional coordinator for the quilt, stands before a 12- by 12-foot section of the quilt. Each section contains eight panels commemorating a person who has died from AIDS.

Photo by CAROL HAZARD

Larry Dean Taylor
November 2, 1949 - March 5, 1992
Charlotte, NC
The House of Mercy

This panel in the International AIDS Memorial Quilt is in memory of Larry Dean Taylor, November 2, 1949 - March 5, 1992. Taylor was a resident at the House on Mercy, Belmont, a residential home run by the Sisters of Mercy for men who have AIDS.

Photo by CAROL HAZARD

Lutheran-Catholic Dialogue To Celebrate Covenant Anniversary

ARDEN — The Lutheran/Roman Catholic Covenant Anniversary Observance for the Western Carolina Region will be at Lutheridge Conference Center on Sunday, Nov. 7 from 3 p.m.-8 p.m.

The theme is "The Lutheran/Roman Catholic Dialogue: Looking Back and Looking Forward."

Guest speakers are Rev. Dr. James Crumley Jr., a former bishop of the Evangelical Lutheran Church in America, and Christian Schools Brother Jeffrey Gros, associate director of the Secretariat for Ecumenical and Interreligious Affairs, U.S. Catholic Conference. Rev. Crumley will speak on "Reflection, Perceptions and Experiences." Brother Gros will speak on "Future Hopes and Directions."

Rev. Crumley has recently retired as Distinguished Visiting Professor of Ecumenism at Lutheran Theological Southern Seminary in Columbia. A native of Tennessee, he was educated at Roanoke College in Salem, Va., received his divinity degree from Southern Seminary and has done additional graduate study at the University of South Carolina and the Lutheran Theological Seminary in Chicago.

He founded the Center for Ethical Development at Newberry College. Long active in ecumenical efforts, Rev. Crumley is chairperson of the International Lutheran-Roman Catholic Commission, and serves on the Board of the Institute for Ecumenical Research in Strasbourg, France. He maintains correspondence with Pope John Paul II and leaders of other Christian traditions.

Rev. Crumley has been awarded nine honorary doctorates. He and his wife, Annette, have three grown children and eight grandchildren.

See **Dialogue,** Page 16

Oratorian Priest Sees Christ In Ministry To Those With AIDS

By CAROL HAZARD
Associate Editor

Oratorian Father Conrad Hoover sees Christ in the most unlikely places.

He sees Him in the human brokenness of AIDS.

"Every time I hold a person with AIDS, I hold Jesus," says Father Hoover of The Oratory in Rock Hill, S.C.

His belief in the grace of God in the most heart wrenching situations prods him along in his ministry with people who have AIDS. Although grief has taken a toll on him, Father Hoover says he is most effective in this ministry.

As of two years ago, Father Hoover, 57, had more than 40 friends in Charlotte who had died from AIDS. He stopped counting because it was too overwhelming, he says. Still, he knows his way around the city by the people who have died here.

"Conrad is a person of grace, unconditional love and tremendous courage ... While others have treated us like lepers, shunned and ignored us, he is like Christ who loves the outcast."

He thinks of himself as "an AIDS ombudsmen," a person who speaks for the human rights of people ravaged by a killer virus. A volunteer for the Metrolina AIDS Project, he started a monthly HIV Forum for MAPS at the Mint Museum in Charlotte. He's also a board member and chaplain for RAIN, Regional AIDS Interfaith Network.

Father Hoover embraces the spurned and rejected. Not there to judge, he is there to love. He offers warm assurance of a caring and forgiving God.

"They have plenty of other people telling them what they did wrong," says Father Hoover. "I am there to give comfort." He relays this incident:

I went to supper with a man (who has AIDS). He ordered soup and salad. I finished my meal. He ate some of his soup but said he wasn't hungry, so he offered me the rest of his soup. I hesitated and didn't know what to do at first. But I ate it. It was a sacramental bowl of soup, a statement of love and trust.

"Conrad is a person of grace, unconditional love and tremendous courage," says John Owens, regional coordinator for the International AIDS Memorial Quilt. Owens, 32, was diagnosed HIV positive in July 1988. (HIV is the virus that causes AIDS.) He developed AIDS in August 1991.

"Conrad is a walking example of what Christ dictates all of us to do, which is to love your neighbor as yourself," says Owens. "While others have treated us like lepers, shunned and ignored us, he is like Christ who loves the outcast."

Owens is among 25 people or so Father Hoover visits or calls every week. They see the love of Christ in him. He sees it in them and their experiences.

He talks about Bill who was a member of Persons With AIDS, a support group led by Father Hoover for three years.

Bill would minister to me. He would send me cards. I remember doing a funeral at St. Gabriel Church for a man who came home to die. I broke down, and Bill rushed up and comforted me

See **AIDS,** Page 3

Belmont Abbey College Celebrates Homecoming

Mercy Mother Benignus Hoban (center) and Bennie Cunningham (right), a 1940 Belmont Abbey College graduate from Cramerton, N.C., receive the Abbot Walter Coggin Humanitarian Award at Homecoming ceremonies Oct. 23. Benedictine Abbot Coggin (left) was honored during the festivities for his 44 years of teaching.

Abbot Coggin, retired abbot of Belmont Abbey and beloved teacher, coach and mentor for hundreds of alumni, is greeted by well wishers and friends.

Photos by
Debra Estes

DISTINGUISHED ALUMNUS

Bruce Wofford (left) of St. Michael Church in Gastonia is named Belmont Abbey College's 1993 Distinguished Alumnus of the Year. A 1966 graduate, Wofford serves on the college's board of trustees. He is shown with Belmont Abbey President Joseph Brosnan. More than 450 alumni attended the awards ceremony.

Archabbot Egbert Donovan (top center), retired abbot of St. Vincent Archabbey, Latrobe, Pa., leaves the Abbey Church with Abbot Oscar Burnett (center), and Abbot Coggin (right). The archabbot gave the homily.

Msgr. John J. McSweeney (center left), diocesan administrator, joins Dr. Brosnan (left) and Abbot Oscar Burnett (right), abbot of Belmont Abbey Monastery, in congratulating Stephen Delaney, a 1960 graduate following his keynote address at the awards ceremony. Delaney, a former NBC news correspondent, hosts "Monitor Radio" for *The Christian Science Monitor*.

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Dr. Brosnan (left) presents an award of appreciation to Benedictine Father Anselm Biggs, who celebrates his 60th year in the classroom at college. Abbot Coggin and Father Bernard Rosswog were also recognized by the alumni association for their service to the college.

AIDS (From Page 1)

Toward the end of his life, Bill was in terrible pain. One day, his mother took him shopping in Charlotte and he had a seizure. He was taken to the hospital. I held him and prayed for him. I thought I was saying goodbye. He recovered the next day, though, and he told me about the seizure and how a woman — a stranger — had given him her coat for a pillow. A man had given him his coat for a blanket.

"It was the story of the Good Samaritan," says Father Hoover.

In the Charlotte Mecklenburg area, there are 7,000 people infected with the HIV virus, according to Ron Chapple, MAPS chairman of the board. The largest group — about 60 percent — are gay, 35 percent of the total number are women and 45 percent are African-American.

"However, that is changing quickly," Chapple says. "The fastest growing groups are women and adolescents."

"In two years, everybody will know someone who is HIV positive or with full-blown AIDS," Father Hoover says.

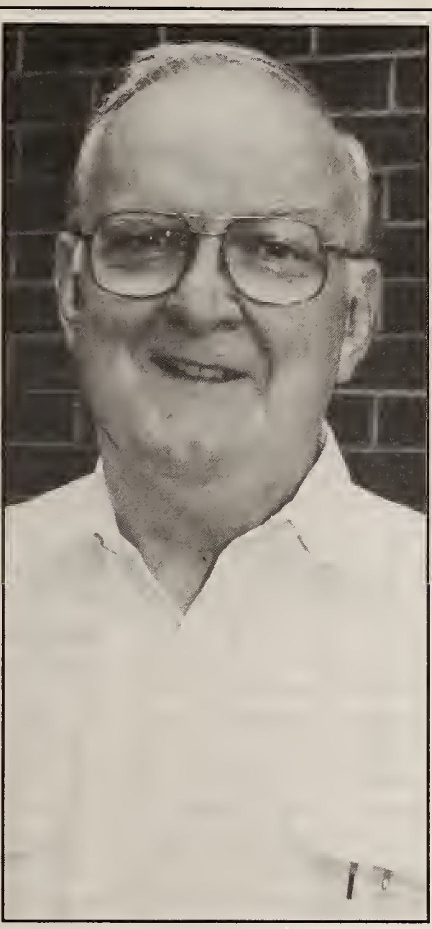
"When you know someone, it is no longer the devil, so you see it for what it is. It's a damn virus and it kills people. It shows no prejudice, no bias sexually or racially. I've worked with people off the streets and with people who live in Myers Park (an affluent section in Charlotte)."

Father Hoover says he's learned to care enough about people with AIDS to make them "hurt a little bit" so they can get the pain and anger out, to push them to talk about death and make plans for their death. Yet, he also encourages them to live each day as creatively and positively as they can.

"I feel it's a privilege I have to get to know persons rather quickly on an intimate level and have them share with me the depths of their lives ... We talk about love, the meaning of life and God."

With his health deteriorating, Ricky Carswell called Father Hoover last April for counseling. "Conrad is a great spiritual leader," says Carswell, who was diagnosed with AIDS in 1986. "He does not judge. He embraces you with a big hug ... He's one of the great people. He was put here for a purpose and he's found his niche."

Inspired by Father Hoover, Carswell — a Southern Baptist — says he is thinking about becoming a Catholic. What's more, a RAIN team from St. Peter Catholic Church, Charlotte, is caring for him. "They have given me a lot of love and compassion. They are wonderful friends."


FATHER CONRAD HOOVER

Carswell carries rosary beads given to him by Father Hoover. It is one of his most prized possessions. "It never leaves me," he says.

Bearing gifts of rosary beads, a crucifix, prayer tapes or daily Scripture readings, Father Hoover encourages people to pray if they are so inclined. Prayer can be an ally in coping with AIDS, he says. If nothing else, it can relieve stress and by lowering stress, the stress is taken off the immune system, he says.

Father Hoover never forces the subject of faith. Yet, as people come face to face with death, they try to make peace with themselves and God, "whoever that may be for them," he says.

Stewart's mother and sister brought him back to Charlotte about two years ago. He was withdrawn and huddled up. I would read psalms and pray with him. He would allow me to touch him, but he would never look at me. There was this simple little prayer that he particularly liked: "The light of God surrounds me. The love of God enfolds me ... Wherever I am, God is ... Wherever you are, God is ... Wherever we are, God is."

One day, Stewart — a huge muscular person who had become a skeleton — put his hands together for this little prayer and he looked me in the eyes. He died the next day.

"I have no doubt that he died with God," says Father Hoover. "The sacrament between us and God was as good as if I had given him the last rites."

Like a circuit rider, Father Hoover puts 300 miles on his car every week visiting people with AIDS. "It's terribly important to keep in touch, because they are lonely and shut within the walls of their apartments or homes," he says.

Father Hoover wears street clothes, not a cleric's collar, because "so many of these folks have been rejected by institutional religion." Even so, he makes no secret of his priesthood. He comes to people on their own terms and in their own faith experiences.

People with AIDS often wonder if God hates them. "No," Father Hoover replies. "God is suffering with you and God forgives you."

"As a priest, he provides the opportunity for many people to reconcile themselves perhaps not with the Church, but with the spiritual aspects of their lives," says Bob Barret, UNC-Charlotte professor and psychologist who started the first AIDS support group in Charlotte.

"I have given up on the omnipotent God who sits on a throne in heaven and judges people. My God is the God of Mother Teresa, a God who walks with us and suffers with us."

"I came from a Catholic school, so he was probably the last guy I wanted to talk to," says Mike Johnson. "But he was probably the best guy. He was a driving force behind me in finding my spirituality again." Johnson has AIDS, his wife is HIV positive and his 7-year-old son is healthy.

Before he could address his spirituality, Johnson had to deal with self esteem issues. "Is the person inside of me a person God is going to like?" Johnson also wrestled with the notion that AIDS might be some kind of punishment for his drinking, carousing, drug use and woman chasing.

"Conrad assured me God was not a vindictive entity," Johnson says. "I'm pretty comfortable now with my faith in God. I don't think this is a curse given to me because of the lousey things I have done in the past. I think there's a plan and I am part of that plan. Whether I understand it or not is irrelevant."

To put a face on AIDS and dispel prejudices about the disease, Johnson speaks in Charlotte/Mecklenburg schools and churches.

He gets courage from Father Hoover. "Nothing rattles the guy," Johnson says. "Just his presence and soothing voice is reassuring. When the world is collapsing and I'm on my own little piece of it, he's standing there with me."

Father Hoover's God is a loving God. "I have totally changed my theology and spirituality," he says. "I have given up on the omnipotent God who sits on a throne in heaven and judges people. My God is the God of Mother Teresa, a God who walks with us and suffers with us."

Father Hoover suffers as well. "Not only is he there for people with HIV, it seems the sicker they get, the more he is there for them," says Chapple. What's more, "any time there's a controversy, he's always there providing encouragement and support."

In close contact with people who have AIDS, Father Hoover has been tested for the virus. The results were negative.

His ministry is tough stuff. Father Hoover receives counseling to help him deal with loss and grief. To balance his life, he gives spiritual direction and retreats. He enjoys writing, walking and music. He has many "wonderful" friends who are not HIV positive, four godchildren whom he "adores," a baby who was named for him and a community that is "very supportive."

Even so, his thoughts are never far from his friends with AIDS. At every retreat, he tells at least one of their stories.

Joe was in the hospital with pneumonia, and he had a lovely young nurse. She wore gloves, but not a plastic mask, and she wasn't afraid to talk to him.

One day, Joe saw a man walking down the hall who appeared to have AIDS. Joe put on his slippers and robe, went to the man's room, knocked on the door and asked if he could come in.

They talked together on the bed and fell into each other's arms crying. The nurse came in the room with a tray of medication. They thought she would think they were two queers. But she put the medicine down, climbed on the bed, hugged them and cried with them.

Had Father Hoover been there, he too would have climbed on the bed, hugged them and cried with them.

A New Look At Stewardship: Message Geared To Children

By CAROL HAZARD
Associate Editor

HICKORY — Children by nature are generous and giving. But unless the inclination is nurtured, it can get stifled.

That's why the Church is taking a new look at stewardship. Until now, the message about the need to give has been delivered to adults. Now, it's being geared to children as well. What's more, it is part of new curriculum guidelines for Catholic schools and parishes.

"You can't start too young," says Pat Signs, associate director of the diocese's Development Office. "I don't think we can expect people to easily adopt values as adults. Most of our values were formed in us when we were children."

Children are taught very young about Jesus, prayer and love, Signs says. But they need to be taught about stewardship as well. "We need to teach children the meaning of giving."

PAT SIGNS

Signs presented her ideas on children's stewardship to parish catechetical and youth ministry leaders at an October meeting at the Catholic Conference Center in Hickory. She will meet in November with all the Catholic schools principals in the diocese.

"We are all challenged in all levels of our life to give and to share our gifts," says Notre Dame Sister Carol Symons,

See **Children**, Page 11

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

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For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Pornography Awareness

Next week, Oct. 31-Nov. 7, is Pornography Awareness Week, sponsored by Morality in Media of New York City. It's an opportune time for people to become more aware of the extent of pornography in this country.

Despite the work of commissions appointed by former Presidents Lyndon Johnson and Ronald Reagan, pornography — soft and hard-core — is still flourishing in the United States. Even a 1973 U.S. Supreme Court ruling that the First Amendment does not protect obscenity has had little impact.

The pornographers are still claiming the protection of that amendment and, unfortunately, in many cases they are getting away with it. Law enforcement officials frequently misinterpret the court's 1973 ruling and do nothing about the flood of pornographic material which is often readily available.

We do not think the answer is new or stronger laws against pornography. There are plenty of laws on the books *if* they are enforced. In recent years, authorities in Charlotte have been successful in using public nuisance laws to close down the city's adult book stores. It takes time and effort but it can be done.

What can we do to help?

Demand action to enforce the existing laws. Write to prosecutors and police officials demanding action. Write letters to the editor of your local newspaper calling attention to the problem.

Support the organizations which are fighting pornography. Admittedly there are groups which consider anything with which they do not agree to be pornographic. But there are many groups like Morality In Media which are battling real pornography and which deserve your support.

The war against pornography is winnable if enough concerned people join together in every community and mount a strong, effective campaign against this attack on human dignity.

Our thanks to reader Diana Ronald of Canton who called our attention to Pornography Awareness Week and whose words inspired this editorial.

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Pro-Life Corner

Respect Life

Why Abortion Doesn't Belong in Health Care

Covering abortion will make it more plentiful. The president, by insisting on placing abortion in his health care reform plan, again contradicts his stated goal of making abortion "rare." Does America need more than 1.6 million abortions a year?

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Says Faith, Science Not Incompatible

FERRARA, Italy (CNS) — The presumption that faith and science are incompatible belongs to the past, Pope John Paul II said in a message to a conference on the astronomer Nicolaus Copernicus.

Galileo Galilei was condemned by the Church in 1633 for defending as a fact what Copernicus earlier presented as a theory — that the Earth revolved around the sun. The theory seemed to be at odds with an interpretation of biblical passages placing the Earth at the center of the universe.

In his Oct. 18 message to the conference in Ferrara, the pope praised Copernicus for "the prudence and courage with which he sought to harmonize the freedom of scientific investigation with loyalty to the Church."

Copernicus discovered the "mathematical error" underlying the scientific tradition of the Earth as the center of the universe, the pope said, but he knew "that many Catholic and Protestant theologians rejected his heliocentric concept." His courage in publishing his findings was tempered by his prudence in presenting them as a theory, the pope said.

"The painful controversy" that later focused on Galileo's defense of the Copernican theory "was tied to a cultural context very different from our own," Pope John Paul said. "The presumed incompatibility between science and faith now belongs to the past," he said.

Copernicus was a model of "prudent humanism," he said, "concerned with reconciling the teachings of the past with the courageous exploration of the new frontiers of science."

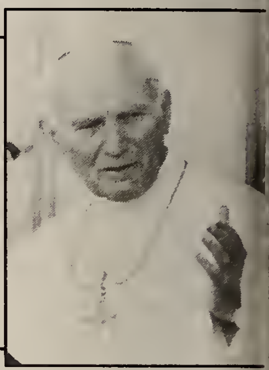
Galileo, unlike Copernicus, "proposed his theory as a certainty, provoking the reaction of ecclesial authorities," the pope said in his letter to the conference marking the 450th anniversary of Copernicus' death.

At the time of Galileo's condemnation, no one had proof that the planets revolved around the sun. In November 1992 the pope formally acknowledged that the Church erred when it condemned Galileo.

Pope Says Service, Holiness Hallmarks of Permanent Diaconate

POPE JOHN PAUL II

The Pope Speaks



VATICAN CITY (CNS) — Pope John Paul II sai a spirit of service and holiness should mark the ministry of the Church's permanent deacons.

Like priests, deacons should understand that "eve if they are given authority by (Jesus), they shoul behave as he did, like servants. This admonition i valid for all the ministers of Christ," the pope said at general audience Oct. 20.

A permanent deacon should exhibit "an attitude o humble service that is not only expressed in works o charity, but which affects and shapes his way o thinking and acting," he said. In seeking candidates t the diaconate, Church authorities should look only fo those people who truly demonstrate this spirit, he said.

Likewise, a person who shows a mentality o "opposition to authority" is not a suitable candidate t the diaconate, the pope said. Permanent deacons mus believe strongly in the mission of the bishop and th priest, and are called on to profess reverence an obedience to them, he said.

The lives of deacons should be characterized b holiness and fruitfulness in good works, the pope sai

He said their spiritual lives should be based o regular meditation of Scripture, participation in th Mass and devotion to the Eucharist, frequent recours to confession and devotion to Mary. It is also fittin that they recite at least part of the divine office dail and continue their doctrinal formation, he said.

The pope's talk was one in a series describing th role of permanent deacons in the modern Church.

It's For A Good Cause

BOB GATELY

Editor's Notebook

I'm not one for plugging books which I have not read — especially when the asking price is $125. But this time it's for a good cause. So, here goes.

I don't know how many of you are familiar with the work of Tony Hillerman. He is a prolific writer of mystery novels, most of them set on the huge Navaho Reservation in Arizona and New Mexico. His detective heroes are members of the Navaho Tribal Police.

I heard Hillerman speak at the 1991 Catholic Press Association convention and I have read and enjoyed several of his books.

His latest, *Sacred Cows,* centers around the St. Bonaventure Indian Mission and School at Thoreau, N.M., and is dedicated to Father Douglas McNeill, who founded the mission, and to the lay missionaries serving there.

Father McNeill, a priest of the Diocese of Gallup, N.M., hopes the book will call attention to the work of the mission in an area plagued by poverty, lack of modern conveniences and with a high rate of alcoholism.

He is also using the book as a fund-raising tool. For a gift of $125 or more to the mission, you can obtain an autographed hardbound copy of *Sacred Cows.*T amount of the gift above the actual $25 cost of the bo is tax deductible.

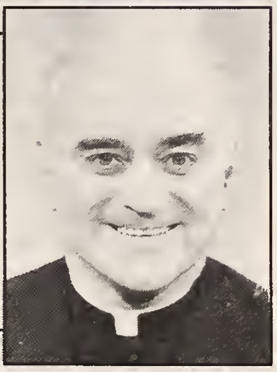
To order an autographed copy, write to Fath Doug McNeill, c/o Mission Help from Hillerm Readers, St. Bonaventure Indian Mission and Scho PO Box 610, Thoreau, NM, 87323-0610.

I'm sure you'll enjoy the book and the money is f an excellent cause.

Cynicism And The Church

FATHER JOHN CATOIR

Light One Candle



Beware of cynicism. A cynic is one who sees everyone's actions as being selfishly motivated. According to Webster a cynical person is often sullen and churlish. The word itself is from the Greek word, *kyon*, in Latin, *cynus*, meanng: dog-like, snarling.

The cause of cynicism is complex. When people see the great gap between high ideals and actual practice, they become disillusioned and develop a deep skepticism about the motives of others. This leads to cynicism, the last stage of he fallen idealist. The natural tendency of the cynic is to withdraw from every ndividual and institution which promotes idealism. Obviously, many cynics have left the Church. Whenever I hear their negative carping, I say to myself, "There but for the grace of God, go I."

Recently the pope told the U.S. bishops to encourage Americans to pray more. He said that without prayer our people are in danger of losing their ouls. Those were strong words, but the pope has seen what has happened in Europe where many of the churches have become empty shells, mere vestiges of the vibrant faith communities they once were. In fact, many of the grand old churches have closed.

American churches are generally well attended. Our parish organizations are healthy, and we have more of the faithful participating in parish ministries than ever before. Nevertheless, we live in a country which is replete with sexism, consumerism and militarism. These pressures take a serious toll on our spiritual lives. And in the wake of recent Church scandals, cynicism has become more widespread among us, and we need to resist it.

During Pope John Paul II's 1980 visit to New York City, I sat in St. Patrick's Cathedral with hundreds of priests and religious, and heard him say, "The Church is the soul of this city." In that statement I heard the echo of Christ's words, "You are the salt of the earth." The salt must not lose its flavor.

We all have to work together to uphold our dignity and our high calling as Christians. We cannot afford to lose the humble childlike spirit which is the antithesis of cynicism. Cynicism is rooted in pride. Cynics think of themselves as superior human beings. They tend to put their careers and their pleasures first and they talk arrogantly about the Church as though it were a nuisance. They need to pray more for the gift of faith and humility.

To resist cynicism I urge you to pray more yourself. Become a cheerful person. Proclaim your joy. Live your life passionately. If you stumble, ask for God's forgiveness, and begin again without needless mumbling. Smile more, and trust the Lord with all your heart. Never let yourself become a cynic. Love one another and forgive one another. Live up to the mandate of Christ, and radiate God's love wherever you go.

For a free copy of the Christopher News Note, "Hold On To Hope," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017

Father John Catoir is director of The Christophers.

Prayer Should Be Tailored To Individual Needs

MARTHA W. SHUPING, MD

Crosswinds

Dear Dr. Shuping,

I felt that your answer to Scared should have said something about prayer as the best way of dealing with her problem.

Concerned

Dear Concerned,

I often make suggestions to patients regarding prayer, but I believe the suggestion should be very specific and should be tailored to the needs and capabilities of the individual in order to be useful. This type of advice is usually best given within a counseling relationship. A patient I'll call Alice gave permission to use her story as an example.

Alice's panic disorder was much worse on the weekends when her son had to visit her ex-husband who had been violently abusive. Although her son was not being physically abused on these visits, there was some emotional abuse and she was anxious to the point of having severe physical symptoms.

I suggested that she pray frequently during those weekends for emotional protection for her son. I loaned her the book *Healing the Hidden Self* by Barbara Shlemon to give her some examples of how to pray for her son (and herself).

Since her son was upset after these visits, I suggested that she set aside some special time to read to him, choosing reassuring Bible stories and also books such as *Runaway Bunny,* which tells of a mother bunny's love for her little one. I also suggested she try blowing soap bubbles with him. For some reason, this lighthearted activity works wonders at helping kids make transitions.

These things helped but her relationship with her ex-husband was stressful. Sometimes, just talking to him on the phone would trigger an attack. I loaned her *Healing the Broken Heart* by Father Robert de Grandis which talks about the relationship between healing and forgiveness of those who have hurt us and which also gives sample prayers. Because of her husband's continued hurtful behavior, there would be an ongoing need for forgiveness — a hard job, but as she forgave him, she found she was able to relax when she talked with him. Amazingly, she also saw him beginning to develop a positive relationship with their son.

Then, after I asked the Poor Clares to pray for her, some big things happened.

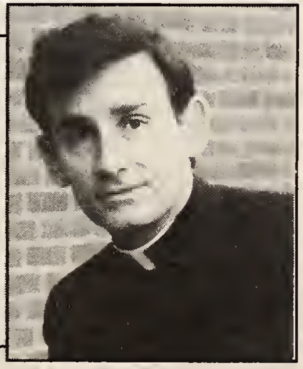
Alice's mother, from whom she had been estranged, popped back into her life, telling of a conversion experience. Because of this, Alice prayed for deepening of her own relationship with the Lord and was amazed to find that "He's right here beside me." She found herself frequently talking to Him during the day and felt that He was giving her advice about her life.

The Lord Himself — not me — showed her that she had to give up her relationship with a male friend. She recognized some serious problems in their relationship and took some courageous steps to change her life. The panic episodes were worse that week and she missed a day of work, but she knows that her life is going in the right direction and that she is going to get better.

Catholicism Around The World

FATHER EUGENE HEMRICK

The Human Side



Freedom of speech and a wealth of resources for building up a culture are great blessings. But they shouldn't be taken for granted, which is the principal lesson I gained from participating in a world conference this fall of Catholic directors of centers for culture held in Chantilly, France.

The participants came from radically diverse cultures. Interestingly enough, I gained a deeper appreciation of my own country and faith from mingling with all these people.

Participants from communist countries taught me that the long reign of communism was worse than the Black Plague. The communist system not only killed people, but wiped out their cultures. Intellectuals were "picked like mushrooms" and murdered. Freedom of speech and religion were suppressed. Most work was done because it was state demanded. Incentives to create things of beauty dried up.

The cultural directors saw themselves cultivating a new culture in which democracy and religious values will be needed across the board — to protect the ecosystem, for example, or to turn work into a vocation rather than a state-demanded chore.

These participants in the Chantilly meeting saw religion once again inspiring music and the arts, and looked upon it as a means of restoring the human trust destroyed by the suspicions communism spawned.

Directors of Catholic centers for culture in countries like India had a much different agenda. They saw themselves studying the Hindus in their country in order to peacefully coexist with them. Catholics believe in one God, one Church. The Hindu, dazzled by the wondrous variety of creation, looks to numerous gods.

How people envision the divine can profoundly influence how they work together. The vision of one God who fosters unity among a people, for example, influences the goals we work toward within society. Indian Catholics were endeavoring to understand the Hindu view of creation in order to work better with them.

The same held true for a director from Algeria, a country that is 99 percent Muslim. As a missionary, his first task was to learn the Muslim culture, for he belonged to the minority there and was a guest in a foreign culture.

Other missionaries spoke of their ethnographic studies. Some from countries like Zaire were going into the bush to study tribal myths, animal symbols and oral traditions in order to translate religious faith into symbols the tribes could comprehend.

Still other directors focused on social justice issues. In Mexico City one director spends his time studying and teaching Church social justice principles to youths and adults.

What I saw at the Chantilly meeting was that throughout the world, the Catholic tradition and the cultural traditions of freedom of speech and participation in society have much to offer.

See **Human**, Page 13

Confidentiality And The Law

SISTER JEANNE-MARGARET MCNALLY

How Canon Law Affects Us

Confidentiality refers to a privileged conversation. The scope of the privilege in canon law, with the exception of the seal of confession, depends on the law of the state. There is a wide variation in these laws owing to different statutory language. Our concern for confidentiality has been primarily in the area of clergy privilege. This immediately raises the question as to who qualifies as a member of the clergy — only priests or also deacons, pastoral associates, spiritual directors, family counselors in parishes or dioceses? In several states the statutory language defining clergy privilege is drawn in very narrow terms and one would not expect the court to extend the privilege further than the circumstances defined by the statute.

It should be understood that clergy privilege and confidentiality does not extend to casual conversations nor to situations where the minister is acting in some other capacity, e.g., notary, interpreter, financial advisor. The communication must be while in the sacrament of confession, must be confidential and must be ordinary with no third person present. Confidentiality is a cloudy area in canon law except for the seal of confession. Confidentiality falls largely in the civil arena. There is always potential conflict embedded in the interface of civil law and canon law. Yet, civil law tends to protect confidentiality as a sacrosanct area which the courts would not pursue.

Clergy privilege is found mostly in a state's law of evidence. The fundamental rule is that "the public...has a right to every man's evidence." Clergy privilege, as a rule, is the exception to the general rule concerning public evidence. Recently, however, public policy has shifted so that injury to the relationship of the clergy and the communicant is not seen as great a benefit as having cases correctly resolved. The dominant area illustrating this point is the area of abuse and neglect of children.

The law extends clergy privilege to ministers. The term minister is not intended to be as broad as our use in the Catholic Church. Spiritual directors who are not priests have limited coverage, as do pastoral associates, directors of religious education, youth ministers, hospital chaplains, prison chaplains, catechists, and campus ministers are not likely to be granted clergy privilege. Regardless of their intent, non-ordained ministers are usually not covered by clergy privilege. Therapists with degrees and a license may be protected from liability in certain instances.

Documents generated by the Church, clergy or employees are not covered by clergy privilege. However, the constitutional argument which may protect certain files from disclosure would be the documents and files specifically regulated by the Code of Canon Law. The Constitution (First and Fourteenth Amendments) requires that civil courts accept the religious tribunals' decision as binding on them in the absence of fraud, collusion or arbitrariness. Examples of such Church documents would be secret archives, ecclesiastical documents concerning the canonical status of a person (marriage, baptism, ordination, profession, death), tribunal files (insofar as the specific canons so state) such as "a judge can decree that a given act is not to be shown to anyone, with due concern...that the right of defense always remains intact."

Confidentiality has been a canonical tradition. Complications arise when this is in conflict with civil law. The protection of this value is dependent on strong canonical interpretation. One needs to be cognizant of the statutes of the states in which the issue is relevant, keeping in mind that child abuse or neglect is reportable in most states. Rules of privilege are superseded by justice to children whom the Church, above all, should protect. Several states have mandatory reporting requirements for the abuse of the elderly and the handicapped. Clergy privilege is abrogated in these areas.

The limits of clergy privilege will be tested in the civil courts, but very carefully, with the courts always cognizant of constitutional protection of the religion clauses of the First Amendment of the U.S. Constitution.

(The Canon Law Series is available in booklet form for reference or educational programs. Contact this writer at Sacred Heart Convent, Belmont, NC 28012 for copies.)

Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working on a research project on dysfunctional families and marriage.

Marriage After Living Together 50 Years

FATHER JOHN DIETZEN

Question Box

Q. Tell me, can a couple who lived for 50 years as man and wife, and raised their five children as Catholics with a Catholic school education, now be married in the Catholic Church? No one knows that they never married. They would rather die than let their children and family know the truth. (California)

A. This question so intrigued me, as it must the rest of you readers, that I talked personally with the couple involved. How could they possibly carry this off for 50 years? How do they explain no wedding pictures? Anniversaries? A few details are disguised to protect their privacy, but the story is basically true.

They lived together a while when they were young, became committed to each other for life, started receiving the sacraments and chose a "wedding date" which they observe each year.

Now to the couple who wrote: I have two bits of advice for which you will need an attorney and a priest.

The attorney can tell you, for one thing, whether or not common-law marriages are, or were, recognized in your state. (A common-law marriage is one for which no ceremony was ever held, but which is recognized as legal if certain conditions of time together and other requirements are met.) I'm not sure that any state recognizes such unions today, but a fair number formerly acknowledged them as valid marriages. Your attorney will also advise you about possible legal implications (inheritance, rights concerning medical decisions, and so on) arising from the lack of documentary proof of your marriage.

You need not go to your own parish priest. Any other priest in your area that you would like to consult should be able to guide you in whatever needs to be done, and will be able to do it confidentially.

Q. I enjoy your column in our paper each week. We have a very serious problem in our marriage. We were married about 35 years ago and soon moved to our present home. My husband became sick about 10 years later. He is schizophrenic. He has been hospitalized at least four times, and has been on disability for 15 years.

I entered the marriage, of course, not knowing of this condition, and my health is fast going under from it. I recently had surgery for a nerve problem because of the strain. I do not live in a normal world. He is in drug therapy and is unaware of what the sickness has done to me. I have been through voices, ghosts, hallucinations, the whole thing.

I want to get a divorce and get away from this before something serious happens to me. I cry all the time and have been to doctors who told me that I could not have a normal life the way things are now. I would appreciate your views or suggestions. (Florida)

A. From this distance, and without considerably more information, it is impossible to suggest what you might do about a separation or a divorce.

I can say for certain, judging from what you told me, that if you do not immediately place a high priority on taking care of yourself you will completely destroy your health, perhaps even your life. You would then be no good to him or to anyone else.

Regardless of how aware he may or may not be of what is happening, the result is the same for you. You must somehow get a bit of distance from the situation and obtain whatever help you need to heal. Please accept the fact that this is not selfish. Nor is it any sort of betrayal of what you owe to your husband. I urge you to talk with a priest or other counselor you can trust, and ask his or her advice on how to deal with this unhealthy and terribly painful situation.

(*A free brochure outlining marriage regulations in the Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.*)

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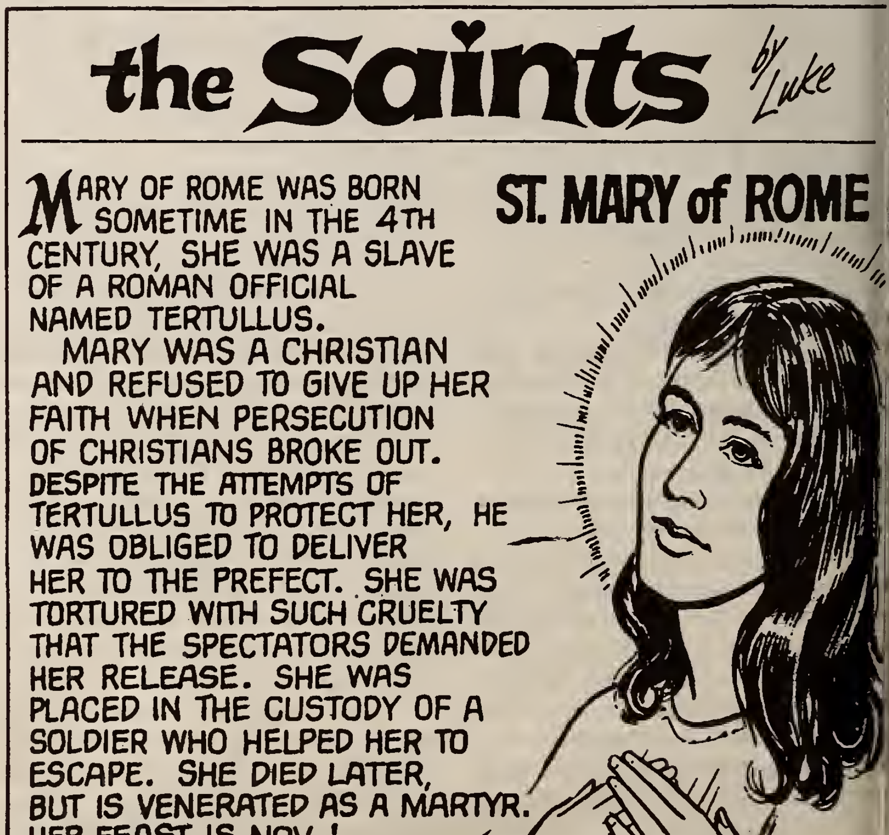
the Saints by Luke
ST. MARY of ROME
MARY OF ROME WAS BORN SOMETIME IN THE 4TH CENTURY, SHE WAS A SLAVE OF A ROMAN OFFICIAL NAMED TERTULLUS.
MARY WAS A CHRISTIAN AND REFUSED TO GIVE UP HER FAITH WHEN PERSECUTION OF CHRISTIANS BROKE OUT. DESPITE THE ATTEMPTS OF TERTULLUS TO PROTECT HER, HE WAS OBLIGED TO DELIVER HER TO THE PREFECT. SHE WAS TORTURED WITH SUCH CRUELTY THAT THE SPECTATORS DEMANDED HER RELEASE. SHE WAS PLACED IN THE CUSTODY OF A SOLDIER WHO HELPED HER TO ESCAPE. SHE DIED LATER, BUT IS VENERATED AS A MARTYR. HER FEAST IS NOV. 1.
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YOU! MAGAZINE

Youth BEAT

Gloria ESTEFAN

By Paul Lauer

Greg Bodnar

How does one describe Gloria Estefan's career? Double platinum albums, numerous Top Ten hits, prestigious music awards, sold-out performances, and then — tragedy. Her back broken in a freak accident, Gloria faced the prospect of losing the career she had worked so hard for. That's when her faith kicked in — faith in God and faith in herself. Now Gloria is a walking, singing, and yes, dancing testimony of faith for audiences around the world. And she's thankful to those fans, because they helped pull her through her trials. "I could not feel down," she says. "I used everybody's prayers -- I could feel that energy focused on me, and I used it. Most performers have to die to elicit such an outpouring of love. Obviously, God was a big part of it. To me, it's proof positive we can move mountains with prayer" (quotes from *Catholic News Service*).

Youth Beat: Growing up, were you a troublemaker in school?

Gloria: I was always very inquisitive with all my teachers. No, I was very popular with the nuns. I used to play guitar at the folk Masses.

And, actually, the nuns talked to me a lot because at the time I was going through all that stuff with my father's sickness. They were very helpful.

Youth Beat: Did your mother let you date when you were young?

Gloria: The first guy I dated was my husband Emilio, because by that time I was 19. I really didn't date because I stayed at home a lot with my dad. But along those lines, my mother was a strict Catholic mother...I mean, she didn't let me shave my legs until I was 15!

Youth Beat: Do you see things differently now that you're a parent?

Gloria: Well, you become a parent and you don't know what you're doing. You try your best, that's all you can do, but you're still human.

But at the same time I want [my son] to be responsible. I don't want him to take the things he has for granted, which is really hard, because he's not going to have the life I had. If Emilio and I aren't careful, our son will never enjoy anything because he'll think he deserves everything, and everything is so easy.

Youth Beat: Are you doing anything with charities to help kids?

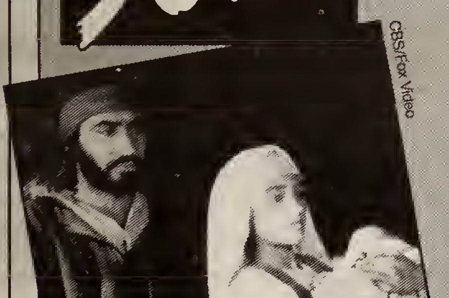
Gloria: Yes, I'm getting involved with an abused children's foundation, and contributing to the cancer centers around the city that help kids. Hopefully, I can do something to make things better for people. I'd like to be remembered for having done something worthwhile in that way.

Youth Beat: Did you ever think you might be famous someday?

Gloria: I had a feeling that I was going to do something that was out of the ordinary. I think this is putting me in the position to help some people, which is what I always wanted to do. •••

Soul

By Tom Ehart


CBS/Fox Video

Just like a family photo

IT'S NOT IDOL WORSHIP

Ever hear of the boy who cried "idol"? He's sort of like the boy who cried "wolf." Josh watches his Catholic friend Mary looking at a picture of his patron saint and praying to her. Josh thinks that Mary is worshipping a holy card (a common misconception). But Mary can explain. "It's sorta like looking at a picture of someone in your family and remembering the great things they did. Looking at the Virgin Mary's picture makes me wanna be one of God's radical followers!" Looking at holy pictures of Jesus, Mary, Joseph and all the other saints is like having a spiritual family reunion. It's not worshipping a piece of laminated paper. It's being inspired by the memory of heroic and holy people. •••

LIFE BEYOND CLIQUES

By Paul Lauer

Agoura High School

Feeling left out?

Have you ever been in a clique? We're usually in them because we want to belong. We don't have to face the world alone; we've got others for support.

But how about those who are outside our cliques? We've all been outside, excluded. But the minute we make it in, we end up treating those on the outside the same lousy way. "Do unto others as you would have them do unto you" becomes "Hey, they treated me this way, so you gotta suffer, too."

Think of that person who is outside the clique. He or she has tried to make friends, but people, including you, just walk away. Picture that person in your mind. Now look deep into his or her eyes. Do you see anything different? Just the same face you or others have come to reject? Look again. Do you know who you're really looking at? Behind that person, there's a secret guest.

That guest is hiding inside this rejected person, waiting for you to reach out in friendship. You already know the rejected person. But do you know that guest inside of him or her? His name is Jesus. And he's being crucified once again. •••

PAGE FURNISHED by YOU! America's Catholic Youth Magazine 29800 Agoura Rd. #102 Agoura Hills, CA 91301 Ph: (818) 991-1813

CCHS Students Gain Recognition

CHARLOTTE — Corey Ruble has een named a semifinalist for the 1994 National Merit Scholarship for the 1994 National Merit Scholarships by the Na ional Merit Scholarship Corporation.

Ruble is one of 15,000 students cross the nation to move on in compe ition based on ourstanding performance f the 1992 Preliminary SAT test.

Ten Charlotte Catholic High School tudents were named Commended Stu dents in the 1994 National Merit Schol rship Program. Katherine Arroyo, Wil iam Flyer, Brian MacKenzie, Sara Tay or, Nicole Vandermaas. and Brian Wiley eceived letters of commendation from he National Merit Scholarship Corpo ation, said Mercy Sister Paulette Wil iams, CCHS principal.

About 35,000 Commended Students cross the nation were honored for their outstanding performance on the 1992 Preliminary SAT Test which was the route of entry to the 1994 Merit Program. Commended Students have shown exceptional academic promise by placing among the top 5 percent of more than one million entrants; however their qualifying scores are slightly below the level required to continue in the competition for 1994 Merit Scholarships.

"Being designated a Commended Student in this keen competition is a credit to these young people as well as to their schools, which play a key role in their development," said an NMSC spokesperson. "We hope that the recognition these scholastically able students receive will encourage them to develop their talents and abilities to the fullest, and that the example they set will inspire other young men and women.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies by the U.S. Catholic Conference Office for Film and Broadcasting. They include the classifications by the U.S. Catholic Conference and ratings by the Motion Picture Association of America.

"The Nightmare Before Christmas" (Touchstone)

Minor fantasy of the macabre with puppet animation telling the tale of Halloweentown's skeleton king replacing the kidnapped Santa Claus to spread Christmas fear with scary toys until stopped by a missile, then returning home to free Santa in time to make his accustomed rounds. Producer Tim Burton's story centers in the dark world of hobgoblins and monsters suddenly intruding on the bright expectations of St. Nick's annual visit but the narrative proves tiresome, despite all its stylish puppetry and ghoulish humor. Considerable menace and threatening atmosphere. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

"Flight of the Innocent" (MGM)

Engrossing fact-based story of feuding clans in southern Italy where a young boy flees after his entire family is slaughtered, then finds he is being pursued for the ransom paid the kidnappers of a rich man's son. Subtitles. Graphic violence, a youth in continuing jeopardy and occasional rough language. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

Pregnant teens and their parents

By Linda Allison-Lewis
Catholic News Service

Few matters can devastate a family more than learning of a teen-age daughter's pregnancy. That discovery has the capacity to destroy trust, communication and hope that the family unit can ever be "right" again.

I've heard parents from all walks of life react to the news that all parents hope they never hear.

The bishops of Kentucky have established a statewide endeavor that supports not only pregnant teens and their families but anyone suffering the pain of an untimely pregnancy.

Opportunities for Life receives 600 to 800 calls a month from every county in Kentucky. The 24-hour hotline is operated by telephone volunteers in Louisville. Calls are referred to parish volunteers in each county, who help callers locate needed resources in their area.

It works!

Sandy McCauley, respect life director, initiated The Caring Connection — a collaboration of Catholic Charities, Opportunities for Life and the Respect Life office to better serve families experiencing pregnancy by providing information, referrals, counseling and support groups.

My job as OFL communications coordinator enables me to witness firsthand the support offered to families coping with a teen pregnancy. I've worked personally with callers as young as 12.

■■■

Jackie Carlsen, director of OFL, works with families who need help overcoming the initial shock of learning that a teen-ager is pregnant. She recalls a time when a mother of a 14-year-old asked for help.

"She was so upset," says Ms. Carlsen. "She was afraid she would have to raise the baby herself because her daughter was so young. She wouldn't hear of anything but adoption. It was hard for her to imagine her child having a baby — much less keeping it."

"I asked her to take a deep breath, stand back and not go too far. I suggested we take a moment at a time and talk about what her daughter wanted to do even though she was only 14 — a child to her but a person who had feelings and concerns. Her daughter wanted to keep her baby," said Ms. Carlsen.

The teen and her mother maintained contact with Ms. Carlsen. The girl felt she couldn't stay home for the duration of the pregnancy. Ms. Carlsen suggested an excellent maternity home in Lexington, Ky., that had a good reputation with younger teens and a solid aftercare program.

The family visited the home and liked what they saw. Throughout the pregnancy mother and daughter maintained contact with OFL for support. The maternity home offered in-depth counseling for both parties.

When the baby was born, the teen and her mother did a complete reversal. The young girl leaned toward adoption while the mother wanted to bring the baby home.

Both parties began the aftercare program. Then the teen changed her mind again and decided to keep the baby. She learned through the program how to care for the child, and the mother learned how to be supportive of her daughter without enabling her to be dependent.

Both are now happy with the decision and the support they received.

■■■

Stories like that one are difficult at best to hear. Some teens get pregnant despite all the good parents do. Learning of a young person's sexual activity can rock the very foundation we believe we all stand on.

I fought back tears one night as I took a call from a 12-year-old. Somewhere into the conversation she confided that her mother had died a year earlier. The girl looked just like her mother, and she thought she reminded her dad of her mother.

She cried as she told me her father hadn't been able to hug her in all those months since her mother died. She missed being hugged. She missed it so much that she became sexually active with a 13-year-old boy.

Tough to hear? You bet, but it happens every day to many teens who want to feel grown up long before their time.

What do we do as church and parents? My state's bishops have offered a concrete and caring program that offers practical help and support to families in crisis.

As for parents, Ms. Carlsen says it best as she speaks to moms and dads who must cope with the reality of a teen daughter's pregnancy.

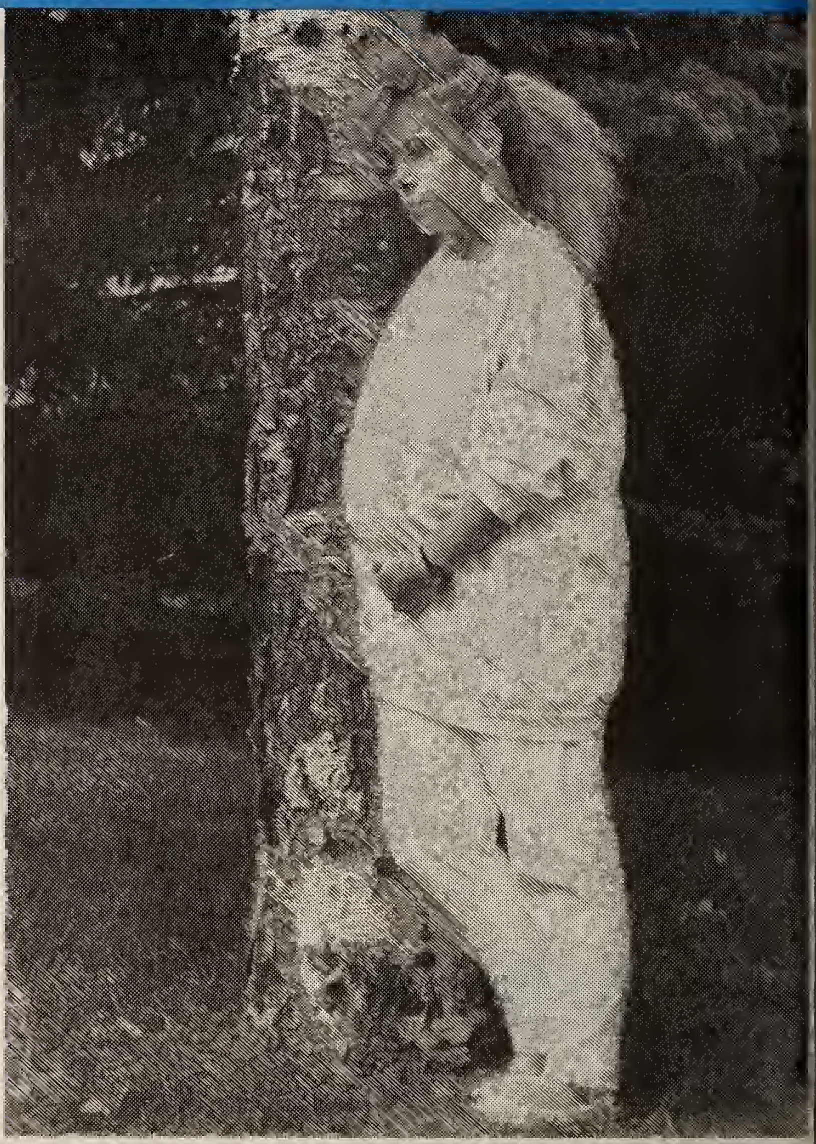
"Your heart must be breaking at this moment as you learn you are going to be a grandparent. Right now you are so scared not only for you but for your daughter who is so young. It's OK to be upset."

She continues: "Take a deep breath, and even though your mind is racing and you are angry it's going to be OK. Take one day at a time, and learn as much as you can about all those resources you never dreamed you'd need.

"Hug her and support her, but mo of all love her so she in turn can lo her child as you have loved her."

It works!

(Ms. Allison-Lewis is a speaker an free-lance writer. She is the author "Keeping Up Your Spirits Therapy," a elf help book by Abbey Press. She h three children.)



CNS Photo by Cleo Freelance Phot

"Both parties began the aftercare program.... The teen changed her mind again and decided to keep the baby. She learned ... how to care for the child, and the mother learned how to be supportive of her daughter without enabling her to be dependent."

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FAITH alive!

FAITH IN THE MARKETPLACE

Your ministry puts you in contact with pregnant teen-agers. What do you most want to offer them and why?

"Access to prenatal care, because they and their babies are at risk because of their youth. Often teen-age mothers don't take good care of their health during their pregnancy." — Sally Nelson, St. Louis, Mo.

"Self-esteem and a set of values that will enable them to be active decision-makers in their own lives. They need to have a direction for their life rather than always responding to circumstances." — Sister Mary Lou Lisowski, Wheeling, W.Va.

"Unconditional acceptance and consistency.... Women who find themselves pregnant and unmarried get a lot of conditions placed on them at home, at school and at social service agencies.... By my giving them unconditional acceptance, they can come to the decision themselves as to what will be best for them — parenting or adoption. If I am consistent, they will learn their boundaries as well as their own personal limitations." — Mary Haftmann Moses, Wheeling, W.Va.

"An education, because then they can make decisions for their future." — Chenty Correa, Washington, D.C.

An upcoming edition asks: "Keep it simple." How has this slogan been helpful in your life? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

When teens become parents

Photo from Catholic Charities USA

By Father Fred Kammer, SJ
Catholic News Service

I watched the young man gently rock and devotedly entice a 3-month-old infant into accepting a bottle of formula. The tender scene, however, soon was interrupted by the need of a diaper change.

The young man reluctantly walked to the changing table for his first try at the odoriferous adventure. Twenty minutes later he proudly held up his newly diapered daughter.

It was unclear whose face shone brightest: the proud dad's, the baby's, the mom's or the grandma's.

What a supportive family scene!

In this case, however, the father is 16, the mother only 14. They were learning skills in parenting at Good Beginnings, a Catholic Charities USA infant-and-toddler day-care program providing comprehensive services for teen parents and their families in East Lansing, Mich.

Teen-age pregnancy affects all kinds of families, touching extended family members as well. Neglect or abuse sometimes occurs in these families. Serving "all" family members in a teen pregnancy crisis situation is critical to reducing the need for foster care.

Catholic Charities USA currently has the dubious honor of being the nation's largest human-services provider. Dubious, because we often serve the most vulnerable and impoverished among us.

Teen-agers having children often seek our help, many still children themselves.

Adolescent pregnancy does not know racial or socio-economic bounds. Last year, nearly 27,000 adolescents 18 or younger came to Catholic Charities for crisis pregnancy services.

Counseling, emergency shelter and food, health care, family crisis intervention and adoption services were made available.

In Chicago, Catholic Charities' Arts of Living Program targets low-income and minority adolescents who are pregnant or who are parents.

In Los Angeles, St. Anne's Maternity Home offers counseling, residential services, parenting classes and community outreach through the Responsible Teen Sexuality Program.

In Richmond, Va., Catholic Charities finds loving homes for hard-to-place children.

Catholic Charities' crisis pregnancy and adoption services are, sadly, the best kept secret in many communities. So Catholic Charities USA initiated a pilot program promoting its pregnancy and adoption services with a 1-800-CARE-002 hotline number. It will be available nationwide in November.

These programs recognize that teen-agers do not live independent of intergenerational and environmental influences. Extended family members and teen fathers need training and help to give pregnant teens and teen parents needed support.

A program called Children of Children currently is being evaluated at Catholic Charities agencies in New Mexico, New Jersey and Michigan. The program provides outreach and programs for teen fathers, family members, teen mothers and their children. By including grandparents, the children of teen parents gain a chance to break the cycle of persistent poverty and early pregnancy.

"Pregnant teen-agers and their families should have opportunities ... and the means to break the cycle of adolescent pregnancy and family poverty."

Catholic Charities USA is committed to being a strong voice at the national policy level. Consider these sobering facts:

—A growing proportion of births to teen-agers take place outside marriage.

—Nearly 75 percent of American children in single-parent families experience poverty for some period during their first 10 years.

—Becoming a teen parent increases the chances that a young mother will not complete high school, will fare poorly in the job market and with her children will live in poverty.

In view of these realities, Catholic Charities USA makes welfare reform a major focus of its national social policy efforts.

Vulnerable children, especially pregnant teen-agers and their families, should have opportunities for good health, economic self-sufficiency and the means to break the cycle of adolescent pregnancy and family poverty.

(Father Kammer is president of Catholic Charities USA.)

FOOD FOR THOUGHT

Sometimes families can't go it alone. Many families experience moments of desperation when outside support — support from the church community, for example — is urgently needed.

Family crises come in all sizes and shapes. Sometimes family members literally feel at a loss as to what to do. At such moments, family members are at risk of cutting each other off, even of abandoning each other out of anger or frustration or confusion.

Sometimes young people's actions and decisions are the issue. It may appear that they are "throwing away their lives in a flight into irresponsibility and falsehood." Those were Pope John Paul II's words in Denver this year when he spoke to youths at a prayer vigil the evening before the conclusion of World Youth Day.

He pointed to "grave social problems" involving youth and calling for a response from all of society: "drug and alcohol abuse, pornography and sexual disorder, violence."

But having pointed to such problems, he quickly cautioned against abandoning those involved. Such situations need "to be met with concrete interpersonal acts of love and solidarity," he said. For, the pope exclaimed, "we are our brothers' keepers!"

David Gibson, Editor
Faith Alive!

Families in stress

By Father John J. Castelot
Catholic News Service

Stress may be normal in life. But how stress is handled makes a difference.

In families, poorly handled stress can lead to hard-to-heal divisions.

We know what kinds of situations threaten domestic peace today — situations in which families may find themselves needing outside support. But what threatened domestic peace in biblical days?

The early practice of bigamy in Israel complicated family life and gave rise to painful conditions.

When Sarah failed to conceive a child, her husband Abraham had a son by Hagar, her handmaid. The triumphant mother proceeded to make life miserable for her mistress. Peace flew out the tent-flap.

When Sarah subsequently had a son, Isaac, Hagar's son harassed his new brother, and Sarah's indignation led to the expulsion of both Hagar and her son from the family circle.

Family stress could be acute, then as now.

Sibling rivalry frequently caused family unhappiness. Rebekkah pushed her pet son Jacob to usurp the birthright of his slightly older twin, Esau, and thereby to cause violent tension.

She resolved the situation, at least temporarily, by sending Jacob back to the ancestral home to seek a wife from her brother Laban's family. Jacob was gone almost 15 years, and there is no indication he made any move to communicate with his mother during that time.

We can only guess at her heartbreak, but it is not difficult to image her chagrin and guilt for having outsmarted herself and alienated both sons.

Tragically, Jacob made the same mistake his mother made, creating an intensely stressful situation. He openly favored his son Joseph, and Joseph flaunted his privileged status to the point of inciting his 11 brothers to get rid of him.

Talk about stress!

When the brothers compromised by selling Joseph into slavery and telling Jacob he had been killed by a wild beast, they broke their father's heart. And when Joseph rose to prominence in Egypt, he made no attempt to let his grieving father know he was safe and sound.

Events finally led to a reconciliation of the family, but if those events had not transpired Jacob would have gone to his grave a broken old man; his sons would have lived with gnawing guilt.

New Testament families knew stress too, with "a father ... divided against his son and a son divided against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law" (Luke 12:52-53).

When families experience great stress today, they are not totally unlike their biblical counterparts. Stressful situations in family life call out for the kind of support the church, its institutions and its people often can provide.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

Teen-age Mothers, by Father Andre Beauchamp (Resource Publications Inc., 160 E. Virginia St., No. 290, San Jose, CA 95112-5848. 1990. Paperback, $8.95) offers a picture of the difficulties and choices faced by a pregnant teen-ager or a teen mother. "The most difficult experience for the single mother is rejection," the writer comments. He observes: "Once pregnant, the single mother chose not to have an abortion," probably because "the desire for life is stronger than anything else." Readers of this book gain insight "into who we must be to minister to" young single mothers, suggests Misericordia Sister Rosemarie Fisher, the book's translator. Her order provides care for single mothers.

Reflection: Father Beauchamp writes: "She is only 14. Nevertheless ... this woman-child feels within her this other child, who is making her become a mother. She's scared, overwhelmed.... If this young woman knocked at your door, what would you do?"

FAITH alive!

People In The News

Ambassador Flynn's Son Arrested, Hospitalized For Drinking Problem

BOSTON (CNS) — The son of U.S. Ambassador Raymond L. Flynn was arrested in Boston Oct. 15 for disorderly conduct and was later hospitalized for treatment of drinking and drug problems. Raymond Flynn Jr., 26, the oldest of six Flynn children, was taken into custody by police after reportedly bothering pedestrians near a popular Boston marketplace. At his arraignment, he pleaded not guilty and agreed to undergo 30 days of treatment at an alcohol detoxification unit at a state hospital. A court-appointed physician described Flynn as "very depressed," saying Flynn had recently developed a serious alcohol and drug problem and often slept on park benches in Boston.

Mother Teresa Leaves For Visit To China

CALCUTTA, India (CNS) — Mother Teresa, founder of the Missionaries of Charity, left Calcutta for China Oct. 19 with a visa good for one month and a plan to open a house for the poor. The long-awaited visit remained uncertain until the end of September because Mother Teresa, 83, was hospitalized with heart ailments as recently as Sept. 18. The Chinese Embassy in New Delhi told UCA News, an Asia church news agency based in Thailand, that Mother Teresa has a one-month visa. Earlier in October, Mother Teresa told journalists in Calcutta that she would visit Shanghai and that she was not certain how long she would remain in the country. She said she would set up a home before sending her nuns to work there.

Shriver Follows His Mother In Work With Developmentally Disabled

TYLER, Texas (CNS) — Anthony Kennedy Shriver says his work with people who are developmentally disabled does not make him a trailblazer. Instead, he said, he is simply building on a foundation laid by the work of others, including his mother, Eunice Kennedy Shriver, founder of Special Olympics. Shriver, 28, is president of Best Buddies International, an organization he founded in 1987 while a student at Georgetown University in Washington. The organization pairs people who have developmental disabilities with college students to form friendships. Shriver was in Tyler Oct. 14 for a banquet launching Best Buddies at Tyler Junior College.

Pope Celebrates 15 Years On The Job

VATICAN CITY (CNS) — Pope John Paul II marked the 15th anniversary of his election saying that the job is tough and asking prayers for strength and pastoral energy over the coming years. As congratulatory messages — including a letter from President Bill Clinton — poured in from around the world, the 73-year-old pontiff attended a concert in his honor at the Vatican Oct. 16. He thanked the several thousand people who had come to help him celebrate the day. "I want to ask with insistence that you all say a special prayer to God for me, so that I be given the strength necessary to do my best — to give myself completely, like St. Paul, in the service of the church," he said.

At Lourdes Shrine, New Miracles Declared Among Alleged Cures

VATICAN CITY (CNS) — Of the 1,300 alleged cures since 1948 at the Marian shrine of Lourdes, France, only 18 have been judged miracles by Church officials, reported Vatican Radio. The report cited figures presented by Church officials at an Oct. 14 Paris news conference to announce a Catholic-sponsored international medical congress at Lourdes. Purpose of the Oct. 21-25 congress is to try to define the difference between miraculous cures and cures that are scientifically unexplainable, said Vatican Radio. "There can be unexplained cures outside the Church," said Bishop Jean-Paul Jaeger of Nancy, France, at the news conference. "A miracle for the Church is the intervention of God."

Pope Thanks Knights Of Columbus For Generosity

VATICAN CITY (CNS) — Pope John Paul II thanked the Knights of Columbus for the organization's generosity in support of Church-related service and education projects throughout the world. The knights' delegation, led by Supreme Knight Virgil Dechant, was in Rome to present the pope with a check for $2 million, the proceeds of its Vicarius Christi fund. In welcoming the group Oct. 18, the pope praised the U.S.-based organization for its "outstanding fidelity to the successor of Peter" and its deep commitment to the Church's universal mission. He said that through countless works to the needy throughout the world, the Knights had combined the ideals of practical faith and solidarity.

Maine Church Overflows For Funeral Of Soldier Killed In Somalia

LISBON, Maine (CNS) — While Americans celebrated the release of captive U.S. pilot Michael Durant, the soldier who served as crew chief on Durant's Black Hawk helicopter was buried in his hometown. About 900 people, including a military honor guard, attended the Oct. 14 funeral at St. Anne's Church in Lisbon for Army Sgt. Thomas Field. Field was one of at least 17 U.S. soldiers killed Oct. 3 in a battle with militia forces of Somali warlord Mohamed Farrah Aidid. At least 70 Americans were wounded and hundreds of Somalis were killed or wounded. Field, 25, was originally listed as missing in action after the helicopter was shot down during the firefight in Mogadishu. His body was not recovered until several days after the battle.

Msgr. Enderle Elected Administrator Of Beaumont Diocese

BEAUMONT, Texas (CNS) — Msgr. Martin N. Enderle, vicar general for the Diocese of Beaumont, was elected administrator of the diocese Oct. 15 by the College of Consultors. He will serve as administrator until a successor is named to Bishop Bernard J. Ganter, who died Oct. 9 following a 14-month battle with cancer. Msgr. Enderle, retired pastor of Immaculate Conception Church in Groves, has served as vicar general of the diocese since 1981. A native of Beaumont, he was ordained to the priesthood on May 30, 1946. In addition to a number of parish posts, Msgr. Enderle has served as moderator of Bishop Byrne High School, episcopal vicar for the diocese, vicar of the Port Arthur vicariate, diocesan director of the St. Vincent de Paul Society, chair of the diocesan building commission and member of the presbyteral council.

Archbishop Roach Urges Caution In Haitian Policies

WASHINGTON (CNS) — The head of the U.S. bishops' Committee on International Policy reiterated support for a return to democratic government in Haiti and cautioned against outsiders seeking to impose a desired outcome. "To ignore Haiti is impossible," said the Oct. 20 statement issued in Washington by Archbishop John R. Roach of St. Paul-Minneapolis as chairman of the U.S. Catholic Conference committee. "To counsel retreat from earlier commitments because success is more elusive than previously thought would betray both political weakness and moral ambiguity. But, no more than in the other great trouble spots of this time can the United States, or any other outside force, seek unilaterally to impose by power a desired outcome."

Ohio Bishops Reject Moves Toward Euthanasia, Assisted Suicide

COLUMBUS, Ohio (CNS) — The Catholic bishops of Ohio have urged state and federal governments to reject moves toward euthanasia or physician-assisted suicide, saying they would "diminish rather than enhance the dignity of the person." "We believe that to legalize euthanasia and/or assisted suicide is not consistent with a Catholic perspective on dying, nor is it in the best interests of humankind," they said in a document issued in October by the Catholic Conference of Ohio's board of directors. The nine-page document was titled "Hopes and Fears: Pastoral Reflections on Death."

Employment Opportunities

Director of Lay Ministry Formation: The Pastoral Services Division is seeking an individual to prepare lay people for Church ministry, design and implement the formation process and educate the laity in their roles and responsibilities in the Church. Successful candidate will have a Master's degree or equivalent, three years experience in pastoral ministry and know models and methods of adult ministry formation. Must be computer literate. Deadline Nov. 15, 1993. Send resume with salary requirements to: Personnel Manager, Catholic Center, 300 Cardinal Gibbons Dr., Raleigh, NC 27606-2108.

✠ Scripture

Readings for the Week of October 31 - November 6

Sunday: Malachi 1:14-2:2, 8-10; 1 Thessalonians 2:7-9, 13; Matthew 23:1-12.

Monday: Revelation 7:2-4, 9-14; 1 John 3:1-3; Matthew 5:1-12.

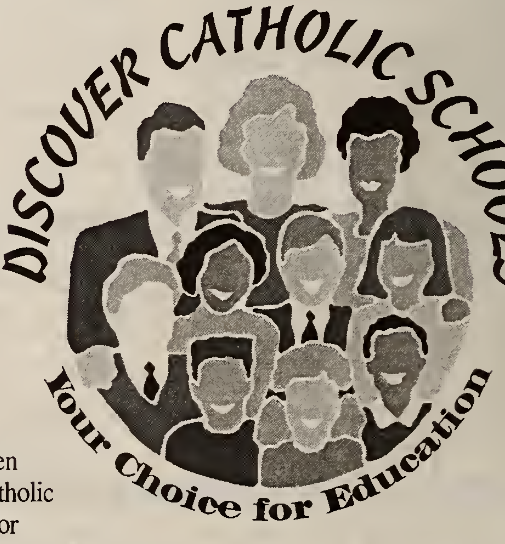
Tuesday: Daniel 12:1-3; Romans 6:3-9; John 6:37-40.

Wednesday: Romans 13:8-10; Luke 14:25-33.

Thursday: Romans 14:7-12; Luke 15:1-10.

Friday: Romans 15:14-21; Luke 16:1-8.

Saturday: Romans 16:3-9, 16, 22-27; Luke 16:9-15.



Over the last two years, more than 600 families in Charlotte have made Catholic schools their new choice for education. They've learned that the expanded facilities and broadened programs, plus our traditional emphasis on Christian values and a secure environment are ideal for their children.

Come to an Admissions Open House and discover why Catholic schools are the best choice for your child's education; or contact the Mecklenburg Area Catholic Schools office at 704-331-1711. Openings are available in all classes, K-8 and high school.

Schedule

Elementary: *Sunday, Oct. 24, 2-4 pm*
Tuesday, Oct. 26, 7-9 pm

High School: *Sunday, Nov. 7, 2-5 pm*

MACS
Mecklenburg Area
Catholic Schools

All Saints Catholic School
7000 Endhaven Lane

Our Lady of the Assumption Catholic School
4225 Shamrock Drive

St. Ann Catholic School
600 Hillside Avenue

St. Gabriel Catholic School
3028 Providence Road

St. Patrick Catholic School
1125 Buchanan Street

Charlotte Catholic High School
3100 Park Road

Changes In Holy Days

By MSGR. JOHN J. MCSWEENEY
Diocesan Administrator

Because of several questions that have arisen relative to All Saints Day as a holy day of obligation, I wish to again communicate and review the decisions of the Bishops' Conference regarding holy days of obligation, as confirmed by the Holy See. The effective date for the decree containing these decisions was Jan. 1, 1993.

Every Sunday, of course remains a holy day of obligation. From time to time, our people need to be reminded of the seriousness of that obligation. In addition, the following are to be observed as holy days of obligation in the Latin-rite dioceses of the United States:

1) Solemnity of Mary, Mother of God
2) Ascension Thursday
3) Assumption of Blessed Virgin Mary
4) All Saints
5) Immaculate Conception
6) Nativity of Our Lord Jesus Christ

The faithful are obliged to attend Mass and to abstain from unnecessary work on these days. Also, they should be reminded of their obligation to attend Mass, and Masses should be scheduled at convenient times. We all know that such holy days are to be celebrated with special solemnity and our liturgical arrangements should indicate that these are truly important days in the life of the Church.

When the Solemnity of Mary, the Mother of God (Jan. 1), the Assumption (Aug. 15) or All Saints (Nov. 1) fall on a Saturday or a Monday, there is no obligation to attend Mass nor to abstain from servile work. We should, however, celebrate these feasts even when they fall on a Saturday or a Monday, although the faithful are not obliged to attend Mass on these feast days. We should encourage our people to attend Mass on these feast days even though they are not obligated. These solemnities help our people to understand and live their faith more fully.

Certainly, holy days require sacrifices on the part of priests and people alike; nonetheless, they are important opportunities for catechesis and spiritual growth. Thus, I ask and encourage all of our priests to promote the observance of holy days and all of our people to participate in the observance.

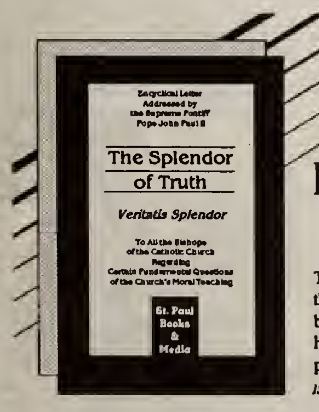
Guild's Donations, Service Sustain St. Joseph's Hospital

ASHEVILLE — St. Joseph's Hospital Guild donated $113,931 in gifts and 52,820 hours of service to the hospital during the past year. The contribution was announced at the organization's annual membership luncheon at Grove Park Inn on Oct. 14

Gifts presented to the St. Joseph's Hospital Foundation for equipment included $55,000 for bone densitometry equipment, $7,000 for transport monitors, $11,500 for additional Lifeline units and $1,127 for exercise equipment. $26,000 was given to the foundation endowment.

Other gifts donated to the hospital during the year went to the hospital's snack shop, vending area, chapel, the Margaret E. Walton Scholarship and for patient and staff activities.

The program for the luncheon was provided by members of the hospital's staff who presented, through testimonials and special music, a salute to the volunteers for their invaluable contributions.



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Christian Foundation Helps Save One Child At A Time

KANSAS CITY, Kan. — When someone asked Mother Teresa why she continued to help and have hope when there was so much poverty and injustice in the world, she said, "(People can help others) one by one."

That's what sponsors of the Christian Foundation for Children and Aging do — help one child at a time. By building a relationship through correspondence and monthly financial support, they are bringing hope and making a difference in the life of a desperately poor child in Haiti, an orphan in Uganda whose parents died of AIDS, a malnourished child brought to a clinic in Honduras, an autistic youth in Peru, an impoverished child living on the streets in the Dominican Republic.

While it is true that many of these conditions are the result of the unjust social and political structures that need to be changed, CFCA believes that an immediate response is necessary to prevent the loss of a whole generation. Working for change is a long, slow process and thousands of lives are at stake now.

CFCA currently has sponsors for over 30,000 children around the world. Through this one-on-one program, these children are receiving health care, education, housing, clothing and nutrition and hope for a better future. But there are hundreds more waiting to be sponsored.

(For more information about Christian Foundation for Children and Aging, contact Bob Hentzen or Jerry Tolle at One Elmwood Ave., Kansas City, KS 66103, or call 800-875-6564.)

Children (From Page 3)

Faith Formation coordinator at St. Michael Church, Gastonia.

"It's good to plant the seed at an early age," said Connie Sluder, Faith Formation coordinator at Our Lady of the Assumption, Charlotte. "Stewardship is not just a treasure issue, it's also the sharing of time and talent."

To help start the program, Signs is distributing a resource booklet that will be introduced this year in Catholic parishes and schools throughout the diocese.

Good Things Are For Sharing: Stewardship As a Way of Life For Children gives practical suggestions for encouraging school-age children to develop stewardship values. The 72-page instruction manual was published by the Archdiocese of Louisville.

"Stewardship is an important and necessary part of living our Catholic faith," says Eileen Andrews, Faith Formation coordinator at St. James Church, Concord. "The book gives it clarity. It's clear, concise and very useable."

The book, for example, outlines specific activities such as using a chart to plot one's time. The point is to help children understand the value of time. An activity for middle school children, typically a time of questioning and self doubt, is aimed at boosting self confidence. The exercise helps them understand and appreciate their talents.

Parishes encourage participation in the Life Chain, working in soup kitchens, visiting nursing homes or sponsoring families or homeless people for Christmas. But stewardship is more than that. "It's a way of life," says Signs.

"God does not have a need to receive; we have a need to give," she says. The kind word, the good deed, the extra effort or offeratory given in the Christian spirit promote the Kingdom of God both without and within, she says.

"This is a way of life; not a Boy Scout badge," says Jane Keifer, director of Faith Formation for the western region of the diocese.

"If we can concentrate a little bit more on stewardship for children, we won't feel as we are presenting adults with something they're hearing for the first time. We have a better chance of having people in the future Church who understand their part in giving back to God by giving back to the Church and community."

If parents pay attention to what their children are doing, they will be reminded of what they should be doing, says Keifer. "Children's stewardship is an all-around hit. It's a very good idea."

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

CEK

NFP CENTER

Mother/Daughter Program
Sunday, Nov. 14
for girls 10-13 years old
and their mothers
1 p.m.-4:30 p.m.
St. Ann Parish Center
632 Hillside Ave., Charlotte
God's plan for growing up, love, chastity, sexuality and fertility.
$10 per mother/daughter team, each additional daughter
can attend for $2.50 more per person.
Reservations required. Call for reservation form.
Office of Faith Formation (704) 331-1723

Comunidad Hispana
Comuniquémonos

La directora de Formación de Fe de Holy Cross en Kernersville y Maria Miranda están en esta foto viendo un video con los niños de la comunidad hispana durante la Liturgia de la Palabra.

Noticias Internacionales

WASHINGTON (CNS) - En la primera encíclica papal de todos los tiempos sobre los fundamentos de la teología moral, el Papa Juan Pablo II dijo que muchas teorías morales actuales vienen fracasando debido a una "crisis de la verdad".

"La relación entre la libertad y la verdad" dijo él, es la "cuestión fundamental" de hoy para la teología moral.

El Papa agregó que la libertad verdadera sólo llega al vivir en la verdad - una postura que él describió como no solamente un principio ético, sino un mensaje del Evangelio que la Iglesia tiene obligación de sostener.

En una advertencia a los teólogos morales, él dijo: "El disenso en la forma de protestas cuidadosamente montadas y polémicas realizadas, en los medios informativos, se opone a la comunión eclesiástica. . .La oposición a la enseñanza de los pastores de la Iglesia no puede verse como una expresión legítima, ni de la libertad cristiana ni de la diversidad de los dones del Espíritu".

La encíclica de 179 páginas, que tardó seis años para ser redactada, fue publicada el 5 de octubre. Se titula *Veritatis Splendor* (Es Esplendor de la Verdad).

En los comentarios introductores, el Papa dijo que "él escribio la encíclica porque hoy "ciertas verdades fundamentales de los doctrina católica. . .corren riesgo de ser tergiversadas o denegadas" por teorías morales imperfectas.

"Ya no es más un asunto de disesción limitada y ocasional, sino de una puesta en tela de juicio conjunta y sistemática de la doctrina moral tradicional sobre la base de ciertas presuposiciones antropológicas y éticas, agregó en Santo Padre.

"La naturaleza absoluta perdurable de cualquier valor moral se pone en tela de juicio, y "el hombre ya no está convencido por más tiempo de que sólo la verdad puede encontrar la salvación" escribió el Papa.

Entre las teorías morales que el Juan Pablo II repudia en las encíclica se hallan cualesquiera que permital excepciones a los "preceptos negativos" de la lay natural y los mandamientos, tales como las prohibiciones contra el asesinato, el robo y el adulterio.

LA HABANA (CNS) - Grupos de cubanos han formado filas para comprar ejemplares de una carta pastoral de los obispos de Cuba fechada el 8 de septiembre y titulada "El Amor lo Espera Todo", que ha sido censurada por las autoridades comunistas como crítica del sistema socialista de un solo partido de la isla.

La carta pastoral de 17 páginas, documento redactado por los 11 obispos de Cuba y leída desde los púlpitos de las iglesias de toda la isla del Caribe el 19 de septiembre último, "es una descripción clara y vigorosa de las muchas crisis que afligen a la sociedad cubana actualmente, un llamado insistente al cambio necesario y a un diálogo nacional que sólo puede traer un mejor futuro para el pueblo cubano" dijo Monseñor Roach, presidente del Comité sobre Política Internacional de los obispos estadounidenses,.

CIUDAD DEL VATICANO (CNS) - Monseñor Gerardo Flores Reyes, Obispo de Vera Paz, dijo que esta nación se enfrenta a un futuro sombrío a menos que pueda reanudar las charlas de paz interrumpidas y comenzar a edificar una sociedad libre de corrupción.

"Necesitamos poner fin a esta guerra absurda y eliminar sus causas. Esta es una tares que debe involucrar a todos" dijo a la Radio del Vaticano. La contienda civil de Guatemala ha dejado por lo menos a 120,000 personas muertas durante los 33 años últimos.

Monseñor Flores dijo que el país se halla en una situación tan mala que necesita una "limpieza" completa de las instituciones del mismo. "No se pagan los impuestos, no se cumplen las promesas, se compra a los jueces, el dinero compra privilegios. Es hora de un cambio radical, que debe empezar por la conciencia" agrego él.

LIMA, Perú (CNS) - La televisión peruana transmitió hace poco la imagen de la sobreviviente de una carnicería marxista contra los indígenas ashaninka, un pueblo del Amazonas poco conocido. "Por favor, en el nombre de Dios, alguien tiene que hacer algo", dijo la mujer. El Sendero Luminoso decidió enseñar una lección salvaje a la comunidad de la cuenca peruana del Amazonas, por oponerse a su movimiento.

Los obispos enviaron con la ayuda de las organizaciones católicas de los Estados Unidos, Francia y el Canadá, siete toneladas de alimentos, medicinas y mantas a más de 4,000 ashaninkas que abandonaron sus tierras sobre el Río Ene después del ataque se Sendero Luminoso.

Día Mundial De Las Misiones

En todo el mundo se celebró el domingo pasado el "Día mundial de las Misiones". Esta celebracón nos proporciona la oportunidad de hacer alguna reflexión sobre la universalidad de la Iglesia.

Esparcida por todo el mundo, la Iglesia tiene una sola y única preocupación; un solo y único fin: llevar a todos los seres humanos el mensaje salvador que ha recibido de su divino Fundador: Cristo.

Desde todos los rincones de la tierra se eleva hacia Dios una única súplica: "Venga, Señor, tu reino".

Millones de católicos se unen en un coro gigantesco para pedirle a Dios que haga llegar la luz de su verdad y la salvación a todos los hombres. Juntan sus plegarias, sus buenas obras, sus sufrimientos y también sus ofrendas generosas para que la obra de los misioneros penetre en forma eficaz y se extienda por todo el mundo.

Esta celebración nos recuerda, además, que todos y cada uno somos responsables de la expansión y consolidación del reino de Dios en el mundo. Nos recuerda que Jesucristo ha encomendado a cada uno de nosotros la obra evangelizadora de su Iglesia. Todos somos misioneros, pues todos somos los continuadores de su obra entre la humanidad.

Todo católico es, de hecho, misionero porque lee, medita, vive y anuncia la Palabra de Dios.

La verdad recibida debemos proclamar y anunciarla a los demás: ésta es nuestra misión. Nuestra proclamación de la Buena Nueva debe consistir, más que en palabras, en testimonio claro de vida cristiana ejemplar.

Que irradie coherencia entre fe y vida, que inspire credibilidad y aceptación de parte de los que nos ven y observan.

(Con permiso de los Padres de la Sociedad de San Pablo)

Eileen Escoto, de la República Dominicana, en la catedral de San Patricio, al final de la celebración eucarística dominical.

Noticias De Charlotte

La fiesta de Halloween para los niños hispanos será el sábado 30 de octubre, a las 5 p.m., en en Centro Católico Hispano, Independence Blvd. y The Plaza. Traigas sus discraces y habrá premios para los seleccionados como mejores.

Para todos los hispanos de Puerto Rico enviamos una invitación especial: la celebración de Nuestra Señora de la Providencia, el 21 de noviembre, a las 10:30 a.m., en el Centro Católico Hispano. Después de la Misa habrá un almuerzo con platos típicos del país.

De izquierda a derecha: Rodolfo Esquivel, Senen Borges, Juan López Ibáñez y Walter Siancas en una Escuela de Dirigentes. Walter ha sido nombrado Coordinador del Secretariado Hispano del Cursillo de Cristiandad.

Father Joe Mulligan leads St. Luke parishioners in a celebration of faith during the Oct. 16 ground breaking ceremony for their first building at Mint Hill.

Photo by STEVE UZZELL

Parish Breaks Ground For First Church At Permanent Location

By STEVE UZZELL

MINT HILL — There was an unusual sight in a field along Lawyers Road east of Mint Hill on Oct. 16. Where there once were only a few grazing cattle, on that late afternoon people could be seen stomping across the ground. They formed into a circle and with song and Scripture celebrated the ground breaking for a new church.

Approximately 250 parishioners from St. Luke Church turned out in the mist for the event. Led by Father Joe Mulligan, the Catholic community formed an umbrella village on the 12-acre site.

Construction will begin Nov. 1. Plans are to celebrate Mass in the completed church by Easter Sunday. The parish is currently leasing space in the Mint Hill Festival, a shopping center on the corner of Highway 51 and Lawyers Road.

With heartfelt thanksgiving, parishioners relived old traditions and celebrated new ones. They did more than turn a corner in parish history with their first building project. They celebrated their sixth anniversary as a parish on the feast day of Saint Luke. Between gray sky and green pasture, the St. Luke community formed a field of hope and expectations.

"When I was a boy, I used to play the Lone Ranger and Tonto with a friend of mine in this field," Ray Thompson told fellow parishioners. "I hid and found sanctuary behind some of those cedar trees over there. Now I will find another kind of sanctuary here in our new church."

Thompson's tribute was followed by words of praise from Holy Child Sister Veronica Grover and parishioners Jim Bush, Jane Edmiston, Kathy Capps, Bill Foust and Bob Smith.

Charged with renewed energy, the St. Luke Parish family is moving toward a dream of hope and sacrifice. More than an event for the determined young parish, the groundbreaking was a celebration of faith.

Steve Uzzell is a parishioner at St. Luke Church, Mint Hill.

Construction Forces Parish Fair To Move

CHARLOTTE — Because of construction at St. Vincent de Paul Church, the St. Vincent Women's Guild's Holiday Fair will be at St. Gabriel Church in the cafeteria on Saturday, Nov. 13 from 10 a.m.-2 p.m.The event will feature gifts, baked goods, a tasting table, Santa's Bag, "trash or treasure" table and a visit from Mrs. Santa.

Live lobsters will also be sold, but orders must be made and paid for in advance. The 1 1/4-pound lobsters are $8 apiece or $9 cooked. To place an order, call Dot at (704) 552-9576.

To donate crafts or baked items, call Julie at (704) 552-9179.

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Vocation Update

Seminarian Finds Success In Business, Fulfillment In Religion

By CAROL HAZARD
Associate Editor

Church never played a big role in Mark Lawlor's life. Not until about eight years ago, that is. Now it's his entire life.

In his fourth year of seminary, the Salisbury native, 32, talks about his success as an engineer and an unexpected event that transformed his life. He's studying to become a priest for the Diocese of Charlotte at St. Meinrad Seminary, St. Meinrad, Ind.

"It wasn't until I was succeeding in the eyes of the world that I realized how empty my life was in the spiritual dimension," he says.

Armed with a BS degree in mechanical engineering from N.C. State University, Lawlor landed a job in 1983 at the Charleston Naval Shipyard in nuclear submarine overhaul and refueling. Within two years, he was making good money and he'd been promoted to a supervisory position.

Still, something was missing. "The things I noticed that bring happiness — money, independence, a good career — weren't really bringing me happiness," he recalls. "I decided to go to Mass one more time."

Lukewarm about his faith, Lawlor said he needed to get with the Church program or let it go. He didn't take to heart the Church teachings on morality. "Somewhere in the back of my mind there was reluctance to confront the Church's teachings," he says.

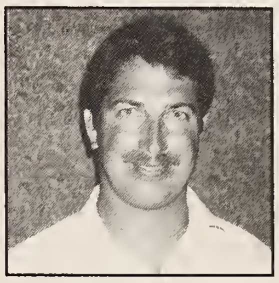
Change was in the offing at a Sunday evening Mass. Lawlor attended what happened to be the first of a five-night mission. "I went for five nights in a row and my eyes were opened. I learned more in that time than I had ever imagined."

As a teen preparing for confirmation, Lawlor had heard all about Church history and the sacraments. But he learned by rote. "After 10 years of sleepwalking, all of a sudden I woke up," recalls Lawlor. "Those five nights changed the course of my whole life."

Lawlor picked up the Bible, "really for the first time," and read the New Testament in three months. "It changed my whole outlook," he says.

He was struck by the realization that the Church is "not just an institution but the body of Christ." Up until then, he wondered why he should go to church when all he had to do to commune with God was "go on a bicycle ride and say a prayer."

The Church was no longer a moral authority hanging out dictates for people to do as they please. It was in Lawlor's new eyes the community of the body of Christ.



MARK LAWLOR

Within days of closing on a new home, Lawlor joined Christ the King Church in Mt. Peasant, S.C., and began searching for ways to get involved with the parish. A thought occurred to him: "Well, now you're back into the fold. Here's an invitation to take a deeper step."

Wrestling with "the step" for three years, Lawlor quit his job, sold his home and in 1989 entered the Glenmary Home Missionaries novitiate. "Half way through the novitiate, I felt called to the one place I never thought about during the discernment: Home."

In 1990, he disaffiliated with Glenmary and applied to become a priest for the Diocese of Charlotte. "This is my last stop," he says. "This is where I belong." In one year, Lawlor will be ordained a deacon. His ordination to the priesthood is scheduled for May 1995.

"The last five years have been very fulfilling," he says. "I'm very thankful. There are so many other things I could be doing, but none I'd rather being doing. "

The second oldest of five children, Lawlor says his family has adjusted to his new life style. Yet, they have little comprehension of priestly ministry. His mother has been alienated from the Church for the past 12 or so years and his father goes to Mass occasionally "to pay fire insurance," Lawlor jests.

Even so, his grandmother, a devout Catholic, has been inspirational. And the diocese and his home parish, Sacred Heart in Salisbury, have been "tremendously" supportive, he says.

Formally on his journey for the past five years, Lawlor says he has never considered leaving the program. "I am more fulfilled now than at any time of my life,"he says.

"The priesthood is a calling, that's true," says Lawlor. "But it's a gentle call, more like a whisper ... I had reached a point in my discernment where I couldn't go any further unless I tried."

He offers this advice to men who are considering a vocation: "You don't lose anything by pursuing it. You only stand to gain."

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Human (From Page 5)

Furthermore, I saw the adaptability of our Church through the work of missionaries, who had a particularly strong impact on me. Catholicism is one, but also diverse. More important, its very adaptability — its capacity to enter a culture and within that culture to enter into dialogue and to learn while also making a contribution — symbolizes and reinforces for me just how great the strength of faith is.

It takes faith's strength for a person to enter an entirely new culture, to move from majority status in one place to minority status in another, and to discover what it means to be a follower of Christ and a builder of culture in that challenging situation.

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Diocesan News Briefs

Adoptive Families Picnic

CLEMMONS — The Adoption Auxiliary of the Winston-Salem office of Catholic Social Services sponsored a Family Picnic at Tanglewood Park in Clemmons on Sunday, Oct. 10. About 60 people attended, including families who have adopted children through CSS and families awaiting placement. Families involved in international and out-of-state adoptions came as well. For information about auxiliary activities, call the Winston-Salem CSS office at (919) 727-0705.

Chicken Dinner

SHELBY — The Fourth Annual St. Mary's Mens' Club Chicken Dinner in the church fellowship hall is Nov. 6 from 4 p.m.-8 p.m. The church is located on McGowan at Gidney streets.

Cost is $6 for adults, $3 for children 12 and under. Tickets are available at the door or from members. Take-out plates are available upon request. The menu is barbecue chicken, baked potatoe, green beans, baked beans, slaw, dessert and beverage. For more information, call David Barker, (704) 482-2011.

Spaghetti Dinner

SPRUCE PINE — St . Lucien Church Women's Guild is sponosoring a spaghetti dinner inthe parish hall on Sunday. Nov. 14 from 4:30 p.m. - 5:30 p.m. The menu includes salad, spaghetti with meat sauce, Italian bread, drinks and dessert.

Cost is $4 for adulst and teens 13 years and older; $2 for children 12 and under. Cap cost per family is $15. for information or tickets, call Barb McLean, (704) 675-9627.

Casion Night/Silent Auction

CHARLOTTE — St. Gabriel Parish is hosting a Casino Night/Silent Auction in the St. Gabriel School cafeteria on Nov. 6 from 7 p.m.-11 p.m.

The auction will include a Myrtle Beach weekend, several sets of Hornet tickets, a six-month membership to the Harris YMCA, a $75 gift certificate to the Silver Cricket restaurant, birthday party packages and hand-made craft items.

Cost is $25 per person and includes gambling chips, hors d'oeuvres, beer, wine and soft drinks. Tickets are available by writing St. Gabriel Casino Night, 3028 Providence Rd., Charlotte, NC 28211. Include information about the number of tickets, name, address and phone number with check payable to St. Gabriel Playground.

Upcoming Diocesan Events

Nov. 5 - 7 Ennegram Workshop
Our Lady of Mercy, Winston Salem
Friday pm through Sunday am
Sr. Patrice McCabe, OSF
(919) 722-0028

Nov. 5 - 7 Strategizing
For Evangelization
Governors Inn, Charlotte
Friday pm - Sunday early pm
Fr. Ed Vilkauskas, C.S.Sp.
(704) 289-2773

Nov. 6 Lay Ministry Training
Christian Morality
St. Gabriel, Charlotte
10 am - 4 pm
Sr. Timothy Warren, RSM
(704) 334-1805

Nov. 6 Spaghetti Dinner
St. Margaret Mary, Swannanoa
Follows 5:30 pm Mass
Joe Scario (704) 298-8350

Nov. 8 Priest Orientation on
Bishops' National Plan and
Strategy for Evangelization:
Go and Make Disciples
Conference Center, Hickory
Fr. Ed Vilkauskas C.S.Sp.
(704) 289-2773

Revival-Mission

BELMONT — Queen of the Apostles Church's Annual Revival-Mission is Sunday through Thursday, Nov. 7-11. The mission will be given by Franciscan Father Paul Williams, pastor of St. Anthony of Padua Church in Greenville, S.C.

Every day, there will be 8:30 a.m. Mass with a short message, and from 7 p.m.-7:30 p.m. reconciliation and spiritual counseling. The mission message will be delivered from 7:30 p.m.-8:30 p.m.

Bereavement Support

GREENSBORO — St. Paul the Apostle Church is hosting a Bereavement Support Group Nov. 7, 14 and Dec. 5, 12. For information and meeting times, call Deacon Forester at (919) 668-4388.

An Overview

ASHEVILLE — Susan Brady, southern regional faith formation director, will present "An Overview of the New Testament" at St. Eugene Church in the parish social hall on Nov. 13 from 10 a.m.-3 p.m. All catechists and interested adults are invited to attend. Bring a bag lunch.

Annual Bazaar

KERNERSVILLE — The Annual Bazaar at Holy Cross Church is Saturday, Nov. 13 from 8 a.m.-1 p.m. The bazaar, in the commons at the church, will feature crafts, baked goods, Christmas items and vegetable soup. There will also be a yard sale on the grounds. A quilt will be raffled. Raffle tickets are $1 and available through parishioners or at the bazaar. Breakfast and lunch will be served.

Christmas Craft Bazaar

MINT HILL — St. Luke Church is having a Christmas Craft Bazaar in the Pastoral Center on Saturday, Nov. 13 from 9 a.m.-3 p.m.

Bazaar

GREENSBORO — The Catholic Daughters of the Americas is hosting a bazaar at St. Benedict Church in the parish hall on Friday, Nov. 19 and Saturday, Nov. 20 from 10 a.m.-4 p.m. Hot dogs will be sold for lunch. Sale items include baked goods, crafts and second-time-around treasures. There will also be cash raffles for $100, $50 and $25. All are invited to attend.

Coping Graces

HOT SPRINGS — The Jesuit House of Pray is presenting "Coping Graces," a day of reflection and sharing on developing spiritual resources for dealing with life's hectic pace on November 13 from 10 a.m.-3:30 p.m. Hank Gonner, director of Chaplain Services at St. Joseph's Hospital, Asheville, will lead the program. Overnight and weekend reservations are available.

For information or reservations, write to the Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743 or call (704) 622-7366.

The Kingdom Of God

CONCORD — St. James Church continues its fall adult enrichment program with Susan Brady, southern regional faith formation director, who is presenting four sessions on the background of the New Testament. She will speak about the culture and political climate during Jesus' life.

Theseries began Oct. 27 and will continue on Wednesdays Nov. 3, 10 and 17 in the parish hall from 7:30 p.m.-9 p.m. Babysitting will be available.

Memorial Mass For Deceased Spouses

CHARLOTTE — A Mass in memory of deceased spouses will be at St. Gabriel Church on Sunday, Nov. 14 at 2:30 p.m. Families are invited and encouraged to come. A reception will follow in the Fellowship Hall.

Marriage Encounter

HICKORY — The next Marriage Encounter weekend is Nov. 19-21 at the Catholic Conference Center. For more information, call Mike or Denise Mays, 1-800-632-4856. For reservations, call Tom or Emilie Sandin, (919) 274-4424. Reservations are requested by Nov. 1.

Giant Flea Market

ASHEVILLE — Asheville Catholic School's Giant Flea Market/Bazaar and Raffle is Nov. 6 from 8 a.m.-2 p.m. The grand prize is $500. For more information, call (704) 255-0299.

Continuing Education

BOONE — The Religious Education Commission at St. Elizabeth Church is sponsoring a three-part continuing education program at the church Nov. 3, 10 and 17 from 7 p.m.-9 p.m. A bread and soup supper will be served Nov. 17 from 6 p.m.-7 p.m

Scott Spivak, diocesan coordinator for the Justice and Peace Ministry, will speak about "The Church's Best Kept Secret: Catholic Social Teachings." He will show how these teachings effect the 1991 U.S. Bishops statement on "Putting Children and Families First.".

The meetings are open to parish pastoral councils, community and family life commissions, education commissions, parish educators and anyone interested in justice and peace issues. For more information, call (704) 264-8338 or (704) 264-6347.

Candy Cane Bazaar

GREENSBORO — The Women's Guild of St. Paul the Apostle Church is presenting "A Candy Cane Christmas Bazaar" on Saturday, Nov. 6 from 9 a.m.-4 p.m. The bazaar will be in the Parish Center, 2715 Horse Pen Creek Rd. Items for sale include cross-stitch crafts, plants, knitted and crocheted articles, Christmas decorations, baked and canned goods, fashion accessories and beaded ornaments. Proceeds will benefit parish and community projects.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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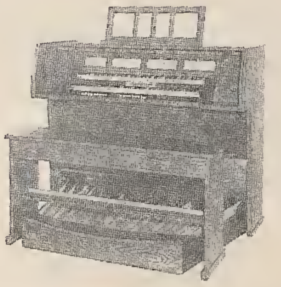

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World and National Briefs

U.S. Groups Vow To Keep Observers In Haiti, World's Eyes On Crisis

WASHINGTON (CNS) — The news media, the Catholic hierarchy and the international community are failing in their responsibility to stand up to the military men who are dominating Haiti through terror tactics, said speakers at a Washington press conference. Detroit Auxiliary Bishop Thomas J. Gumbleton, who visited Haiti a few weeks ago, said now is not the time for the Organization of American States, the United Nations and the United States to be withdrawing their observers from Haiti out of fear. "The international community has an obligation to be there," he said. Along with the Washington Office on Haiti, which organized the Oct. 19 press conference, Bishop Gumbleton said he supports reinstating economic sanctions against Haiti.

Cautious Hope, Danger In Ulster Talks Atmosphere

WASHINGTON (CNS) — It is a time of cautious hope and greater danger in Northern Ireland as efforts are made to move peace talks forward, said Ulster peace activists. But "dialogue is the only way forward," Nobel Peace laureate Mairead Corrigan Maguire said in an Oct. 19 interview. Private talks between moderate Catholic leader John Hume and Gerry Adams, head of Sinn Fein, the Irish Republican Army's political wing, are "a part of the peace process," said Mrs. Maguire, who was in Washington to support the testimony of human rights organizations in Senate Foreign Relations Committee hearings.

Sinn Fein Leader Says Talks Best Chance For Peace In Ulster

LONDON (CNS) — The leader of Sinn Fein, the Irish Republican Army's political wing, said his talks with moderate political leader John Hume offered the best chance for advancing peace in Northern Ireland. "It is a difficult process but nonetheless it is the only initiative with any hope of moving us forward at this time," Sinn Fein leader Gerry Adams told BBC Radio Oct. 15. Adams, his comments voiced over by an actor because of British censorship laws, said: "I see windows of opportunity, not least because we are 25 years on. People are sick of it, but it doesn't mean people are going to give up the struggle."

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U.S. Catholics Can Celebrate All Saints Day Without Obligation

WASHINGTON (CNS) — When U.S. Catholics of the Latin rite celebrate All Saints Day this Nov. 1, for many it will be the first time that they do so with no legal obligation to attend Mass. The reason is a decision made by the U.S. bishops in June 1992 and confirmed by the Vatican several months later: When Nov. 1 falls on a Saturday or Monday, the feast of All Saints will be observed liturgically but without an obligation to attend Mass. The obligation remains in years when the feast falls on other days of the week. The bishops made similar decisions for Jan. 1, the feast of Mary, Mother of God; and for Aug. 15, the feast of the Assumption of Mary.

Fordham Says Refusal Of Grant For Radio Station Discriminatory

NEW YORK (CNS) — Jesuit-run Fordham University has charged a federal agency with discrimination for refusing a grant to a university public radio station because it broadcasts a weekly Sunday morning Mass. Fordham applied for a $262,852 grant from the National Telecommunications Information Administration, an agency of the Commerce Department, to help with costs of approximately $1 million for a new transmitter required by tightened environmental standards. WFUV-FM, a 50,000 watt noncommercial educational station operated by Fordham since 1947, now broadcasts from the tower of a classroom building on the university's Bronx campus. Because of new, more stringent regulations of the Federal Communications Commission regarding radiation, Fordham plans to build a separate building and new antenna.

Group Of Nuns Remains In Haiti Despite Warnings To Leave Country

ALBANY, N.Y. (CNS) — Eight Sisters of the Holy Names of Jesus and Mary remained in Haiti despite a naval blockade, warnings from the U.S. Embassy and recommendations from Canada that all citizens leave the country. "They have decided to stay there, because at this moment they think it will be good to stay with the people," said Sister Denise Girard, who coordinates the order's 22 missionaries working in Haiti, Brazil and northeast Canada. "It is bad if when everything is bad, you will leave the people you work with. (The sisters) love these people," said Sister Girard in a telephone interview from Montreal with *The Evangelist,* Albany's diocesan paper.

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USCC Endorses End To Sanctions, New Investment In South Africa

WASHINGTON (CNS) — The U.S. Catholic Conference has endorsed the international move to end economic sanctions against South Africa and urged selective American reinvestment in the country. The USCC called for "carefully planned and monitored investment designed to advance the prospects for full, rapid and peaceful dismantling of apartheid." Noting that the "negative pressures" of sanctions, which the USCC supported, contributed to changing the South African system, "we now believe that positive economic policies ... should be used to continue to advance the cause of racial, social and economic justice in South Africa," the conference said.

Bishop Seeks Moratorium On Border Blockade, Cites Hardships

EL PASO, Texas (CNS) — An immigration blockade along the Mexican border is having devastating effects on the people of El Paso and its Mexican neighbor, Ciudad Juarez, said El Paso Bishop Raymundo Pena. Bishop Pena called for a moratorium lasting six months to a year on the Immigration and Naturalization Service's enforcement action while the Mexican and U.S. governments work on a plan for easing immigration controls that he said hurt people on both sides of the border. For several weeks, El Paso area immigration enforcement agencies have staged a massive effort at blockading the border, stopping people who enter the United States each day for jobs as well as those trying to enter the country illegally.

Vermont Bishop Urges Halt In Texas Execution; Court Issues Stay

BURLINGTON, Vt. (CNS) — After a last-minute appeal for mercy from Burlington Bishop Kenneth A. Angell, the Texas Court of Appeals blocked the execution of Vermont native Robert Drew Oct. 13. Drew, 34, is on death row in Texas for the 1983 stabbing death of an Alabama teen-ager. He was scheduled to be put to death by lethal injection early Oct. 14. The court ruling blocks the execution for at least 30 days. The sentencing had been controversial, in part because another defendant in the trial later recanted testimony that implicated Drew in the murder.

Nicaraguan Cardinal Says Church Must Continue Mediating Role

ROME (CNS) — The church must continue its important mediating role in Nicaragua because of the Central American country's ongoing political and economic problems, said Cardinal Miguel Obando Bravo of Managua. "We must help stop the spilling of blood," he said Oct. 20, two days after 20 former employees of the interior ministry briefly took over Managua's cathedral and demanded government economic aid. The ex-employees left the cathedral after church officials agreed to present their proposals to the government. The cardinal said in a Rome interview he formed a commission to explore the possibilities of Church mediation between the government and its opponents.

Balkan Solution Must Allow Catholics To Return, Bishops Say

VATICAN CITY (CNS) — Political plans for ending the fighting in the former Yugoslavian republics must allow Catholics to return to their traditional villages and towns, said the bishops of Croatia and Bosnia-Herzegovina. "We cannot accept any political solution on the future of these martyred countries that legalizes the expulsion of over half of the faithful and the destruction of Catholic Church property," they said in a joint statement. The statement was reported Oct. 19 by Vatican Radio. Political solutions "should take more into account the natural and historical rights of every person, including Catholics, guaranteeing that they will remain in the cities and villages where they have lived for centuries," they said.

1994 Communications Day To Focus On Family Television

VATICAN CITY (CNS) — The Catholic Church's celebration of World Communications Day in 1994 will focus on television and the family, Archbishop John P. Foley announced. The archbishop, head of the Pontifical Council for Social Communications, said Pope John Paul II has chosen "Television and the Family: Guidelines for Good Viewing" to be the theme of the 1994 celebration. In an Oct. 19 statement, Archbishop Foley said a reflection on family viewing habits and television's impact on the family is especially appropriate in 1994, which has been declared the International Year of the Family by the United Nations.

Vatican To Cooperate In Political Corruption Probe

VATICAN CITY (CNS) — The Vatican pledged to cooperate with Italian authorities who are investigating whether millions of dollars in political payoff money was channeled through accounts in the Vatican bank. Less than 24 hours after the allegations were made public, the Vatican publicly declared that it had every interest in working with prosecutors to determine the truth. The Institute for the Works of Religion, the formal name of the bank, "will collaborate fully in order to verify if some accounts were used to transfer the sums under investigation," said an Oct. 16 statement by the Vatican press office.

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Jerry Enos (r), retail banking manager for Wachovia Bank, presents the Wachovia Cup for athletic excellence to Jim Oddo, athletic director, and Mercy Sister Paulette Williams, principal of Charlotte Catholic High School.

Photo by JOANN KEANE

Charlotte Catholic Wins Trophy For Excellence In Athletics

CHARLOTTE — Charlotte Catholic High School has received the 1992-93 Wachovia Cup for athletic excellence in the old Rocky River 2A Conference.

Jerry Enos, retailing banking manager for Wachovia Bank, presented the trophy to Cougar athletic director Jim Oddo and Mercy Sister Paulette Williams, the school's principal, at a homecoming pep rally Oct. 22.

The cup is awarded on the basis for points for all-around athletic excellence. Charlotte Catholic finished the 1992-93 school year with 164 points to 144 for runner-up Parkwood. First-place conference finishes in boys' soccer, boys' and girls' tennis, boys' basketball, golf and girls' cross country built up the point total.

It was the second Wachovia Cup for the Cougars who also won in 1982-83.

The Rocky River 2A was disbanded in a state high school athletic realignment at the end of the last school year and Charlotte Catholic now competes in the Western Piedmont 2A.

Cougars Down Cherryville For First Conference Grid Victory

CHARLOTTE — Brian Sweet and Damian Keber each scored a pair of touchdowns Oct. 22 to lead Charlotte Catholic to a 34-14 victory over Cherryville for the Cougars' first football victory in the new Western Piedmont 2A Conference.

The Cougars, who play host to Bessemer City tonight in their final home game of the season, are 1-2 in the conference and 4-4 overall for the season.

Sweet, who gained a total of 158 yards, scored on a 63-yard run in the first quarter and on a seven-yard pass from Mike Falencki in the fourth. Keber scored on a two-yard run in the second period and on another two-yarder to wrap up Catholic's scoring in the fourth quarter.

Cherryville actually held a brief lead at 14-8 early in the second quarter but Catholic went ahead to stay on a 27-yard pass from Falencki to Scott Menzel and Sweet's run for the two-point conversion.

Jimmy Loncar and Luis Moreno shared the ground gaining load with Sweet and Loncar caught a pass from Falencki for a two-pointer after Sweet's first touchdown.

State Mental Retardation Group Honors Sister Nancy Nance

BELMONT — Mercy Sister Nancy Nance recently received the Rose Forrest Award for Vision, Leadership and Advocacy on behalf of persons with mental retardation during the North Carolina Chapter of the American Association on Mental Retardation awards banquet in Charlotte.

The award is named in honor of Rose Forrest of Gastonia, the first president of the North Carolina Chapter of the American Association on Mental Retardation.

For the past eight years, Sister Nancy has worked as community relations director of Holy Angels. In addition, she lives and serves as relief teaching parent for Holy Angels Lakewood community group home.

In addition to her involvement with the American Association on Mental Retardation, Sister Nancy is a member of the board of directors of Habitat for Humanity in Belmont. She was listed in the 1992 *Who's Who in American Women* and received the 1992 Gaston County ARC Professional of the Year award.

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Pope: Kindness To Strangers A Measure Of Civility, Faith

VATICAN CITY (CNS) — The way a community or state treats foreigners in its midst is not only a measure of its civility, but of the way its people practice their faith, Pope John Paul II said.

"For Jesus, the stranger who asks for hospitality or the immigrant who asks for acceptance is a member of the same family," the pope told members of the Pontifical Council for Migrants and Travelers.

"The other to be accepted is at the same time the neighbor to be loved and served with all one's heart," the pope told the group Oct. 21 at the end of the council's plenary meeting. "To accept the other means to make space for him or her in one's city, in one's laws, in one's time and in one's circle of friends," he said.

The pope said mobility so marks modern life that for many people it has become almost a daily experience.

"On the roads of the world great masses of people move, pushed by different reasons," he said. "War, hunger, underdevelopment, the lack of work and violations of human rights unfortunately force tens of millions of people to abandon their homes and face a painful and sometimes tragic exile."

Added to those migrants and refugees are millions more whose work involves almost constant travel as well as those on the move for recreational reasons or religious pilgrimages. No matter what the reason for being away from home, those people have a right to spiritual nourishment, continuing evangelization, protection of their dignity and defense of their rights, the pope said.

"Human dignity is humiliated by the presence of refugee camps, recurring episodes of xenophobia targeting refugees and a lack of solidarity (with) nomadic peoples," he said.

The Church's social teaching, the pope said, supports the dignity and rights of people on the move and demands that adequate solutions be found for the suffering that forces people to flee their homes. It also demands that governments protect and care for foreigners in their nations.

The pope said human mobility also can be seen as a gift because it makes people more aware of the universality and diversity of the human family.

Parishes have a key role to play in displaying Christian attitudes toward all, he said. "A welcoming parish offers the occasional visitor the opportunity to experience the friendship of a community of faith open to all which does not consider anyone to be excluded or a stranger," he said.

"Even more for immigrants who settle within the parish territory," he said, a welcoming parish will help them find "a new spiritual home where they will feel like members of a solid and fraternal family right away."

Despite Anti-Hunger Efforts, More Going Hungry, Report Says

WASHINGTON (CNS) — Despite advances made in the past decade to alleviate hunger, more people are hungry in the United States and throughout the world, according to a new report by the Bread For the World Institute.

"Worldwide, 1.3 billion people are too poor to afford enough food to keep them fully productive," said the Rev. David Beckmann, a Lutheran minister who is the institute's president, in the report's introduction.

"Government policies are partly to blame for the growth of hunger in the United States during the 1980s," Rev. Beckmann said. "A 'thousand points of light'" of private volunteer effort "could not make up for what these economic policies took away," a reference to tax and social spending cuts.

The report, "Hunger 1994: Transforming the Politics of Hunger," was released at an Oct. 14 press conference in Washington and simultaneously in 28 other U.S. cities. In Washington, the institute was joined by representatives from five other anti-hunger advocacy groups.

Benedictine Sister Christine Vladimiroff, president and CEO of Second Harvest, a nationwide network of food banks, said she feels embarrassed visiting some food banks. Envisioned as a stopgap measure to meet emergency hunger needs, food banks are instead "celebrating 10th anniversaries, 15th anniversaries," she said. "We're not taking over warehouses for food banks, we're building new buildings."

Dialogue (From Page 1)

Brother Gros hails from Memphis, Tenn. He was director of the Commission of Faith and Order of the National Conferences of Churches in the USA since 1981. Prior to that, he taught high school, college, seminary and graduate school in addition to serving as a teacher in lay ministry programs, permanent deacon training programs and director of parish religious education. He has a doctorate in systemic theology from Fordham University in New York and graduate degrees from Marquette University and St. Mary's College, Winona, Minn., where he received his bachelor's degree.

Brother Gros is the 1986 recipient of the James Fitzgerald Award for Ecumenicsim from NADEO. Dedicated to the ecumenical movement, he is a speaker for councils of churches, teacher for ecumenical seminars, editor of studies on ecumenical issues and a writer for theological journals and periodicals.

The anniversary observances commemorate the signing of a covenant between the Lutheran and Roman Catholic bishops in North Carolina on Pentecost Sunday 1991. "Anniversary Days" is the means by which Catholics and Lutherans throughout North Carolina gather in regional locations to observe the covenant signing.

Lutheran and Roman Catholic clergy from Arden, Asheville, Hendersonville and Brevard have been invited to plan the Arden celebration. A panel of lay people and clergy will be part of the program.

Cost is $10 and includes supper. To register, send name, address, home parish and check payable to Lutheran/Roman Catholic Dialogue to Lutheran/Roman Catholic Dialogue, P.O. Box 208, Arden, NC 28704.

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NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte
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"What identifies a steward? Safeguarding material and human resources and using them responsibly are one answer; so is generous giving of time, talent and treasure. But being a Christian steward means more. As Christian stewards, we receive God's gifts gratefully, cultivate them responsibly, share them lovingly in justice with others and return them with increase to the Lord." Source: U.S. Bishops' Pastoral Letter on Stewardship.

Photo by JOANN KEANE

Diocese Designates Nov. 14 As Stewardship Awareness Sunday

By CAROL HAZARD
Associate Editor

As the Georgia farmer gazed upon land sprinkled with the salt of his sweat, he assured his granddaughter that if she walked close to the Lord, He would meet all her needs.

The advice was from a man who lost everything in the depression and who gave to his church from money he had borrowed.

The little girl, now a mother of five grown children and a parishioner at St. Margaret Church in Maggie Valley, will never forget the lesson she learned from her grandfather as she sat swinging her feet from a rocking chair on his front porch.

With the approach of Stewardship Awareness Sunday, Julie Miller is reminded again of her grandfather and the importance of giving back to God.

Msgr. John J. McSweeney, diocesan administrator, has designated Sunday, Nov. 14 as a day to reflect on God's bounty, the responsibility of stewardship and the abundant spiritual rewards that come from giving.

"Part of our faith relationship with Him is learning to trust Him in all things," says Miller. "We can talk about trust, but unless we can really give of ourselves — of our time, talent and treasure — we don't advance in our faith."

People work hard for their money, so they cling to it, says Miller. "It's very difficult to let go of material things. But when we come to a place where we can release them, then we can move to another plane in our faith. I learned this as a young child and I know it to be true."

The concept of stewardship is as old as the Bible. But it is difficult to grasp, says Pat Signs, associate director of the diocese's Development Office. "It is something we need to hear on an ongoing basis," she says.

"Stewardship is a conversion of the way we look at life. We may give lip service to the fact that God takes care of us, but we still try to control our lives."

That's why the diocese proclaims one Sunday a year as Stewardship Awareness Sunday. "It is part of the education process," Signs says. This year's awareness Sunday is the diocese's fifth.

"Stewardship is a conversion of the way we look at life," Signs says. "We may give lip service to the fact that God takes care of us, but we still try to control our lives."

For example, a person decides to give a greater proportion of money to the Church but wonders how the bills will be paid. Some people wonder how they can possibly give more time. "You have to take the step and do it," says Signs. "He (God) can't show you about trust unless you take the step."

Stewardship is about sharing time, talent and treasure. But it's also about trust, Signs says.

About 60 percent of parishes in the diocese are involved in annual stewardship programs, Signs says. By calling attention to stewardship, the diocese hopes to offer support to parishes that have made the commitment and encourage others to think about taking the step.

In a letter to parishioners, Msgr. McSweeney wrote, "One day we will stand before Him ... and He will ask us what we have done with His gifts. How will we respond?"

The call to be good stewards involves our basic need to give, rather than the Church's need to receive, the letter says. "To those who have heard the call, but have not yet responded, I urge you to look carefully at all that you have been given."

"Stewardship is an ongoing process of changing our lives, and giving thanks to God for all He has given to us," says Signs.

Signs will visit parishes to help strengthen or start stewardship programs. She can be reached at (704) 331-1710 or (704) 377-6871.

UNC Reverses Policy, Will Train Pro-Life Doctors

By CAROL HAZARD
Associate Editor

CHAPEL HILL — Doctors who refuse to do abortions will be accepted into the residency program at The University of North Carolina Hospitals.

That's a sigh of relief for pro-lifers, since it represents a policy reversal. It's especially good news for Craig Stewart from the Diocese of Raleigh.

Stewart, general manager of a Fayetteville car dealership, had obtained a letter to prospective applicants for residency in obstetrics and gynecology from the UNC-Chapel Hill School of Medicine. The letter, dated July 28, 1993, said only those candidates who agree to do abortions would be accepted into the program.

Appalled at the discrimination against pro-life doctors, Stewart contacted the university, expressed his dismay, wrote letters to congressmen and threatened a class action lawsuit.

The policy was retracted within weeks, and the hospital's old policy was reinstated. The old policy, in effect since 1982, says that candidates would be accepted into the residency program regardless of their willingness to perform abortions.

"The policy is the same as it was," said Ross Oglesbee, attorney and assistant to the executive director for graduate medical education at UNC-Chapel Hill. She said the new policy was written by program directors who failed to clear it with the department chairman. The chairman was out of town at the time the policy was written and mailed, she said.

Oglesbee said the policy reversal had nothing to do with pressure. However, it occurred within weeks of Stewart's first correspondence with the university.

"I was shocked that they were screening out residents who were not willing to do abortions," said Stewart. "I think the reversal proves that one person writing letters and making a few phone calls can make a difference."

Although his efforts apparently got results, Stewart said he fears other hospitals with obstetric-gynecology residency programs might be discriminating "overtly or covertly" against pro-life doctors.

Maggi Nadol, respect life coordinator for the diocese, said it was disturbing that a policy so blatantly discriminatory at a state university could be put into effect even for a short time.

"I am encouraged that the university retracted it and I hope they will honor their word," she said. "Physicians should be involved in the healing process. There is nothing healing about elective abortions."

"Even though abortion is legal, the decision should be optional to the intern," said Melissa Hulett, a Chapel Hill graduate from Bishop McGuinness High School, Winston-Salem, and a pediatric nurse. "Any time you have a restriction like that, you stand a chance of losing a lot of quality people."

The medical school revised the original policy because most residents refuse to do abortions.

"... we now have a predominance of residents who do not perform indicated elective abortions," the letter to prospective candidates said. "Therefore, we are compelled this year to interview only those candidates who agree to perform indicated elective abortions if selected for residency."

"If a person chooses not to perform abortions, there should not be any kind of retribution or discrimination," said Edwin Noga, a Chapel Hill graduate from Bishop McGuinness High School and a hospital administrator. "In light that they retracted it, they came to the right decision."

Secretaries' Retreat Focus: Lifelines Give Life Purpose

By CAROL HAZARD
Associate Editor

HICKORY — The dog was a scrawny little wisp of a thing with a broken leg and big doleful eyes.

Carol Flynt, a secretary for the diocese's Development Office, took the mutt in and coddled it back to health. The peppy pooch follows her around like a love sick puppy.

For Flynt, the dog she named Mickie has become a lifeline.

Lifelines, the things that give meaning to our lives and propel us from one day to the next, was the theme for this year's Secretaries Retreat Oct. 28-29 at the Catholic Conference Center.

About 26 secretaries and faith formation educators attended the two-day event. It was a time for fun, fellowship and reflection.

Eunice Guld, the coordinator, said her lifeline is people. Guld is northern regional director of faith formation.

Battling cancer for 2 1/2 years, Guld said she is thankful for people and the caring they have shown her. "Caring is the glue. Daily, there is a new lifeline that connects me to someone else."

Guld recalled a particularly bad spell she endured last spring. She was going through chemotherapy, radiation therapy and physical therapy for bone, spine, liver and lung cancer. A friend called at 7 a.m. one day and asked if there was anything she could do. Guld told her she had a hankering for Jell-o. The word spread and by 9 a.m., she had seven kinds of Jell-o to choose from.

Father Francis Cancro, pastor of St. Eugene Church, Asheville, discusses lifelines at diocesan secretaries' retreat at Hickory.
Photo by CAROL HAZARD

It is this kind of caring — from friends, family and co-workers — that breathes energy into her life and gives her courage.

In a presentation, Father Francis Cancro said lifelines are virtues or values that give life purpose and allow us to continue in the midst of everyday life or living. Father Cancro is pastor at St. Eugene Church in Asheville.

See **Retreat,** Page 3

Vatican Official Says Violence Against Women Based On Bias

VATICAN CITY (CNS) — The belief that women are inferior is the root cause of violence against women, said an official of the Vatican's Pontifical Commission for Justice and Peace.

Such a belief is contrary to the Catholic Church's "traditional, constant" teaching on the equal dignity and equal rights of men and women, said Bishop Jorge Maria Mejia, vice president of the council. The bishop spoke as the head of the Vatican delegation to a Council of Europe meeting on eliminating violence against women.

The Oct. 21-22 meeting in Rome, which brought together government officials whose offices are responsible for promoting the equality of women, had a special focus on the portrayal of women and violence in the media. The Vatican press office released the text of Bishop Mejia's talk Oct. 26.

The bishop told the meeting that violence against women exists in all nations, both developed and developing. "Such violence is manifold, but perhaps the ugliest manifestation of it consists in sexual violence, whatever form it adopts," he said.

"Sexual violence against women is particularly to be condemned when it is used as a weapon of war," as has happened in the former Yugoslavia, the bishop said.

Because the Church affirms the equal dignity and equal rights of women and men, "no justification whatsoever can be found for any kind of violence, sexual or otherwise, regarding women — be it rape, sexual molesting or, more generally, discrimination in the workplace," he said.

When discussing women, violence and the media, he said, pornography is the first problem to be addressed.

"One can hardly imagine anything more radically and directly opposing the affirmation of equality between women and men than this kind of indecent trade," the bishop said. He said it is surprising that in societies which affirm the equality of women, pornography is allowed or at least tolerated.

"Closely related to pornography, indeed to the point of not always being easily distinguished from it, are those forms of advertising which use women as an object for promoting any product," he said. Bishop Mejia said male images or models are also now being used in the same way. Both offend the dignity of the human person, he said.

Two essential ingredients in promoting the equality of men and women and eliminating violence against women are education and a renewed sense of morality, he said.

Education on equality must take place at home and at school, the bishop said. And educational opportunities must be open to women so that they can be prepared to take their proper place in society and in decision-making bodies.

He also said solid moral principles are needed in order to appropriately address "the present growing trend of violence against women and what lies behind it."

While tougher laws and enforcement through the courts are needed, he said, "if some fundamental moral principles, grounded in the common and equal dignity of male and female, are not accepted, affirmed and transmitted, there is not much hope left to reverse the present trend."

Mecklenburg Area Catholic Schools Plan Annual Fund Drive

By JOANN KEANE
Associate Editor

CHARLOTTE — Mecklenburg Area Catholic Schools unveiled plans for an annual fund drive beginning in November.

The annual fund — coordinated by MACS Education Foundation — becomes the cornerstone for school system-sponsored fundraising endeavors. The MACS Educational Foundation is the latest phase of regionalization implemented by MACS.

Money from the annual fund will be used for capital improvements, professional development, an endowment, and financial assistance for those who have needs beyond the tuition program, among others.

"Those needs — and many other programs — cannot be realized through tuition and parish support alone," said Dr. Michael Skube, superintendent of schools for the Diocese of Charlotte. "The establishment of the MACS Education Foundation ensures that all present and future needs will continue to be addressed."

"The annual fund drive will provide the best in terms of quality Catholic school education for the children presently in our system and for those wh will come in the future," said Skube.

"MACS has come a long way in tw years of operation as a regional schoo system," said Skube. "New schools hav been constructed, refurbishing completed, curriculum has been expande and new programs implemented. Th future success of our educational endeavors depends upon good plannin and support from the entire Catholi community."

In the past, most schools independently conducted annual giving campaigns. Parents and members of th Charlotte community have donate funds to update educational equipment assist with construction projects, support cultural enrichment, and help wit tuition assistance. MACS Annual Fun replaces individual annual fund drive conducted by each school.

"We are seeking participation fron parents and the Catholic community a large," said Meg Kenny, MACS development director. "Our goal is a wid base of participation by all segments o the community."

Church Officials See Ethical Dangers In Human Cloning

WASHINGTON (CNS) — The cloning of human embryos at a Washington hospital drew criticism from both the Vatican newspaper and the director of the U.S. bishops' Secretariat for Pro-Life Activities.

The newspaper, *L'Osservatore Romano*, condemned the experiments as "intrinsically perverse" and an offense to humanity. The pro-life official, Gail Quinn, said human cloning "raises enormous ethical problems" and is not "a worthy way to bring a human being into the world."

The comments came following reports that scientists in the in vitro fertilization program at George Washingto University Medical Center in Washington had successfully split single huma embryos into twins or triplets. All of th embryos died within six days.

"These technologies should promp us once again to appreciate a basic truth The fact that it is technically possible t do something doesn't mean it ought t be done," said Quinn in an Oct. 2 statement.

The Vatican newspaper's mora theologian, Father Gino Concetti, sai in a commentary Oct. 26 that the procedure represents a start down "a tunnel o

See **Clone,** Page 1

Unabridged Encyclical Available

Veritatis Splendor

Pope John Paul II's encyclical "Veritas Splendor" is available in complete text, prepared and printed by Origins, Catholic News Service's Documentary Service.

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Vocation Update

By FATHER FRANK O'ROURKE
Vocation Director

Q. Where do the seminarians for the Diocese of Charlotte prepare for the priesthood? Do we have our own seminary?

A. Believe it or not, we did have a high school seminary in Asheville. However, it closed several years ago as so many others did because of a shortage of vocations.

The Diocese of Charlotte uses six seminaries. Each has a different focus or charism.

— St. Vincent de Paul Regional Seminary, Boynton Beach, Fla.

St. Vincent's is bi-lingual. Every course is taught in English and Spanish, encouraging cultural appreciation and proficiency in both languages.

— Sacred Heart School of Theology, Hales Corner, Wis.

Sacred Heart specializes in providing formation for men who realize a call to the priesthood later in life. It has been at the forefront of providing formation for second-career vocations.

— St. Mary Seminary and University, Baltimore

St. Mary's, one of the oldest seminaries in the United States, has a long history of forming and educating priests for ministry in dioceses throughout the United States.

— St. Vincent Seminary, LaTrobe, Pa.

This Benedictine-run seminary combines monastic and diocesan traditions in forming and educating priests for parochial ministry.

— St. Meinrad Seminary, St. Meinrad, Ind.

The Benedictine-sponsored institution provides formation and education for priests for dioceses throughout the United States. It is unique in that it provides opportunities for undergraduates of college age as well as theological studies on the graduate level.

— Catholic University of America, Theological College, Washington

CUA and the Theological College offer a university setting for forming men for the priesthood. It also provides graduate opportunities in philosophy, theology and canon law.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283. Questions for this column can be sent to Father O'Rourke at 1621 Dilworth Rd. East, Charlotte, N.C. 28203.

Christophers Again Sponsor High School Poster Contest

NEW YORK — High school students from around the country are invited to enter the fourth annual poster contest sponsored by The Christophers. The theme of the contest is "You Can Make A Difference."

Father John Catoir, director of The Christophers, said, "The Christophers believe that each person is important, that each person can change today and tomorrow for the better. This contest offers young people a chance to think about the many ways one person can affect the world around them, and then to use their creativity in expressing their ideas about what matters most to them."

All students in grades 9-12 are eligible to enter. Posters must be 15 by 20 inches and include the statement, "You Can Make A Difference." They will be judged on effectiveness, originality, and artistic merit. A total of $2,000 in prizes will be awarded, with a first prize of $1,000. Entries must be received by Jan. 28, 1994. All posters become property of The Christophers. For complete contest rules, write to The Christophers, 12 East 48th Street, New York, NY 10017.

Official

Rev. Msgr. John J. McSweeney, Diocesan Administrator, announces the following appointments in the Diocese of Charlotte:

Effective October 14, 1993
Rev. Carmelo Malacari, OFM Conv., newly ordained, Parochial Vicar, St. John Neumann Church, Charlotte.

Effective October 21, 1993
Rev. Damion J. Lynch, from Parochial Vicar to Administrator, St. Elizabeth Church, Boone.

Effective October 25, 1993
Rev. Robert Graves, C.S.Sp., Parochial Vicar, Our Lady of Lourdes Church, Monroe.

Effective November 1, 1993
Rev. Edgar Holden, OFM Conv., from Parochial Vicar, Our Lady of Mercy Church, Winston-Salem, to In Residence, St. John Neumann Church, Charlotte;
Rev. Paul Mizener, OFM Conv., Parochial Vicar, Our Lady of Mercy Church, Winston-Salem.

Regional faith formation directors Eunice Guld and Jane Keifer listen to Father Francis Cancro's presentation on lifelines at the diocesan secretaries' retreat which Guld coordinated.
Photo by CAROL HAZARD

Retreat (From Page 2)

He presented Scriptural images of lifelines and challenged the group to reflect on them.

Using the story of the Prodigal Son, he talked about the life-giving value of forgiveness. The need for forgiveness in work, in relationships, family and friends is a lifeline, said Father Cancro. "The inability to do that is stifling."

To convey conversion, Father Cancro used the image of water and the story of the Samaritan woman at the well. Water jars at the time of Christ provided the life source for the day, yet the woman put down her water jar and went into town to tell others she thought she had found the Messiah. "We have to be willing to put down our water jars to discover a new life, to abandon in order to grow," Father Cancro said.

He used the image of "the lowly of Christ" to show how Christ mingled with the lowest and poorest people to reveal the Kingdom of God. The lifeline is recognizing what it means to be the lowly of Christ, said Father Cancro. "At our worst times, we are raised out of God's wondrous love for us."

The value of what he called "crumbs" was shown in the story of a boy who thought a few loaves of bread and a couple of fish could feed thousands. "If all we have is crumbs and we are willing to give them to the Lord, it can transform the world," Father Cancro said.

Prophecy can be another lifeline. Prophets always build up; they do not tear down, said Father Cancro. What's more, they are concerned about God's presence in the here and now, and they work in community with others. "When we garner these values, we have gained the image of prophets."

His final image was relationships. "When you are washed in faith at baptism, you are washed in relationships with other people. We are called always into relationships with each other."

All these images, he said, can be lifelines if people choose to make them so.

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Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Msgr. John J. McSweeney

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"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Kids And Cartoons

Move over, Bugs Bunny. Get out of the way, Donald Duck. A pair of new cartoon characters have come to town, and they're appearing weekdays on your television. They are Beavis and Butt-head, the stars of MTV's latest animated TV series.

You haven't seen them yet? Well, it's 10-to-1 your kids have, and if you don't know about them already, then it's time you learned. *Rolling Stone* magazine describes them as "two thunderously stupid and excruciatingly ugly pubescent males who live somewhere in the Southwest, (and) do rotten stuff all the time. They are cruel to animals. They vandalize their neighbors. They torture their teachers. Their libidos rage unchecked ... and they are the biggest phenomenon on MTV since the heyday of Michael Jackson."

Much of what these two do we cannot describe here. But we can mention that, among other things, they have taken batting practice with a live frog, killed bugs with chain saws, gone on shopping sprees with a neighbor's credit card, thrown a poodle in a washing machine then thrown up on the dog, sniffed paint thinner to get high, and, according to *Rolling Stone*, every 16 words they make some very crude reference.

But not to worry, says MTV. In letters to parents complaining about the show, they insist that the audience is "entertained, not influenced, by 'Beavis and Butt-head.'" In other words, what people, including kids, watch and listen to doesn't affect their attitudes or behavior. Unless, of course, it's a commercial advertisement from some company that paid half-a-million dollars for 30 seconds of time to convince the viewers to buy something.

That they expect us to believe this is almost more insulting than the show itself. We tend to become what we expose ourselves to and children are more susceptible than most. Watch ugliness, vulgarity and vicious stupidity, and you will gradually become ugly, vulgar and viciously stupid. If MTV has its way, we will raise a whole generation of Beavises and Butt-heads, sniffing paint thinner, tormenting animals and rejoicing in their own ignorance and offensiveness.

That notion seems very attractive to MTV, especially combined with the money they can make selling this stuff. A feature film is in the works, all kinds of "Beavis and Butt-head" marketing paraphernalia will soon be on the market, and a Christmas special is ready to go (won't that be a nice way to celebrate the birth of Christ?). Of course, our kids will pay the price for all this. But hey, you can't make an omelet without breaking some eggs, right?

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THE CATHOLIC
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Pro-Life Corner

Respect Life

Why Abortion Doesn't Belong in Health Care

ABORTION ADVOCATES USED TO SAY: "Abortion is a 'private choice.'"
NOW THEY SAY: "The public must be forced to pay for it."
ABORTION ADVOCATES USED TO SAY: "Choice is an American right."
NOW THEY SAY: "But the public has no right to choose not to pay for it."
ABORTION ADVOCATES USED TO SAY: "If you're against abortion, don't have one."
NOW THEY SAY: "...but we'll force you to pay for someone else's."

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Says Lay People Share Responsibility

VATICAN CITY (CNS) — Lay people, as full members of the Church, share responsibility for the Church's life and growth, Pope John Paul II said. It would be "an anti-evangelical and anti-theological error to consider the Church as only a hierarchical body — a Church without people," the pope said Oct. 27 at his weekly general audience.

The pope's introductory remarks on the role of the laity in the Church was part 76 in a series of audience talks on the Church's structure. In the talks, Pope John Paul has already discussed the role of the pope, bishops, priests and deacons.

While some members of the Church are ordained to exercise particular authority in the Church, "lay men and women are full members of the Church, as much as sacred ministers or religious," the pope said.

"They have received the indelible mark of their belonging to Christ by virtue of their baptism," he said. Therefore they, along with the clergy and religious, "are called to develop their baptismal potential in communion with Christ," the pope said.

"In reality, yesterday and today innumerable lay men and women have and are working in the Church and in the world, following the exhortations and requests of their pastors," he said. "They are worthy of our admiration.

"Along with those who play striking roles, there are many more lay men and women who, without attracting attention, live their baptismal vocation with intensity, sharing with the whole Church the benefits of their charity," he said.

Pope Says Priestly Celibacy Represents Treasure, Challenge

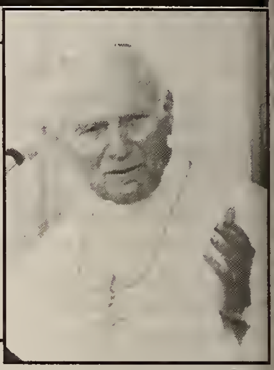
VATICAN CITY (CNS) — Priestly celibacy is a "treasure" for the Church and a timely challenge for contemporary society, Pope John Paul II told a meeting of leading Church officials.

"The present difficulties cannot lead the Church to give up this precious gift, which it has maintained without interruption since apostolic times," the pope said Oct. 22.

He made the remarks to members of the Vatican's Congregation for Clergy during its plenary session.

POPE JOHN PAUL II

The Pope Speaks



The meeting's main agenda item was a proposed directory for the life, ministry and formation of priests. In outlining the basic qualities of the priest, the pope spoke at length about celibacy, which is the norm in the Latin-rite Church.

"Ecclesiastical celibacy constitutes, for the Church, a treasure to protect most carefully and to propose — especially today — as a sign of contradiction for a society that needs to be reminded of the higher and definitive values of existence," he said.

He said the situation of today's priests must be looked at with faith and humility, without giving too much weight to sociological and psychological analysis. An approach based on the social sciences can "give the illusion of resolving the problem, but in reality ends up making it bigger," he said.

In defending priestly celibacy, the Church should remember that "the most noble goals are always difficult to reach," the pope said. "What is necessary is courage — never retreat!" he said. That implies a strong churchwide vocations effort that is confident of finding young men willing to give themselves completely to the priesthood, he said.

The pope said personal holiness, pastoral charity, a sense of obedience and a devotion to the Eucharist were essential aspects of the priest's ministry. All this should be strengthened through ongoing formation for clergy, he said.

He said the proposed directory on the priest's ministry and identity would be a useful guide. Such a document was first proposed at the 1990 Synod of Bishops on priestly formation.

Words Are Vague But Abortion Is In There

The legislation to implement President Clinton's health care reform proposals is vague on the subject of abortion. But you can bet your life it's in there.

Clinton and his wife, his top health adviser, have made it clear that the health plan will cover abortions even though the word does not appear anywhere in the 1,342-page legislative package submitted to Congress last week. For that matter, it doesn't appear in the 239-page outline of the plan which was released in September.

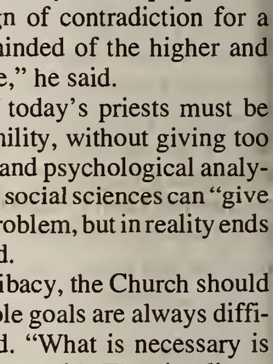
The legislative package refers to "voluntary family planning services" and "services for pregnant women" as among the things which will be covered by the plan. Either of those presumably could cover abortions and I imagine that both of them will.

Language like that means that whoever is supervising the plan can interpret the law to suit themselves. Again, it's a pretty safe bet that the interpretation will be on the side of the pro-abortionists.

The only way to keep the plan from covering abortion will be to amend the legislation to include a specific ban on such coverage. Given the fact that Congress consistently has approved the Hyde Amendment barring public funding of abortions, I feel fairly certain that abortion will not be covered in the final version of the reform plan.

BOB GATELY

Editor's Notebook



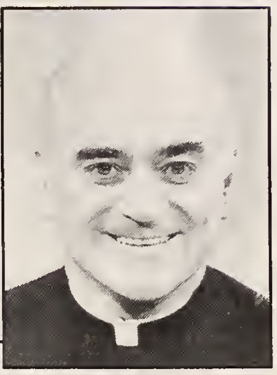
Such a step will eliminate the need for anyone, as a matter of conscience, to take the step of voting against final passage of health care reform.

Given the public demand for such reform, I think it would be political suicide for any member of Congress to vote against it. Adding something like the Hyde Amendment would take care of that.

The Christopher Television Ministry

FATHER JOHN CATOIR

Light One Candle



"Christopher Closeup" is a weekly half-hour TV series which I have been hosting for the past 15 years and which we syndicate to approximately 50 commercial markets and 400 cable systems, reaching viewers in all 50 states. Thanks to the American Forces Network, which has carried us for more than 25 years, we are also seen in more than 100 countries.

If our program is shown at an inconvenient time in your area, why not program your VCR to record us for viewing at a more convenient time? Since we do not buy air time, we have to take what is given to us, and we thank God for it. Stations are required by law to donate public service time in order to obtain their broadcast licenses. As long as we agree not to proselytize, not to politicize and not to do fund raising, we are able to obtain free air time.

In case you may be interested in watching the show, our new fall series has already begun. The lineup will include pollster George Gallup Jr. discussing America's attitudes about religion; psychologist Sidney Callahan introducing her new book on the relationship between parents and their adult children; television journalist Charlayne Hunter-Gault of the MacNeil-Lehrer Report; and Father Andrew Greeley.

In addition, the fall series includes Dr. Lawrence Balter introducing his book *Not In Front Of The Children*, Sally and Joseph Cunneen, founders of *Cross Currents* magazine, discussing spiritual issues and trends; Jesuit Brother Rick Curry, director of the National Theatre Workshop of the Handicapped; therapist Barry Kaufman discussing his book *Happiness Is A Choice*, and Dolores Ammar, national manager of the Gabriel Richard Institute, the organization which offers the Christopher Leadership Course throughout the United States.

Check your local TV listings for the time and channel of the "Christopher Closeup." It it is not airing in your locality, perhaps you could ask one of the local stations to air the show. Our program features people of all faiths. We've been broadcasting for more than 42 years, and since we syndicate our own programs our delivery system is guaranteed. Why not program your VCR and watch the latest "Christopher Closeup" at your convenience?

The motto of our show is "It's Better to Light One Candle Than Curse the Darkness." We believe that everyone has a God-given mission in life. Finding your mission is a matter of soul-searching, but this much can be said: People with good ideas and motives have no right to complain if they do nothing to improve human values wherever they can. To sit on the sidelines only makes your life less meaningful and less spiritual than it could be. We have to believe in the power of one individual to effect positive change.

St. Paul said, "Do not be overcome by evil, but overcome evil with good." (Rom. 12:21) Every effort matters. Our TV programs urge viewers to do their part to help raise the level of idealism in their immediate area of influence. Tune in. I think you'll enjoy it.

(For a free copy of the Christopher News Note, "One Person: You Can Make A Difference," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)

Father John Catoir is the Director of The Christophers.

It's Never Too Soon To Begin To Forgive

MARTHA W. SHUPING, MD

Crosswinds

Dear Dr. Shuping,

For years, my father was an alcoholic and was violently abusive to my mother. I hate him for what he's done to our family. He's in A.A. now, but I'll never forget the things he did. My parents live in another state, and they both want me to come home during the holiday season. I'd like to see my mother but I can't stand being around Dad. I haven't visited for several years and I'm not sure I want to.

Unsure

Dear Unsure,

It's natural and understandable that you would have some strong feelings about the many painful things you experienced through the years. But in holding on to those feelings you are prolonging the pain and negative effects of those past events.

In the book *Sometimes I Really Hate You,* Dewey Bertolini tells his own true story of growing up with a father similar to yours. Because of the hurt and anger he felt toward his father, Dewey avoided seeing him for many years. But he finally realized that his bitterness was hurting himself much more than his father. When he decided to forgive his father, they were finally able to have a relationship which was healing for both of them.

You may not feel that you can forgive your dad right now. Dewey didn't think so either, but he did. His book gives some suggestions that may be helpful.

You don't have to feel forgiving to begin the healing process. Scripture tells us over and over again that we are to love our enemies and forgive even 70 times 70 those who have hurt us. But God made us and He knows how hard this is for us. We can't do this on our own, and God would never expect us to. If you tell God that you're willing to begin to forgive, you maybe surprised at how much he will help you.

Other books with additional true stories and sample prayers of forgiveness are *Healing the Broken Heart* and *Forgiveness and Inner Healing,* both by Father Robert deGrandis. (All three books are available in paperback through CRS at 800-348-2227.)

Dewey's father died about a year after they had reconciled. Several of my patients have had the painful experience of losing a parent with all their issues unresolved.

I don't know whether or not this holiday season is the right time for you to see your father again. But, it's never too soon to begin to forgive.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Do-It-Yourself Catholics

FATHER EUGENE HEMRICK

The Human Side

Most polls of Catholic opinion don't ask the questions that really need to be asked. Due to the complexity of modern times, I believe that researchers should rethink their approach to their respondents. The researchers' questions need to go deeper.

According to a recent National Catholic Reporter/Gallup Poll, "Growing numbers of lay Catholics — from the mainstream, as well as the edges of the Church — are personally making up their own minds on matters of Church practice and morality."

The laity believe that they can be good Catholics without going to Mass each Sunday, obeying Church teaching regarding birth control, divorce and remarriage or abortion, and without believing in the pope's infallibility. The poll confirms that many in our younger generation have become do-it-yourself Catholics.

The findings are not surprising. In the 19th century, Ralph Waldo Emerson coined the term "self-reliance" and wrote, "The highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions and spoke not what men but what they thought. Trust thyself: Every heart vibrates to that iron string."

Self-reliance has played a big role in fashioning both American culture and the Catholic Church in America.

Church history is replete with stories of American clergymen, religious and laypersons whose assertive individualism created enormous school and hospital systems, social programs and liturgies unique to the culture.

However, as much as polls like the one cited here give us an indication of which way the wind is blowing, they would be much more helpful if they asked questions that go beyond establishing known information and dealt more with the ultimate questions behind that information.

Robert Bellah's *Habits of the Heart* gives us an example of one of those ultimate questions: "Freedom turns out to mean being left alone by others, not having other people's values, ideas or styles of life forced upon one, being free of arbitrary authority in work, family and political life. What it is that one might do with that freedom is much more difficult for Americans to define."

Bellah observes, "The ideal of freedom makes Americans nostalgic for the past, but provides few resources for talking about a collective future."

If Catholics are choosing when to go to Mass and what doctrines to believe as a way of asserting freedom, where is that freedom leading?

Is the ultimate goal greater personal happiness, better autonomy over one's reasoning powers in order to get closer to God?

Do people feel they are championing a fight against the tyranny of an over-restrictive Church? Are they making a statement for modern models of a better, more attractive community?

Do they see their quest for freedom in the same light as the prophets? Is there a biblical foundation behind it?

See **Human**, Page 6

The Seal Of Confession

SISTER JEANNE-MARGARET MCNALLY

How Canon Law Affects Us

The seal or sigillum is used to signify that whatever becomes known through the penitent in confession is, so to speak, placed under a seal by which it is segregated from and closed to all ordinary human use. The purpose of this seal is to protect the penitent from betrayal by violation of his/her confessional matter and to protect the sacredness of the sacrament.

Public penance developed in the early Church and continued until about the 9th century. This practice peaked around the 4th or 5th century, then gradually declined and was abolished. From the 6th century the model for private penance originated mainly in Ireland and spread to Europe. This practice was "canonized" at Lateran Council IV in 1215 to read: "...the priest...who presumes to reveal a sin learned in the penitential forum is not only to be deposed from the priestly office, but is to be sent to a monastery to do perpetual penance."

An Instruction by the Holy Office (1915) insisted on the duty of confessors not to talk about what they heard in confession. There was discussion as to whether this was of legal value but it was generally held that it had the force of law, because the Holy Office indicated it was explaining the impact of divine law. Canon 1388 of the 1983 Code of Canon Law states that the sacramental seal is the strict and inviolable obligation of keeping secret all matters that have been related to the confessor for the purpose of obtaining absolution, the revelation of which would render the sacrament odious and onerous. If the penitent and his/her sin are easily known from the confessor's behavior, there is a direct violation of the seal, punishable by excommunication. The seriousness of the offense is clear from the fact that it is one of only five excommunications reserved to the Holy See. If, there is only a danger that the penitent and the sin will be revealed, there is an indirect violation of the seal, punishable according to the seriousness of the confessor's indiscretion. The canon primarily concerns the confessor, yet others, such as interpreters (cc. 983, 990) may know of the confession. If they violate the seal, they are also subject to a penalty.

Who is bound by the seal? The confessor is bound even if he had no faculties, was suspended or was excommunicated. An interpreter, a superior, those consulted by the penitent, those who overhear confession or find a list of sins written by the penitent are also bound by the seal. These persons would not be excommunicated but they would be given a penalty if they were guilty of making the confession known. The penitent who divulges his own confession does not violate the seal, for this is his/her private right which he/she may sacrifice if he/she desires.

What is protected by the seal? Everything disclosed in the course of confession: sins confessed, everything mentioned, all extrinsic information whether absolution was granted or refused.

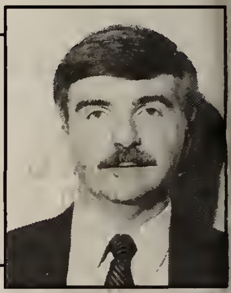
This is a universal law and binds everywhere. It is very serious, as stated earlier, so serious as to warrant an automatic excommunication if the seal is deliberately broken. A deliberate intent to violate the law presumes malice and the burden of proof to the contrary rests with the offender. Drunkenness, omission of due care, mental weakness, passion, grave fear, etc. do not exempt the offender.

(The Canon Law Series has been compiled into a booklet for reference, adult education, etc. Please contact this writer at Sacred Heart Convent, Belmont, NC 28012 for additional information.)

Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working on a research project on dysfunctional families and marriage.

The Pilgrim Spirit

JIM MCINERNEY



Lifeline

Things were pretty brutal that first winter in Massachusetts. Disease was rampant and food was worth its weight in gold. At one point there were only one or two men healthy enough to dig graves. By spring half of the colonists were dead.

This is not part of the Thanksgiving story I learned when I was a kid. My remembrance is of Pilgrims and Indians, dressed in quaint outfits, sitting at long wooden tables eating turkey with all the trimmings. That didn't happen.

The revisionists' tales didn't happen either. Today many students are fed a lot of stuffing about the Pilgrims being invaders out for plunder and pillage and the destruction of the environment.

What did happen was this: Regardless of how bad things got the Pilgrims gave thanks to God for His provision. We know that they were not perfect. They came from the same flawed stock as the rest of us. But they knew that they would be lost but for the grace of God.

Many provisions have come our way since the Pilgrims first landed at Plymouth. Advances in agriculture have made us the best fed nation in history, but we curse if our supermarket is out of our favorite drink or delicacy. Technology is so advanced that we can watch astronauts walk in space in living color, but we suffer television withdrawal if the electricity goes out for a few hours. The selection of "toys" we give our children is seemingly endless, but it must be the latest model or we will feel as though we are failures. Remember the shoppers in New York a few years back who rioted when a department store ran out of Cabbage Patch Dolls?

The variety of goods we have in this country is so vast it leaves visitors from other nations stunned. In my neighborhood the local supermarket decided to close for six months last year so it would double its size. Residents who recently arrived as immigrants from Russia couldn't believe it. They said that the old store was paradise compared to what they had in the old country.

Here is a sobering thought. Someone once said that modern civilization, because it is so pampered and dependent on technology, is only three meals away from panic and a few days away from insurrection if the magic lifeline is cut. The Pilgrims missed a lot more than three meals, but instead of lynching their leaders they got on their knees. That's a sobering thought, too, made more profound by the fact that they not only prayed for their needs, but also gave thanks for the little they had. And that little they managed to share with others.

The fact is, we are all pilgrims. Our time here is limited and we should make the most of it. We have two basic choices. We can decide to serve ourselves, or we can serve God. If we choose the former, we will never be satisfied. The more toys, food, property and pleasures we pamper ourselves with, the more we will want. The fuller we become the emptier we will be. That is because we will be so full of ourselves, leaving no room for the Creator, we will have rendered ourselves incapable of giving thanks to God and of admitting that our dependence is on Him. For an examination of the consequences of not thanking God, open the Bible and read Romans, Chapter 1, verses 18 through 33. I assure you, any similarity between what St. Paul describes and our contemporary society is not merely coincidental.

If we decide to choose God it doesn't mean we will never go hungry or face affliction. In fact, in this hedonistic culture we are almost guaranteed trouble. Following God means fulfilling the purpose for which we were created. One of the reasons we were put here is so that we can take care of those who are less fortunate. This includes the unborn, the aged, the infirm, the homeless, the terminal.

It all begins with giving thanks. That is the pilgrim spirit. That is our call.

Human (From Page 5)

Are the so-called "do-it-yourself Catholics" challenging the Church to do a better job of translating the faith for today's world?

It is one thing to say "I don't agree with this or that" and yet another to know exactly why this is true. As of yet, I have not seen polls that get in between the cracks — that get the entire story behind agreement or disagreement.

Many researchers stay away from asking ultimate questions for fear of invading privacy. Today's Catholics, however, are much more educated than we sometimes give them credit for. Many would take such questions as a compliment to their intelligence.

I believe that besides being do-it-yourself Catholics, they are also believers, thinkers about matters of ultimate importance. I think we need to begin to study that.

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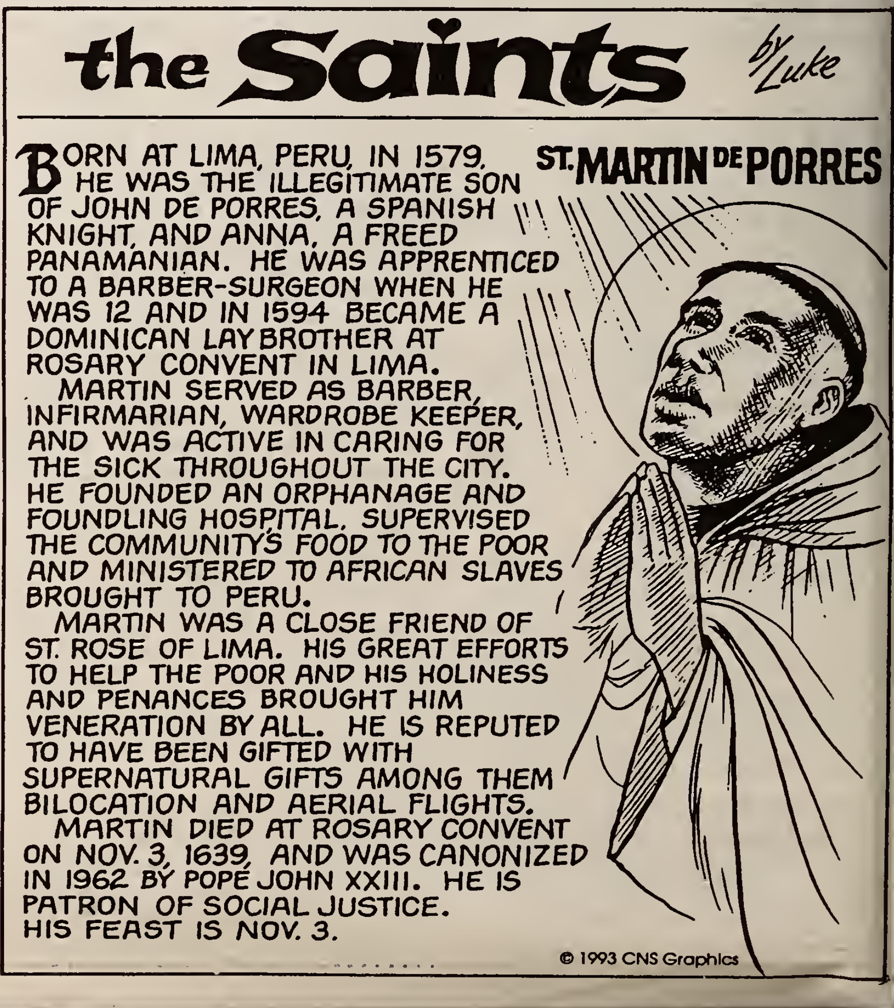


BORN AT LIMA, PERU, IN 1579, HE WAS THE ILLEGITIMATE SON OF JOHN DE PORRES, A SPANISH KNIGHT, AND ANNA, A FREED PANAMANIAN. HE WAS APPRENTICED TO A BARBER-SURGEON WHEN HE WAS 12 AND IN 1594 BECAME A DOMINICAN LAY BROTHER AT ROSARY CONVENT IN LIMA.

MARTIN SERVED AS BARBER, INFIRMARIAN, WARDROBE KEEPER, AND WAS ACTIVE IN CARING FOR THE SICK THROUGHOUT THE CITY. HE FOUNDED AN ORPHANAGE AND FOUNDLING HOSPITAL, SUPERVISED THE COMMUNITY'S FOOD TO THE POOR AND MINISTERED TO AFRICAN SLAVES BROUGHT TO PERU.

MARTIN WAS A CLOSE FRIEND OF ST. ROSE OF LIMA. HIS GREAT EFFORTS TO HELP THE POOR AND HIS HOLINESS AND PENANCES BROUGHT HIM VENERATION BY ALL. HE IS REPUTED TO HAVE BEEN GIFTED WITH SUPERNATURAL GIFTS AMONG THEM BILOCATION AND AERIAL FLIGHTS.

MARTIN DIED AT ROSARY CONVENT ON NOV. 3, 1639, AND WAS CANONIZED IN 1962 BY POPE JOHN XXIII. HE IS PATRON OF SOCIAL JUSTICE. HIS FEAST IS NOV. 3.

© 1993 CNS Graphics

Entertainment

Movies

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Cool Runnings" (Disney)

Coached by a disgraced former Olympian (John Candy), four feisty Jamaicans (Leon, Doug E. Doug, Malik Yoba and Rawle D. Lewis) who had never even seen snow arrive in Calgary, Alberta, in hopes of representing their country in the 1988 Winter Olympics by qualifying as a bobsled team. Jon Turteltaub directs a high-spirited, fact-based underdog story that never loses its sense of good, clean fun as the foursome sets their eyes on the prize, practicing on junkyard parts under a tropical sun while ignoring ridicule and impossible odds. Fleeting violence. **The USCC classification is A-II — adults and adolescents. The MPAA of America rating is PG — parental guidance suggested.**

"Malice" (Columbia)

The wife (Nicole Kidman) of a college dean (Bill Pullman) abruptly leaves him and wins a multimillion dollar malpractice suit after his doctor friend (Alec Baldwin) performs an emergency hysterectomy, which the husband comes to suspect she somehow masterminded all along. Director Harold Becker starts with one unrelated murder plot, then switches to an implausible medical mystery, but assembles enough slippery plot twists to fashion an adult escapist thriller of passing interest. Brief violence, a few bedroom scenes with shadowed nudity and intermittent rough language. **The USCC classification is A-III — adults. The MPAA of America rating is R — restricted.**

"Mr. Jones" (TriStar)

Downbeat drama in which a manic-depressive (Richard Gere) resists taking medication or opening up to a psychiatrist (Lena Olin) who unprofessionally allows herself to fall in love with him. Gere's nuanced performance elicits much sympathy for those afflicted with mental illness, but the point of director Mike Figgis' uneven movie is unclear and further muddled by the glossy romance between doctor and patient. Fleeting violence, a suicide, sexual innuendo and frequent rough language. **The USCC classification is A-III — adults. The MPAA of America rating. is R — restricted.**

"Rudy" (TriStar)

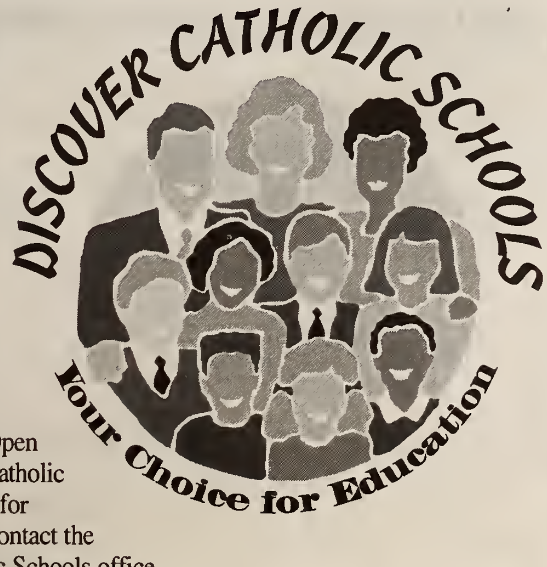
Earnestly portrayed true story of Daniel Ruettiger (Sean Astin), a youth so determined to play football for Notre Dame in the 1970s he overcame previously poor grades, mediocre athletic ability, a slight physical stature and lack of emotional or financial support from his family to gain admission to the university and wear the uniform of the Fighting Irish. David Anspaugh's heavy-handed direction results in a narrowly focused, overly sentimental story in which one can admire the young man's bulldog tenacity yet find the movie tedious in its inept exposition. Numerous football field skirmishes. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

Sean Austin stars as "Rudy," the true story of a working-class Catholic boy from the Midwest who refuses to give up on his impossible dream.

Television

Monday, Nov. 8, 8-10 p.m. EST (Fox) **"Stop! Or My Mom Will Shoot"** (1992). Witless comedy has a meddling mom (Estelle Getty) endlessly fussing over her police sergeant son (Sylvester Stallone) and his neglected girlfriend (JoBeth Williams) while becoming his unwanted partner in a homicide investigation. Genial performances can't rescue director Roger Spottiswoode's one-joke sitcom from its flaccid predictability. Occasional violence and mild profanity. **The USCC of the theatrical version was A-II — adults and adolescents. The MPAA rating was PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

Tuesday, Nov. 9, 8:30-11 p.m. EST (CBS) **"Die Hard 2"** (1990). This time Det. John McClane (Bruce Willis) takes on an elite band of terrorists who have taken control of Washington's Dulles International Airport while the plane his wife (Bonnie Bedelia) is in is rapidly running out of fuel in the raging blizzard overhead. As directed by Renny Harlin, this sequel matches the intense excitement, explosive special effects and welcome comic relief of the original film while surpassing its level of violence with constant, calculated and cold-blooded slaughters. Excessive, graphic brutality and violence, much rough language and brief male nudity. **The USCC of the theatrical version was O — morally offensive. The MPAA of America rating was R — restricted.**



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Videos

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting.

"Born Yesterday" (1950)

Witty social comedy from Garson Kanin's play about the moral transformation of a not-so-dumb blonde (Judy Holliday) who's the mistress of a corrupt government contractor (Broderick Crawford), after he pays a hard-up journalist (William Holden) to improve her mind. Director George Cukor gets much wry humor from the trio's shifting relationships as the reporter's introduction to political democracy, human rights and true romance finally pays off in the self-discovery of a liberated woman. Implied sexual relationship. **The USCC clssification is A-III — adults. Not rated by the MPAA.**

"Born Yesterday" (1993)

Weak updating of the 1950 comedy in which a shady land developer (John Goodman), wheeling and dealing in Washington, gets more than his money's worth when he hires a savvy reporter (Don Johnson) to smarten up his embarrassingly dumb girlfriend (Melanie Griffith). Director Luis Mandoki's flat comedy develops the romantic triangle without subtlety or interesting characterizations to lift it above the level of mindless adult humor. A live-in relationship and momentary violence. **The USCC classification is A-III — adults. The MPAA rating is PG — parental guidance suggested.**

"Danzon" (1992)

When her weekly dance partner disappears, a fortyish telephone operator (Maria Rojo) journeys from Mexico City to Veracruz in hopes of finding him but discovers instead a fresh perspective on her regimented life. Director Maria Novaro presents a sensitive but haltingly told story of assorted transients reaching out to help one another over the potholes on life's highway. Subtitles. An implied sexual encounter. **The USCC classification is A-III — adults. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"The Dark Half" (1993)

Half-baked psychological thriller in which an established author decides to stop writing sleazy but lucrative crime novels under a psuedonym, then finds himself implicated in a series of brutal murders that seem incredibly the work of his literary alias. Director George Romero works hard at creating a suitably eerie atmosphere and keeps the violent shocks largely off-screen but fails to make much sense out of Stephen King's novel involving a malignant twin brother with supernatural powers. Some graphic violence, much menace and occasional rough language. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

"Dennis the Menace" (1993)

Hank Ketcham's comic-strip characters come to life with the cherubic-looking 5-year-old (Mason Gamble) continually discombobulating his curmudgeonly neighbor (Walter Matthau) while unwittingly outwitting a dimwitted thief (Christopher Lloyd). Matthau's crotchety performance is the best thing in the comedy's aimless assortment of pranks, mischief and pratfalls blandly directed by Nick Castle and scripted by John Hughes, who tacks on the same little-boy-versus-nasty-thief situation from his earlier "Home Alone" movies. Momentary violence and many slapstick incidents. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

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How to make family meetings work

By Mary Jo Pedersen
Catholic News Service

Nine-year-old Susan stopped quickly in front of the refrigerator with pen in hand. On a white sheet of paper marked "Agenda" she wrote, "School Supplies ... Colored Pencils Gone Again," and was off to school.

Later, Mom passed by the posted agenda and wrote down, "Grandpa's Birthday ... Plans and Presents." Then she checked the calendar in the back hall for soccer practice times before leaving for work.

By week's end, eight items appeared on the list in the handwriting of five family members. This family plans activities, celebrates accomplishments, solves problems and makes decisions about everyday household matters (like who changes the cat litter) at weekly family meetings.

The family's pace of life is hectic. Their calendar and family meeting act like the hub of a wheel, holding speeding family members together.

A rich part of Catholic tradition teaches that the family is an intimate community of persons and is a sign of God's own deep love for us. But being an intimate community isn't easy for most households.

> **"People need to communicate, share burdens and joys, experience a sense of oneness and equality, and give one another time and attention. Family meetings have provided our family the opportunity to pursue these goals."**

To achieve this, people need to communicate, share burdens and joys, experience a sense of oneness and equality, and give one another time and attention. Family meetings have provided our family the opportunity to pursue these goals.

When I asked our 18- and 20 year-old children to share some early memories of our family meetings (we began this tradition when they were 4 and 6), they remembered coming to the meeting table with their own little printed list or drawings of suggested summer fun activities for the family.

Our youngest child remembers beating on a cooking pot with a wooden spoon as a way of gathering everyone together before the meeting. She felt she had a part in the action, despite being the youngest.

Our first meetings revolved around rules about bikes and homework times. Later, sharing telephone time and choosing TV shows for the week appeared on the agenda.

There were always congratulations for jobs well done and affirmation for parents' and childrens' accomplishments. It was a good time to share exciting news and make plans for parties or visits to family and friends.

Now, with three teens in the house, family meetings are less frequent, but longer. They are still fun and important in keeping our family together.

The agenda revolves around work schedules, cars and personal decisions that affect the rest of the family (like going on a school trip over Easter vacation).

We have become quite good negotiators and compromisers.

Often older siblings share their experience with younger ones as a way of helping them make decisions about school or personal relationships.

The primary purpose of the family meeting is to discuss topics related to living together. But lots of more subtle things happen while sitting around the family meeting table.

Children and parents alike learn to say what they think and feel. They learn to listen attentively to each other and to disagree politely.

They learn to solve problems as a group and to respect differences in personality and style. Our family is blessed with a sense of humor, employed by one or another member when the discussion gets too tense. That helps!

When deciding together on house rules and chores, children are more likely to be cooperative and responsible if they have some say in the rules and the consequences for breaking them.

Though parents are the final authority in matters of health and welfare, there is always room to negotiate the details of how and when things get done.

■■■

Family meetings encourage respect for each individual's opinion, space and belongings. Every family has conflicts over these issues.

There are as many styles of family meetings as there are families. Develop your own style using these hints:

1. Have an agenda. The smaller the children, the shorter the agenda. Keep it simple at first!

2. Celebrate accomplishments of parents and children at each meeting.

3. Include all persons living in the household; encourage everyone to say something. (Families don't have to have children to have family meetings.)

4. Have some written rules for meetings, such as: No interrupting or name calling. Stay on the subject until everyone has been heard. No phone interruptions.

5. Parents should facilitate the meetings until older children learn the process and can take turns. Everyone can fulfill some role, like serving the snack, being in charge of taking messages when the phone rings.

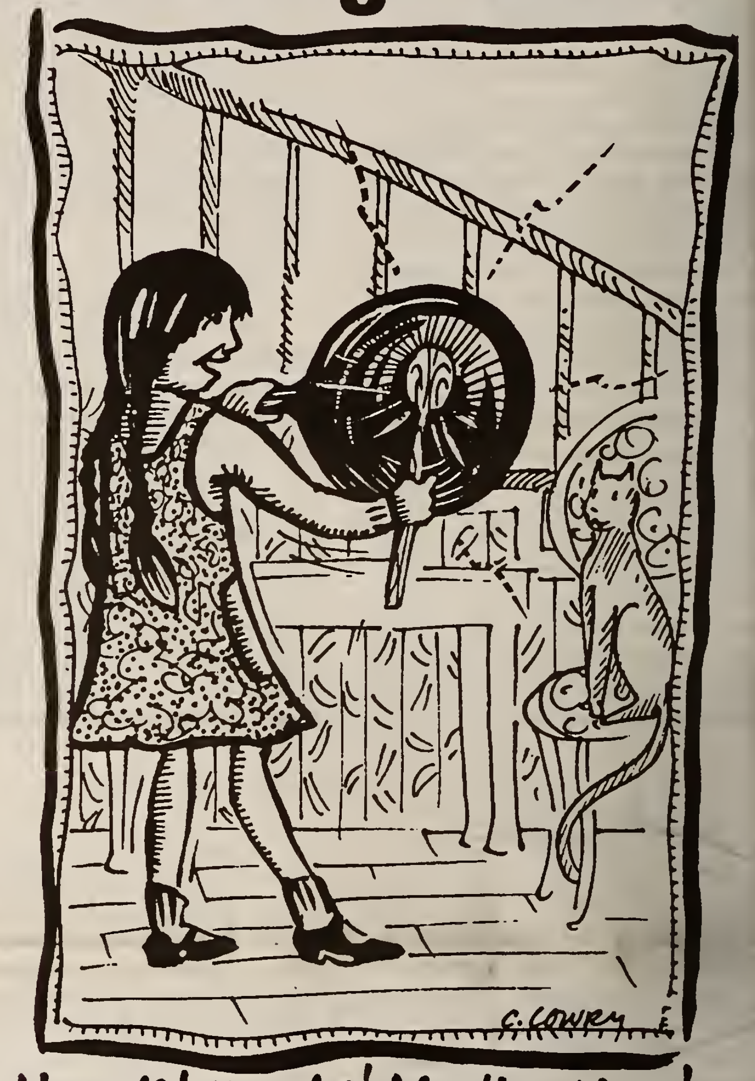
6. Take minutes or keep track in a notebook of decisions and plans made. Each child can help record.

7. Begin with a prayer, poem or reading. Give thanks together for the good things of the week and ask blessings for yourselves and others.

Family meetings come in all styles and sizes, just like families. There's no one perfect way. Why not resolve for the 1994 U.N. International Year of the Family to give family meetings try?

You might like it at the hub of the wheel.

(Ms. Pedersen is on the staff of th Family Life Office in the Archdiocese o Omaha, Neb., and is the author o "Sharing Your Faith With Your Child Age 7-14" and "Faith and Fest in Family: A Collection of Prayer and Celebration Resources Linking Parish an Home.")



Hear ye! Hear ye! Meeting time!

FAITH alive!

FOOD FOR THOUGHT

What should you do in a family meeting or discussion if a family member tells you something you don't enjoy hearing — something that disturbs, astonishes or confuses you?

First, don't overreact. Don't start yelling or stomp out of the room. If you're a parent, remember this: Even if a child tells you something disturbing, you nonetheless really do want your child to communicate with you. And your child needs to feel free to approach you with important, albeit disturbing, information — because your child needs you.

If you overreact, your child may not feel free to approach you for needed support in the future, fearing your reaction.

And here's another point to remember: For many people, learning not to overreact is a process. Acknowledge this, and don't consider one overreaction the end of the road.

Second, don't imagine that you ought to have an instant response or solution for every large problem or question. It's OK to say, "I'm (we're) going to need some time to think this over. Let's return to this topic tomorrow (or in a few days)." Only God knows immediately how to respond best to a difficult challenge, and none of us are God.

David Gibson, Editor, Faith Alive!

A style of family communication that works

By Stephen Botos
Catholic News Service

"Hear ye, hear ye! The family meeting is now called to order," the little voice said. "Will the secretary please read the minutes from the last meeting?"

Another little voice, struggling to read her notes from the previous week, reported to the family.

Over time, the little voices grew deeper, less patient, saying instead: "Do we have to have a meeting tonight? I've got homework, and this is so stupid!"

We began our family meetings at the suggestion of our diocesan family life directors, Mike and Joan Hoxsey. It was a good idea that fell on welcoming ears.

The children were small and interested, taking the concept seriously — especially when they found their suggestions listened to and discussed.

We adopted a lazy form of Robert's Rules, and the children found comfort in the predictable pace. Taking turns as chairperson and secretary gave each a chance to be in charge — and frequently Dad was found out of order: "The chair hasn't recognized you yet, Dad."

Not all meetings went well, of course. Children got angry, parents became impatient, tough problems were presented. But we experienced some profound moments when little children struggled to understand adult problems.

We found that children speak a language of love and honesty, asking questions that are important to the point.

As we became more involved, more confident in the meetings, we brought more to the discussions. We explored in greater detail our needs as parents and the particulars of the decisions to be made.

Should Dad take the new job? Should we move out of state? Difficult questions for adults were influenced by the children's questions and faces.

At young ages children cannot make adult decisions. However, they can be introduced to the process of decision making and contribute to the discussion.

The family calendar was an important part of each meeting. Who's going where? When? Why? Can I join Brownies? Little League? And what does all that mean in terms of meals together that are missed, candy bars to be sold, rides to arrange?

Here are some points we've found worth mentioning:

1. Establish a time: We chose dinner time.

2. Decide in love: Consensus is best. Put off decisions that cannot be resolved amiably. Explore them, but give the reasons time to sink in.

3. No lecturing: This is hardest for parents, but lecturing is a meeting killer.

4. All opinions have value: Listen to the children; God often uses the littlest voice.

With all the turmoil of active family life, the family meeting brings some measure of control back to the family.

We are pushed about by many outside forces seeking our time. Without a forum to discuss and plan, the family has little opportunity to find its own mission and is too quickly swept up in events, making outside commitments without taking time to consider the whole family.

Our weekly family meetings have fallen on hard times. We struggle now to get the teen-agers together, losing the continuity from meeting to meeting.

Still something important has happened over the years that is sorely missed when we don't meet -- a forum for family issues: concerns, problems and celebrations, and just good face-to-face time together.

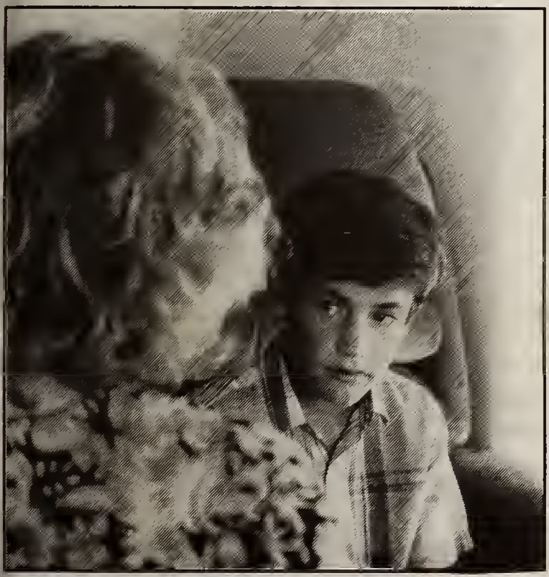
Yet we have established a communication style that has served us well in making important family decisions.

Family meetings are about time -- setting aside time to be family, finding time for each member to have his or her say, time to think beyond oneself and to listen.

(Botos is family life coordinator for the Diocese of Wheeling-Charleston, W.Va.)

"Should Dad take the new job? Should we move out of state? Difficult questions for adults were influenced by the questions and the faces of the children."

CNS Photo by Mimi Forsyth



FAITH IN ACTION

Boys Town videos for parents offer practical advice. *Take Time to Be a Family, Holding Successful Family Meetings"* (Boys Town Press, 1360 Flanagan Blvd., Boys Town, Neb. 68010. 1990. $19.95 per video) demonstrates how a weekly get-together can help improve family communication and planning. It explains how family meetings build children's decision-making skills and enhance their sense of responsibility. "The more opportunities your family has to share opinions, ideas and thoughts, the better you will understand each other and the better you will get along," the video insists.

Reflection: Fear that verbal fighting will erupt keeps some families from addressing real concerns together at home. What ground rules help surmount this fear and prevent anger, or the fear of anger, from sabotaging the family meeting? Some families take a brief "timeout" to cool down if a member becomes very angry; then they resume their discussion.

The family that talks together

By Father John Castelot
Catholic News Service

We read in Scripture of discussions within Jesus' "family" of disciples — about something he said that called for clarification or something they could accept only after voicing their opinion.

When Jesus said it would be hard for a rich person to enter the kingdom of heaven, the disciples were "greatly astonished and said, 'Who then can be saved?'" (Matthew 19:23-25).

What was their problem? Wealth commonly was considered a sign of God's blessing. So if it was easier for a camel to pass through a needle's eye than for a rich person to enter the kingdom, a poor person must have had no chance at all!

This was a matter of fundamental importance for Jesus' not-wealthy disciples. The ensuing discussion helped clarify it.

When Jesus restated the ideal of a stable, permanent marriage, the disciples objected. "If this is the case of a man with his wife, it is better not to marry" (Matthew 19:10).

As things stood, a man who found his wife unacceptable could simply write up a bill of divorce. If a man was held to honor his commitment to his wife, would marriage be too risky a venture?

Again, the matter called for discussion. The disciples' questions put it on the table.

As these instances show, there are times when a "family" has to sit down to iron matters out.

Only in this way can agreement be reached and, with agreement, understanding and peace. But in the instances cited here the discussions were among equals.

However, in Jesus' day ordinary families were not made up of equals. Wives and children were strictly subject to the husband and father. Girls were to be submissive, and boys were taught, with harsh discipline if necessary, to be obedient.

It has been said that while it is possible to translate a language, it is not easy to translate a culture. Our culture is amazingly different from that of biblical times.

We must apply biblical principles to our lives, which means applying them to our culture.

The principles remain valuable, here the principle that authority in the family deserves respect. But if family decisions were made by the husband's decree back then, authority today frequently is exercised by consensus.

That suggests that to apply the principle of respect for authority in the family, members of the household must take time to talk and to arrive at some practical consensus through honest and prayerful discussion.

"If two of you agree on earth about anything for which you pray, it shall be granted to them by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:19-20).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN THE MARKETPLACE

Tell of a time your family sat down together to communicate about a concern. What made this occasion a success?

"Our daughter was having a real problem with peer pressure in school. We all sat down to talk about how we as a family could help.... It was successful because we were all able to hear each other. Because we were able to see the problem in a new way, it didn't seem so big. When our daughter saw her brother concerned enough to sit down and talk about it, it helped her come out of her isolation." — Eileen Sause, North Haven, Conn.

"Talking about paying for college. We had to figure out how much each was going to contribute and to let the kids know how important it was that they share in this. Simply being able to listen to one another, sharing a common purpose, made it successful." — Peter Voez, Paris, Ill.

"When we come to it with a certain attitude of listening, ... that's what makes it a success. It's a matter of seizing the right moments. Also we try to prepare for our family meetings. We let them know ahead and settle on a mutually agreeable time." — Jeanette Zwartjes, San Antonio, Texas

An upcoming edition asks: Do you have a favorite saint? Who is it, and why? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

People In The News

Former Panamanian Soldiers On Trial For Priest's 1971 Murder

PANAMA CITY (CNS) — Trial proceedings have begun against four former soldiers from Panama's disbanded military for the alleged murder of a Catholic priest from Colombia 22 years ago, court officials said. The case is one of the most notorious unsolved crimes from Panama's 1968-1989 dictatorship era. Father Hector Gallego, 33, was kidnapped June 9, 1971, while organizing cooperatives among Panama's rural poor. He was widely rumored to have been beaten and thrown to his death from a helicopter over the sea. His body was never discovered.

Franciscan Nun Named To New Post With Family Theater

HOLLYWOOD, Calif. (CNS) — Franciscan Sister Judy Zielinski, communications director with the Conference of Major Superiors of Men for the past six years, has been named to the new position of director of media project development and production at Family Theater Productions in Hollywood. Her initial task for Family Theater will be to research new avenues of distribution for the organization's radio programs, films and TV specials, especially new technologies such as cellular services, cableless video, direct broadcast systems and video services on demand. Family Theater, the media arm of the Family Rosary organization, was founded in 1947 by Holy Cross Father Patrick Peyton to foster prayer and family values through the mass media. Father Peyton died in June 1992.

Pope Says No Justice For Hardworking Moms

ROME (CNS) — There's no justice for mothers when they have to work even on Sundays, Pope John Paul II said. The pope made the remarks in an impromptu lesson on the Lord's day to a group of Roman children in the parish of St. Octavius, where he made a pastoral visit Oct. 26. The pontiff asked the children who usually worked hardest: their fathers or their mothers.

Veteran U.S.-Born Bishop Of Nicaraguan Vicariate Dies

BLUEFIELDS, Nicaragua (CNS) — U.S.-born Bishop Salvador Schlaefer Berg, who served as apostolic vicar of Bluefields for 23 years, was buried in Bluefields Oct. 25. The 73-year-old bishop, who served in Nicaragua for 48 years, collapsed from a heart attack during a visit to Rama, Nicaragua, Oct. 22. He was dead on arrival at the hospital five miles from the Rama rectory, said Capuchin Father Dan Kabat, provincial mission secretary for the Detroit province. The province has been entrusted with the Bluefields vicariate since 1939. Bishop Schlaefer was known for his work with the Miskito Indians in the vicariate, located on Nicaragua's Atlantic coast.

Pope, Solzhenitsyn Meeting Had Ecumenical Angle

VATICAN CITY (CNS) — Pope John Paul II's audience with Russian writer Aleksandr Solzhenistyn was more than a meeting of intellectuals — it was an ecumenical encounter that touched upon Catholic-Orthodox sore spots, said a woman who helped translate for the pontiff. Irina Alberti, a Russian expatriate who edits a French magazine on Russian affairs, sat in on the hourlong conversation Oct. 16 between the pope and the man who was once the most outspoken dissident in the Soviet regime. She recounted details of the meeting in an interview published Oct. 21 by the Italian Catholic newspaper *Avvenire*. Mrs. Alberti said one focus of the encounter was the tension between Catholic and Orthodox churches in Russia. Solzhenitsyn, an Orthodox Christian, said that historically he thought Catholicism had taken a superior attitude toward the Orthodox.

Atlanta Woman Receives Highest Military Honors For Civilians

ATLANTA (CNS) — An Atlanta woman who has involved Catholic parishes, schools and others in her work with the United Service Organizations recently was awarded two of the military's highest honors. Mary Lou Austin, president and chief professional officer of the USO Council of Georgia, received the Gen. Creighton W. Abrams Medal from the Association of the U.S. Army during its meeting in Washington Oct. 18. Earlier in the year, she was awarded the Department of Defense Medal for Distinguished Public Service, the highest honor given by the secretary of defense to a civilian.

U.N. Nuncio Says Social Development Needs Concern For Moral Values

UNITED NATIONS (CNS) — Archbishop Renato R. Martino, Vatican ambassador to the United Nations, said in an Oct. 25 statement that the concept of social development should include a concern for moral values. While efforts to improve economic conditions should be intensified, he said, people need "values and guidelines which alongside their material improvement can truly assist them in achieving full development." Archbishop Martino, who heads the Vatican's Permanent Observer Mission to the United Nations, addressed the General Assembly committee that deals with humanitarian affairs.

Anglican Leader Hopes For Unity In Women Priests Controversy

COLORADO SPRINGS, Colo. (CNS) — Anglicanism's spiritual leader expressed a fervent wish Oct. 23 that the Church of England would not be torn over the issue of ordaining women priests. "My hope is that a majority of priests and churches hold together," Archbishop George Carey of Canterbury, England, told a group of about 300 clergy and lay people at the Anglican Institute's convention in Colorado Springs. The church's ruling body narrowly voted last year to welcome women into the clergy. But on Oct. 22, the High Court in the United Kingdom ruled the Church Society, a long-established evangelical body within the Church of England, should be allowed to seek a judicial review of the moves to ordain women.

U.N. Should Stay As Planned In Somalia, Catholic Official Says

MILAN, Italy (CNS) — The United Nations has made some mistakes in Somalia, but the situation there is vastly improved from a year ago, said the apostolic administrator of Mogadishu, Franciscan Father Giorgio Bertin. Father Bertin said the international force should stay in the country until May 1995 as originally planned, even if countries such as the United States and Italy are talking about withdrawing their contingents earlier. "The United Nations should be guided by principles other than national interest," he said in an interview published Oct. 27 by the Italian daily *Avvenire*.

Dole In Al Smith Speech Stresses Need For Physical, Moral Health

NEW YORK (CNS) — U.S. Sen. Robert J. Dole of Kansas, the Senate Republican leader, emphasized the importance of both physical and moral health in an address to the annual Smith dinner in New York Oct. 21. The dinner, named for Alfred E. Smith, New York governor and unsuccessful 1928 Democratic presidential candidate, was launched in 1945 by the late Cardinal Francis J. Spellman to raise funds for medical charities. Dole, a United Methodist, said a widespread feeling that values of the past had become outmoded was presenting "a challenge to our moral health." Often, he said, people who speak about moral values find their motives are questioned, and some people in the media write them off as religious zealots.

Employment Opportunities

Director of Lay Ministry Formation: The Pastoral Services Division is seeking an individual to prepare lay people for Church ministry, design and implement the formation process and educate the laity in their roles and responsibilities in the Church. Successful candidate will have a Master's degree or equivalent, three years experience in pastoral ministry and know models and methods of adult ministry formation. Must be computer literate. Deadline Nov. 15, 1993. Send resume with salary requirements to: Personnel Manager, Catholic Center, 300 Cardinal Gibbons Dr., Raleigh, NC 27606-2108.

✠ Scripture

Readings for the Week of November 7 - November 13

Sunday: Wisdom 6:12-16; 1 Thessalonians 4:13-18; Matthew 25:1-13.

Monday: Wisdom 1:1-7; Luke 17:1-8.

Tuesday: Isaiah 56:1, 6-7; 1 Peter 2:4-9; John 4:19-24.

Wednesday: Wisdom 6:1-11; Luke 17:11-19.

Thursday: Wisdom 7:22-8:1; Luke 17:20-25.

Friday: Romans 13:1-9; Luke 17:26-37.

Saturday: Wisdom 18:14-16, 19:6-9; Luke 18:1-8.

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C-NH

Draft Of New Peace Statement Sees New Era, New Challenges

WASHINGTON (CNS) — With he Cold War over, the United States needs to avoid the temptation of isolationism, says a major peace statement to be voted on by the U.S. Catholic bishops this month.

Real peace requires substantive new U.S. commitments to international justice, Third World development, human rights and nonviolent conflict resolution, says the statement, which marks the 10th anniversary of the bishops' landmark pastoral letter on war and peace.

The new statement calls for the United States — "the world's largest supplier of weapons" — to take the lead in reversing the global arms race. And it says that total elimination of nuclear weapons should be not just an ideal but a concrete U.S. policy goal.

Ten years ago the bishops provoked an unprecedented national moral debate on nuclear weapons and defense policy with their pastoral letter, *The Challenge of Peace*. The proposed new statement, *The Harvest of Justice Is Sown in Peace*, marks the anniversary with a review of current peace challenges facing the nation and the world. Approval will require a two-thirds vote of the bishops when they meet in Washington Nov. 15-18 for the fall general assembly of the National Conference of Catholic Bishops.

Chairing the nine-bishop writing committee that prepared the new statement is Bishop Daniel P. Reilly of Norwich, Conn., a member of the original drafting committee that wrote the peace pastoral. Also on the committee for the new statement are Cardinal Joseph L. Bernardin of Chicago, a former NCCB president and chairman of the original drafting committee for the peace pastoral; Cardinal Roger M. Mahony of Los Angeles; and two other former NCCB presidents, Archbishop John R. Roach of St. Paul-Minneapolis and Bishop James W. Malone of Youngstown, Ohio.

Ten years ago the pastoral was written amid a massive new U.S. defense buildup and Reagan administration calls for "Star Wars" space defenses against the "evil empire" of the Soviet Union. Then one of the liveliest public debates over the peace pastoral was whether the bishops could justify calling for a halt — or curb — in new nuclear production and deployment as a requirement of morality, not just a political position.

Spirited debate also surrounded the pastoral's sharply limited acceptance of nuclear deterrence, its call for a "no first use" policy on nuclear weapons, its support of nonviolent resistance to aggression as a legitimate Catholic option, its backing of selective conscientious objection and its call for limited unilateral initiatives to break the U.S.-Soviet deadlock on nuclear arms reductions.

"Now, 10 years after *The Challenge of Peace*, we renew our call to peacemaking in a dramatically different world," says the new draft statement. "The 'challenge of peace' today is different, but no less urgent. Although the nuclear threat has receded, international justice, bloody regional wars and a lethal conventional arms trade are continuing signs that the world is still marked by pervasive violence and conflict."

The statement renews and expands on the peace pastoral's discussions of peace based on a just international order in which nations and the community of nations promote human rights, economic and social development, participatory government and nonviolent resolution of conflicts within or among nations.

Acknowledging that the nuclear danger is not the dire singular threat to the planet that it was a decade ago, the new statement pays considerably less attention to the nuclear issues than the pastoral did and focuses much more on other problems of injustice, violence and conventional conflicts that threaten or destroy peace.

At the same time it notes: "Some major tasks identified 10 years ago remain to be accomplished, including a no first-use policy for nuclear weapons, a comprehensive test-ban treaty and effective action to halt nuclear proliferation."

Echoing the 1983 pastoral on nuclear issues, it says: "We must continue to say no to the very idea of nuclear war.... Nuclear deterrence may be justified only as a step on the way toward progressive disarmament."

"The eventual elimination of nuclear weapons is more than a moral ideal; it should be a policy goal," it says. "An active commitment by the United States to nuclear disarmament and the strengthening of collective security is the only moral basis for our (nuclear) deterrent and our insistence that other nations forego these weapons," it adds.

Like the peace pastoral, the new statement analyzes current threats to peace in terms of the moral dynamics of injustice breeding injustice, hatred breeding hatred, violence breeding more violence, and peace achieved only through persistent efforts at achieving a more just, humane world at every level. In a subtle but significant shift beyond the peace pastoral, it suggests even more strongly than the pastoral that nations and societies as well as individuals should commit themselves to nonviolent forms of conflict resolution and response to aggression.

It cites "the unprecedented impact of nonviolent methods in recent history" as a reason for hope that nonviolent resistance to oppression or injustice "can be an effective public undertaking" as well as a legitimate "personal option or vocation."

The statement reiterates the traditional just war principles in Catholic teaching, stressing that "the just war tradition is not a weapon to be used to justify a political conclusion, but a way of moral reasoning to discern the ethical limits of action."

"Ten years after *The Challenge of Peace*, we remain skeptical that, given the neglect of peaceable virtues and the destructiveness of today's weaponry, modern war in all its savagery can meet the hard tests set by the just war tradition," the draft document says.

Youth from St. Mary Parish in Sylva at a weekend retreat designed to strengthen their Catholic identity.

Members Of St. Mary Parish Youth Group 'Share The Spirit'

SYLVA — Forty-four children and teens from St. Mary Church shared a weekend of song, scripture and fun Oct. 1-3 at Camp Kahdalea in Brevard. The retreat was for students enrolled in Faith Formation classes in grades 3-12.

The purpose of the "Share the Spirit" retreat was to create excitement for the faith in the parish youth and to strengthen their Catholic identity, said organizers Gloria Schweizer and Laura Sellers.

The weekend began with a Friday night prayer service, "Called by Name," that focused on the 49th chapter of Isaiah. Using this theme, each retreatant was presented with a special "name necklace" and the Christian meaning of their name was read aloud.

Group discussions and spiritual awareness activities were led by Anne and David Trufant, owners of the camp. Recreational activities complemented the spiritual theme. For example, the challenge and thrill of climbing a rock wall stressed the importance of encouraging each other to try their best.

Each age group learned cooperation and teamwork while making banners and planning skits based on the Sunday Scripture readings. Music and song, both spiritual and for fun, were woven into events throughout the weekend. A Saturday night campfire and prayer service were emotionally moving experiences.

"The lessons learned around the campfire could not have been learned in the classroom," said April Karby, a group leader.

The weekend closed Sunday with an outdoor Mass celebrated by Father John Boreczki. Parents were invited to attend the Mass and share the experience with their children. Sunshine, cool green grass and a bubbling brook lent a comforting touch to the celebration of the Eucharist.

Banners made by the children provided a colorful backdrop for the altar table. Each participant wore a "Share the Spirit" T-shirt designed by 15-year-old Amber Ramsey.

For the homily, the young people performed skits relating to the "Called By Name" theme. Anne Trufant, Erin Ramsey and Tommie Petruccelli lent their special talents of music and song to the service.

Mrs. Allene Ramsey, retreat art director, said the children a week after the retreat "seemed to still feel the Spirit" of their time together.

She hopes the Spirit will continue to be shared throughout the year.

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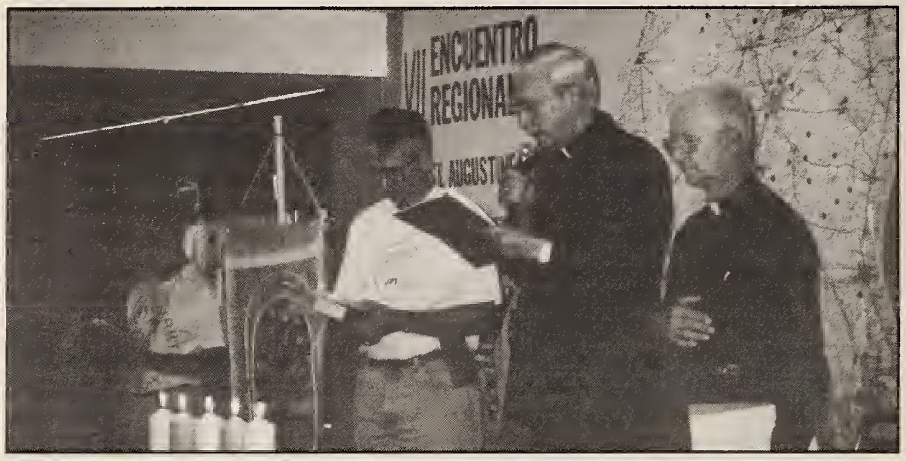

El Arzobispo Edward McCarthy y el Obispo Agustín Román, ambos de Miami, Florida, presidieron la apertura del VII Encuentro Regional.

Nos Encontramos En San Augustín

Por la HERMANA PILAR DALMAU

El Padre Mario Vizcaíno, Sch.P., director del SEPI, sonrientemente da la bienvenida a los participantes.

El Instituto Pastoral del Sureste nos convocó a reunirnos del 21 al 24 del presente en San Agustín, Florida, para estudiar el tema "Integración Pastoral y Resolución de Conflictos". Unos 168 sacerdotes, religiosas y religiosos y laicos (hispanos y anglos) acudimos gustosamente a tomar parte e invadimos el Holiday Inn, situado precisamente frente a un lugar lleno de valor histórico, donde los misioneros celebraron la primera Misa.

La presentación de las 23 diócesis que lograron enviar representantes, delegados del Secretariado Nacional y los miembros del Equipo SEPI, se hizo de modo significativo, además de dar los nombres de las personas, cada grupo tomaba una bola de cordel y la pasaba al siguiente, así se formó al final una enorme red atada por cada uno, símbolo que se añadió al mapa grande del sureste de los Estados Unidos que decoraba el salón.

Así nos sentimos todos unidos como la red y veníamos a compartir con los hermanos y hermanas de la región, lo cual fue una experiencia muy enriquecedora. Nos dio gusto ver a un buen número de agentes pastorales anglos entre nosotros, siguiendo el programa con interés. Ellos superan el obstáculo de la lengua para ejercer su ministerio con los hispanos.

En los 15 grupos de reflexión se estudió el tema de la integración dentro de las escrituras diocesanas, entendiendo por integración eclesiástica la participación activa en las estructuras de la Iglesia y los procesos de planificación, ejecución y evaluación de la misma. Esto se distingue de la integración cultural y eclesial en general.

El tema fue escogido mirando a las estadísticas de la población hispana presente y proyectada para el futuro, el personal y recursos con que contamos, pues solos no podemos alcanzar a los miles de personas a las que no hemos podido llegar todavía. Así que es necesario despertar la conciencia y colaborar con los otros departamentos, oficinas y demás estructuras diocesanas.

La tarea fue la siguiente: 1. ¿Qué hace falta para lograr una verdadera integración eclesiástica a nivel diocesano? 2. Enumeren los pasos necesarios para lograr una verdadera integración eclesiástica a nivel diocesano.

Las diócesis de Raleigh, NC, Venice y Miami, FL, nos presentaron modelos de integración ya puestos en práctica. Los grupos eran interdiocesanos y después los secretarios de cada uno reportaba sus resultados en el plenario.

Como el proceso de integración confronta muchos conflictos, éste fue el segundo tema a estudiar: "Resolución de Conflictos". Para que la realidad se viera retratada, se hicieron unos sociodramas que nos hicieron reír mucho, pero el mensaje se dejaba ver claro y así aprendimos a no ignorar los conflictos y a utilizar estrategias eficaces y positivas, que pueden aplicarse a la práctica en la vida diaria. La meta es llegar a trabajar en "pastoral de conjunto" como nos indica nuestro Plan Pastoral Nacional.

El Padre Mario considera que el concepto de la "iglesia nacional" es un aislamiento erróneo y nos animó a llevar los frutos de este Encuentro a nuestras diócesis.

Con una hermosa liturgia honramos a la Virgen María en sus diversas advocaciones por naciones, hasta 22 nombres se mencionaron entre canciones y oraciones. Por supuesto, en la noche del sábado tuvimos una fiesta, que animaron muchos con sus bailes folklóricos, cantos y poesías. El domingo por la mañana el trabajo se hizo por diócesis, buscando estrategias para lograr una mayor integración en las mismas, dando sugerencias al SEPI de cómo podría ayudarnos en esta integración y por último, cómo íbamos a transmitir lo aprendido a aquellos que no pudieron participar en el VII Encuentro Regional.

Directorio Banco De Talentes

El Secretariado para Asuntos Hispanos de la Conferencia Nacional de Obispos Católicos está en proceso de formar un Directorio (Talent Bank) de hispanos que tengan buenos conocimientos o tal vez experiencia en diversos tópicos. Si le interesa participar en este banco de talentos, por favor envíe esta información al: Secretariado de Asuntos Hispanos, NCCB/USCC, 3211 Fourth Street, NE, Washington, DC 20017:

Nombre, Dirección completa, teléfono, lugar de nacimiento, estado civil, estudios realizados, empleador, cargo o título, dirección de su oficina, teléfono, fax, diócesis, región (la nuestra es VII), idioma que prefiere (español o inglés) o si le es igual. Resumé si quiere enviarlo adjunto.

Mis conocimientos y experiencia son principalmente en las siguentes áreas: administración - arte - búsqueda de fondos - catequesis de adultos - catecumenado - catequesis de jóvenes - cuidado de la salud - SIDA - desarrollo de liderazgo - dinámica de grupo - educación - educación religiosa - entendimiento multicultural - escritura de propuestas - evangelización - historia - justicia social - liturgia - medios de comunicación - ministerio migrante - música - organización de comunidades - pastoralista - retiros - sociología - teología - vocaciones - otras. . .

Señale en cuál o cuáles de estas áreas es usted conocedor o tiene experiencia.

Respetad La Vida

"La vida humana es sagrada. . .desde que aflora, ella revela la acción creadora de Dios" El Papa Juan XXIII. El Secretariado para Actividades Pro-Vida de la Conferencia Nacional de Obispos Católicos de Washington, dice: "La cura milagrosa prometida nunca lo fue. Hace ya veinte años que se nos dijo que el aborto legal y fácil de obtener sería la clave para terminar con la discriminación de las mujeres y la solución de otro gran número de problemas sociales. Pero hoy tenemos que enfrentarnos con los resultados devastaores. Treinta millones de vidas humanas que se han perdido, un número incontable de otras vidas heridas. Números crecientes de niños y otros miembros de la familia que son abusados. Y más mujeres que nunca viviendo en la pobreza.

"¿No es hora de que reconozcamos que el aborto no es una solución? Matar a los niños antes de que nazcan no puede resolver las injusticias sociales. Eliminando la vida humana no puede eliminar los problemas humanos. . ." Y continúa después: "Cada año en los Estados Unidos 1.6 millones de niños mueren a causa del aborto - mediante aspiración, desmembramiento, veneno o la evacuación de los tejidos cerebrales de cuerpos vivos. Los poderosos proponen más abortos, abortos financiados por fondos del gobierno, como la única solución. . .¿Hasta cuando?. . ." Para más información, Programa Respetad la Vida, 3211 4th Street, N.E., Washington, DC 20017.

Noticias Internacionales

CIUDAD DEL VATICANO (CNS) — El énfasis renovado de la Iglesia sobre el diaconado permanente se dirige a proporcionar una mayor presencia ministerial en todos los sectores de la vida diaria, dijo el Papa Juan Pablo II. "El restablecimiento del diaconado permanente permite una presencia más directa de los ministros de la Iglesia en las esferas de la familia, del trabajo y de la escuela, así como en distintas formas de actividad pastoral" dijo el Papa. Los diáconos permanentes, sin embargo, no se destinan a sustituir a los sacerdotes sino a aliviarlos de las tareas que no están conectadas directamente con el ministerio sacerdotal, dijo él.

To Our Friends

If you look at the pictures and would like to know more about your Hispanic friends, please do not hesitate to call our office at (704) 335-1281. Last weekend six of us attended the Regional Encounter given by the Southeast Pastoral Institute to study more about Hispanic integration into the structure of the Church at the diocesan level. Statistics show that the Hispanic population is growing rapidly and we are not reaching out to thousands of Spanish speaking men and women in each diocese, and in the country. Because of our own limited means and lack of personnel, we do not meet the existing needs. The solution is gradual integration, so we can all share the same concern for evangelization of our people, share resources, offer services, etc. At the Encounter, we also studied the strategies of conflict resolution, because we understand that integration brings conflicts and only a positive and collaborative effort will be efficient and in accordance with the Gospel's values.

From now on we will try to give you a synopsis of what is written on this page. There is a message on Respect Life, an appeal to cooperate in a national Talent Bank., and news from the Vatican which conveys the Pope's encouragement of the ministry of permanent deacons. Thank you for your attention.

Catholic Institutions Escape Damage In California Fires

LOS ANGELES (CNS) — No Catholic churches, schools or other institutions were damaged by the first wave of more than a dozen wind-swept fires that destroyed hundreds of Southern California homes.

As of Oct. 29, fires in the dioceses of Orange, San Bernardino and San Diego and the Los Angeles Archdiocese had destroyed as many as 700 homes. Although many injuries were related to the fires, no deaths had been attributed to it.

The Altadena fire in the hills north of Pasadena came within 50 yards of a 52-year-old retreat house operated by the Passionist priests. A monastery on the grounds of Mater Dolorosa was so severely damaged in a 1991 earthquake that it was razed. But the retreat house survived both the quake and the fire.

"At one point we had 60 people on the fire line last night keeping the flames away," said Mary Lou Buler, business development director at Mater Dolorosa. But weekend retreats were going to continue as planned. "We're out of danger now."

Alverno and La Salle Catholic high schools in Sierra Madre and Pasadena, respectively, were closed for two days because of smoke and ashes in the area, although both were distant from the fires.

Father Richard Prindle, pastor of St. Elizabeth Parish in Altadena, returned early from an archdiocesan priests' assembly in Palm Springs. By Oct. 28, the day after more than 100 Altadena homes were destroyed, parishes in the area were collaborating to collect food, clothing and bedding for affected residents.

Northwest of Los Angeles, a fire near Santa Paula forced the closure of roads near Thomas Aquinas College because of dense smoke. At one point flames were burning just across the street from the college, said public affairs director John Hollecek.

The largest fire physically in the region was near Hemet in the San Bernardino Diocese. It burned tens of thousands of acres but because of the area's low density rate, comparatively few homes were destroyed.

In the Diocese of Orange, Bishop Norman F. McFarland asked people of his diocese to offer "in a neighborly fashion" whatever assistance was necessary to residents of the hard-hit Laguna Beach area, where the entire city was evacuated at one point and hundreds of houses, many expensive, burned to the ground.

"We have witnessed a human tragedy of devastating proportions ... The enormous loss and personal suffering that have afflicted so many in our area, as they saw a great portion of their lives devoured by flames, call forth our deep sympathy and prayers that they may find the strength to cope," he wrote.

"At the same time, we express our admiration and gratitude for the heroic efforts of the firefighters during this ordeal, and we thank God no lives were lost," he added. "We have had a vivid reminder of how fragile is our existence on this earth...."

St. Edward Parish in Dana Point and St. Catherine of Siena in Laguna Beach served as evacuation centers for Laguna-area residents.

As residents of the damaged areas worked to re-establish their lives and millions of Southern Californians coped with the smoke and ash from the fires, Los Angeles Cardinal Roger M. Mahony asked for prayers for firefighters and victims. He also announced that emergency financial assistance was available from the archdiocese's Cardinal McIntyre Fund for Charity.

"Seeing the pall of smoke hovering over so much of our area causes us to raise our hearts and minds to Almighty God in prayer for our neighbors who have been made victims by this monstrous disaster," he said in an Oct. 27 statement.

"Together with the priests of the archdiocese gathered in assembly, I ask all people of good will to join us in praying for the brave men and women battling these blazes," he said.

The cardinal asked for prayers for those who have suffered injury and property loss as well as those experiencing anxiety and insecurity, and asked that God "grant us more favorable weather to help extinguish these blazes more rapidly."

The McIntyre fund is available to those in need of housing, food, clothing, medical support or other assistance. It is maintained through an annual collection at all 284 parishes in the archdiocese.

President Clinton declared five California counties as disaster areas, which qualifies them for federal recovery aid. The counties are Los Angeles, Orange, Riverside, San Diego and Ventura.

Contributions to the Cardinal McIntyre Fund for Charity may be sent care of Catholic Charities, 1400 W. 9th Street, Los Angeles, CA 90015, Attention: Director Susan Weight.

Youth Council Begins Work On 1994 Diocesan Conference

HICKORY — The Diocesan Youth Council had its monthly meeting at the Catholic Conference Center Oct. 23-24.

The DYC is an advisory body to the Office of Faith Formation-Youth Ministry, and is made up of youth who represent their respective parishes and vicariates in the diocese. They act as spokespersons for the needs of youth of their parishes and vicariates and they assist the office in planning and staffing the annual youth conference.

Parish and vicariate updates were given at the meeting. Also, the following mission statement was created: "We as your representatives, your voices, will incorporate the parishes' ideas to create your 1994 Youth Conference."

The theme of the conference is "Here Comes the 'Son' — Show Your True Colors." A poll will be conducted in order to collect suggestions from the parishes for the conference. Also discussed were possible keynote speakers.

Jesus' Equality With The Father

FATHER JOHN DIETZEN

Question Box

Q. Throughout the Gospel of John, Jesus makes numerous references to His equality with the Father. But at the Last Supper He says, "The Father is greater than I" (14:28). How do you explain this? (Ohio)

A. You're not the first to have this problem. The most prominent Christian, perhaps, who found the passage a stumbling block was Arius, a fourth-century priest of Alexandria, whom history has known as the author of the Arian heresy.

This heresy, which tore the Church apart for many decades, effectively denied the divinity of Christ. The text you quote constituted one of their major biblical bases.

As you note, of all the Gospels John is the least one from which we could muster arguments against the divinity of Christ. The very opening proclaims that "the Word was God ... and the Word became flesh and made his dwelling among us" (1:1,14).

It is in the same Gospel that Jesus claims to have existed before Abraham and assumes for Himself the name which Jewish tradition reserved for God, "I Am" (8:58). Obviously, the verse you quote cannot intend to contradict these other passages from the fourth Gospel.

The early fathers of the Church and Christian tradition since have interpreted it to say something like this: Jesus, as the eternal Word become human, is the Father's messenger and agent; as He Himself frequently insists, He is obedient to the Father, always doing His will. Equal to the Father in eternal glory, He is nevertheless subordinate to the Father in his human nature, as one of us.

Jesus expresses this kind of deference to and reverence for the Father in all the Gospels. (See, for example, Matthew 20:23, and Luke 22:42.)

Q. We just returned from a vacation in Europe, and were surprised that many churches have chairs rather than pews. No one knelt at any time during the Mass, except for a few American tourists. Should we have done this also? We felt we were correct in following the congregation. (Illinois)

A. The local people in the churches you speak of were following the general law of the Church about postures during Mass. Regulations on this matter are simple. People are to stand from the Prayer over the Gifts (said by the priest just before the preface of the Eucharistic Prayer) until the end of Mass.

Exceptions are that they should sit after Communion if there is a time for meditation, and they should "kneel at the consecration unless prevented by lack of space, large numbers or other reasonable cause" (*General Instruction of the Roman Missal*, 21).

In 1969, the American bishops adapted this rule for the United States, providing that people should kneel from after the Sanctus ("Holy, holy, holy") until after the Amen at the end of the

See **Question,** Page 16

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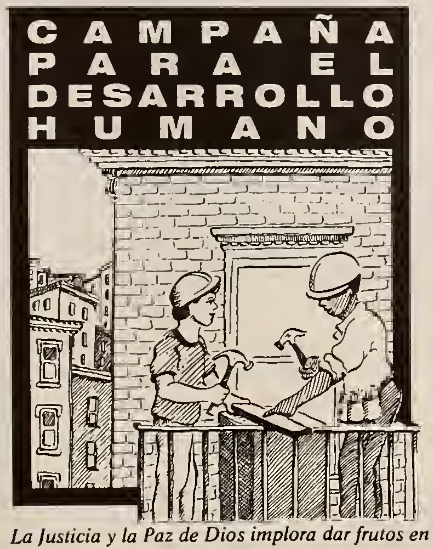

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La Justicia y la Paz de Dios implora dar frutos en las labores humanas de justicia y paz....

— Papa Juan Pablo II

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Diocesan News Briefs

50 Plus Senior Club

CHARLOTTE — The 50 Plus Senior Club at St. John Neumann will meet Nov. 10 in the parish hall. There will be a Memorial Mass for deceased members of the club at 9:15 a.m. A meeting will follow, and bingo will be played. Bring lunch; dessert and coffee will be served. For more information, call Ann McIntyre at (704) 545-5046.

OWLS

CHARLOTTE—The St. Gabriel's OWLS are meeting Nov. 17 in the parish chapel for a Memorial Mass at 11 a.m. A covered dish lunch will be served after Mass.

Also, the group will be visiting Temple Israel on Nov. 11. Members should be at the temple at 10 a.m. A box lunch will be available for $5.

New Beginnings

CHARLOTTE—New Beginnings, a support group for widows and widowers, has cancelled a pot luck dinner that was scheduled for Nov. 14. Members will be attending a Memorial Mass for deceased spouses at St. Gabriel Church on Nov. 14 at 2:30 p.m. For more information, call Adele at (704) 331-1720.

Craft Bazaar and Raffle

MORRESVILLE — St. Therese Church is having a Craft Bazaar on Saturday, Nov. 13 from 9 a.m.-2 p.m. The bazaar will feature crafts, baked goods, a white elephant sale and raffle. Items for the raffle are a quilt/wall hanging with the signatures of 20 NASCAR drivers, an heirloom-quality christening gown, a hand-painted saw, a ceramic Nativity set and a manger. For more information call (704) 664-3992.

Mother - Daughter Program

CHARLOTTE — The Office of Faith Formation is sponsoring a Mother-Daughter Program for 10-13-year-old girls Sunday, Nov. 14 from 1 p.m.-4:30 p.m. at St. Ann Church, 632 Hillside Ave. The program emphasizes respect, understanding and appreciation of God's gifts. It will be presented by Natural Family Planning.

An afternoon tea will be served. Reservations are required. The deadline for reservations is Tuesday, Nov. 9. To register, call the Office of Faith Formation at (704) 331-1723. Cost is $10 for each mother/daughter team and $2.50 for each additional daughter.

Upcoming Diocesan Events

Nov. 11-14 Encounter With Christ
Catholic Conference Center, Hickory
Fr. Andrew Novotney, SJ
(704) 664-3992

Nov. 11-14 Enneagram Workshop
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

Nov. 13 Day of Reflection
How To Translate Knowledge About
Religion To A Faith Experience
Speaker: Fr. Louis Canino, OFM
The Franciscan Center
Greensboro, 10 am - 4 pm
(919) 273-2554

Nov. 13 Lay Ministry Training
Social Ministry
Our Lady of Grace
Greensboro 10 am - 4 pm
Sr. Timothy Warren, RSM
(704) 334-1805

Nov. 18 Quarterly Meeting
Steering Committee for Persons
With Disabilities
Catholic Center, CHarlotte
4 pm - 5 pm
Deacon Ben Wenning
(704) 364-3634

Catholic Historical Society

Individuals interested in the history of the Diocese of Charlotte are invited to join the Catholic Historical Society's next meeting, Nov. 21 at 2 p.m. at the Catholic Center in Charlotte.

Formed in 1991, the Catholic Historical Society works to preserve and record the history of faith communities of the diocese. Members plan to preserve and identify historical structures, furnishings, artifacts, documents and records that contribute to an appreciation and understanding of the growth and development of the Catholic Church in Western North Carolina.

For more information, contact Mercy Sister Jeanne Marie Kienast, (704) 554-1967, or Dan Williams, (704) 375-3425.

Holiday Fair

CHARLOTTE — The St. Vincent Women's Guild Holiday Fair will be held Saturday, Nov. 13 from 10 a.m.-2 p.m. in St. Gabriel's cafeteria.

Live lobsters will be sold. All lobster orders must be paid in advance. The lobsters are $8 apiece and $9 cooked. To order, call Dot at (704) 552-9576.

M.O.M.S.

CHARLOTTE — St. Gabriel Church, 3016 Providence Road, will host an evening and morning devoted to the spirituality of mothers. Benedictine Sister Paula Hagen, family ministry consultant and author of *MOMS* will make a presentation Friday, Nov. 12 from 7 p.m. to 9:30 p.m. and Saturday, Nov. 13 from 9:30 a.m. to noon in St. Gabriel's Fellowship Hall. For information and registration, call Catholic Social Services at (704) 333-9954.

The Celebrant Singers

WINSTON-SALEM — The Celebrant Singers will give a "Glory and Praise" concert at St. Leo in the gym, 335 Springdale Ave., on Nov. 11 at 7:30 p.m.

Annual Fall Raffle/Bingo

GREENSBORO — St. Mary Church, 812 Duke St., is hosting its Annual Fall Raffle/Bingo on Saturday, Nov. 13 after 5:30 Mass. Raffle prizes are a $1,000 Savings Bond or $500 cash; a $500 Savings Bond or $250 cash; and a $100 Savings Bond.

Eucharistic Devotion

CHARLOTTE -- Our Lady of the Assumption Church, 4207 Shamrock Dr., has scheduled a 40-hour Eucharistic Devotion Nov. 11-13. The celebrants are Jesuit Fathers Gene McCreesh and Robert Paquet.

St. Mary Renewal

GREENSBORO — St. Mary Church has launched a "Parish Renewal Program." The program, which was started Oct. 30, will continue throughout November. The renewal is meant to bring to the parish "an ever-increasing vigor" as described by Vatican Council II. All are invited to participate.

Dinner and Play

CLEMMONS — The Knights of Columbus Council #9499 is sponsoring a dinner and musical play ("Nunsence") at Holy Family Church on Friday, Nov. 19. Dinner will be served between 6:30 p.m. and 7 p.m. The play will start at 8 p.m.

Cost is $25 per person. Seating is limited and reservations are required by Nov. 8. For reservations, call Grand Knight Joram Thomas at (919) 722-3723.

Spaghetti Dinner

SPRUCE PINE — St. Lucien Church Women's Guild is sponsoring a spaghetti dinner in the parish hall on Sunday, Nov. 14 from 4:30 p.m.-5:30 p.m. The menu includes salad, spaghetti with meat sauce, Italian bread, drinks and dessert.

Cost is $4 for adults and teens 13 years and older; $2 for children 12 and under. Cap cost per family is $15. For information or tickets, call Barb McLean, (704) 675-9627.

Bereavement Support

GREENSBORO — St. Paul the Apostle Church is hosting a Bereavement Support Group Nov. 7, 14 and Dec. 5, 12. For information and meeting times, call Deacon Forester at (919) 668-4388.

An Overview

ASHEVILLE — Susan Brady, southern regional faith formation director, will present "An Overview of the New Testament" at St. Eugene Church in the parish social hall Nov. 13 from 10 a.m.-3 p.m. All catechists and interested adults are invited to attend. Bring a ba lunch.

Annual Bazaar

KERNERSVILLE — The Annu Bazaar at Holy Cross Church is Satu day, Nov. 13 from 8 a.m.-1 p.m. Th bazaar will feature crafts, baked good Christmas items and vegetable sou There will also be a yard sale on th grounds. A quilt will be raffled. Raffl tickets are $1 and available throug parishioners or at the bazaar. Breakfa and lunch will be served.

Christmas Craft Bazaar

MINT HILL — St. Luke Church i having a Christmas Craft Bazaar in th Pastoral Center Saturday, Nov. 13 fro 9 a.m.-3 p.m.

Bazaar

GREENSBORO — The Catholi Daughters of the Americas is hosting bazaar at St. Benedict Church in th parish hall Nov. 19-20 from 10 a.m.- p.m. Hot-dogs will be sold for lunch Sale items include baked goods, craft and second-time-around treasures. Ther will also be cash raffles.

The Catholic News & Herald wel comes parish news for the diocesan nev briefs. Good photographs, preferabl black and white, also are welcome Please submit news releases and photo at least 10 days before date of publica tion.

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World and National Briefs

U.S Senate Passes Religious Freedom Bill

WASHINGTON (CNS)—The U.S. Senate voted 97-2 Oct. 27 to make it more difficult for states to enact laws restricting religious practices. The Religious Freedom Restoration Act prohibits legislative restrictions on religious freedom unless the state has a compelling interest in the restrictions and they are imposed in the least burdensome way. President Clinton and a broad coalition of religious groups, including the U.S. Catholic Conference, supported the bill. The bill was designed to modify a 1990 Supreme Court decision that said states may limit religious freedom as long as the laws serve a valid purpose and are not aimed at any particular religion.

Girl Scouts Keep 'God' In Pledge, But Allow Cultural Variations

MINNEAPOLIS (CNS) — Girl Scout convention delegates voted Oct. 23 to keep the word "God" in the Girl Scout Promise but will allow members to substitute different wording for "the spiritual force" appropriate to their spiritual beliefs. A press release issued by the National Council Session/46th Convention of Girl Scouts of the U.S.A. said: "While the belief in a spiritual principle is fundamental to Girl Scouting, Girl Scouts of the U.S.A. recognizes that some religious groups, such as Buddhists and Hindus, as well as cultural groups such as American Indians, believe in a motivating spiritual force but use words other than 'God' to express that spiritual force." Delegates agreed to allow flexibility to accommodate the Scouts' "commitment to serving the increasingly diverse religious, cultural, racial and ethnic populations of the United States," the release said.

Protesters Sentenced To Eight-Hour Planned Parenthood Course

INDIANAPOLIS (CNS) — Fourteen demonstrators convicted of trespassing and blocking pedestrian traffic at Indiana abortion clinics have been sentenced to spend eight hours in a class presented by Planned Parenthood. Superior Court Judge Bernard Carter of Crown Point, Ind., ordered the members of Collegians Activated to Liberate Life to pay a fine of $7,100 and attend a program presented by Planned Parenthood employees at the Lake County Government Center as punishment for their activities at abortion clinics in Gary and Merrillville, Ind., last March. The members of the Wisconsin-based student group said they plan to appeal their sentence. The Chicago regional office of the Catholic League for Religious and Civil Rights denounced Carter's ruling as a violation of the protesters' religious rights.

Catholic School Administrators Discuss School Choice, Technology

LOUISVILLE, Ky. (CNS) — Advocates of school choice are having a tough time these days in the nation's capital, according to a speaker in Louisville at a convention of Chief Administrators of Catholic Education. "Education choice as a federal issue is off the board," said Father William Davis, who is the representative for Catholic schools and federal assistance at the Department of Education at the U.S. Catholic Conference. "The (U.S.) president has made it clear he has no intention of advocating the vouchers or certificates or whatever it is for private schools." Father Davis, a member of the Oblates of St. Francis de Sales, addressed Catholic school administrators in a workshop during the Oct. 17-21 annual convention attended by more than 250 members of Chief Administrators of Catholic Education, or CACE.

Kentucky Churches Fight Casinos, Seek Just Contract For Miners

ASHLAND, Ky. (CNS) — The Kentucky Council of Churches has voted unanimously to fight legalized gambling casinos and has called on unions and mine owners to bargain for a just and fair agreement. The statewide ecumenical organization of 11 Christian denominations, including the state's Catholic churches, represents more than 2,000 congregations. The council voted on the measures during its recent 46th annual assembly in Ashland. The gambling resolution rejects casinos "as a panacea for civic financial distress." It says it supports instead "fair and progressive taxation of all residents by their consent, rather than fiscal reliance on a 'quick fix' source of revenues garnered from taxes on gambling casino profits, which, in the long run, may prove more costly and less stable as an economic base for government operations."

Seminaries Trying To Weed Out The Abusers, Vatican Official Says

VATICAN CITY (CNS) — While there is no completely effective way to discover potential child abusers among candidates for the priesthood, seminary educators are trying, said Cardinal Pio Laghi. Screening out men not suitable for the priesthood is a process that begins when a man presents himself as a potential candidate and continues throughout his years in the seminary, Cardinal Laghi said. No fail-safe test exists for screening because "every human being is a mystery," said the cardinal, head of the Congregation for Catholic Education, which includes responsibility for seminaries.

Please pray for the following deceased priests
during the month of November:
Reverend John J. Hyland, 1975
Reverend John S. Regan, 1976
Monsignor John P. Manley, 1981
Reverend Richard C. Leonardi, 1986
Reverend Stephen A. Sullivan, 1989
Reverend George A. Woods, 1960
Reverend Thomas G. Roche, 1963
Reverend Albert J. Todd, 1989
Reverend Anthony Meyer, OSB, 1928
Reverend Bernard Haas, OSB, 1933
Reverend Albert Goetz, OSB, 1935
Reverend Thomas Oestreich, OSB, 1943
Reverend Cornelius Diehl, OSB, 1957
Reverend Lawrence McHale, OSB, 1957
Abbot Vincent Taylor, OSB, 1959
Reverend Wilfrid Foley, OSB, 1968

Politics Of Landgrabbing Drives Balkan War, Cardinal Says

VATICAN CITY (CNS) — Desire for territorial gain rather than religion is behind the fighting in the former Yugoslavia, said Cardinal Franjo Kuharic of Zagreb, Croatia. "The Catholics of Croatia and Bosnia-Herzegovina have no reason to be against the Orthodox as such nor to be against the Muslims as such," he said at a Zagreb meeting of the International Catholic Union of the Press. "They lived together quietly and they wanted to live in peace, but this living together disturbed some people," he added.

Revenge Killings Begin After IRA Bombing

BELFAST, Northern Ireland (CNS) — Protestant extremists shot dead two workmen and wounded five Oct. 26 in a revenge attack for an Irish Republican Army bombing that killed 10 people four days before. In a statement issued later to the media, the outlawed Ulster Freedom Fighters said: "This is only the start of the heavy price to be paid.... Our attacks will widen and intensify." Workmen dived for cover at a municipal garbage dump in a Catholic area of Belfast when two men dressed in dungarees opened fire with automatic weapons. Security sources said they feared a backlash from militant Protestants who vowed retaliation after the Irish Republican Army killed and wounded dozens in a botched bomb attack Oct. 23.

Relief Agencies Planning Rebuilding In India Quake Zone

BOMBAY, India (CNS) — India Catholic relief agencies are planning long-term rehabilitation projects for the Sept. 30 quake victims, while several dioceses reported heavy response to appeals for donations. An earthquake registering 6.4 on the Richter scale, the worst in 50 years, killed more than 10,000 people and left thousands homeless in 72 villages in Latur and Osmanabad districts in Maharashtra state, western India. The Catholic Hospital Association of India called off its golden jubilee gala scheduled for Oct. 31-Nov. 7 and donated $32,200 to the government relief fund, association spokesman M.O. Peter told UCA News, an Asia church news agency based in Thailand.

NCCB Officials See Streamlining Canon Law In Sex Abuse Cases

VATICAN CITY (CNS) — Officials of the U.S. bishops' conference are preparing a plan that would make better use of canon law in dealing with sexually abusive priests, said Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops. Archbishop Keeler said the NCCB Committee on Canonical Affairs was developing the possibilities opened up earlier this year by a Vatican-U.S. commission. U.S. bishops have sought more flexibility in church law when it comes to defrocking known sex abusers among the clergy. Archbishop Keeler made the remarks in an interview Oct. 22 while in Rome to meet with Pope John Paul II and other Vatican officials.

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Vatican, U.S. Church Officials Discuss Youth Day Follow-Up

VATICAN CITY (CNS) — Top U.S. church officials met with Pope John Paul II and Vatican department heads to discuss follow-up efforts to World Youth Day 1993. The officials made a "final review" of the activities in Denver last August and reported on various ways local dioceses are trying to build on the experience among their young people, said Archbishop William H. Keeler of Baltimore, president of the U.S. bishops' conference. The pope met privately Oct. 22 with Archbishop Keeler and other officers of the conference. It was their first meeting since the pope went to Denver to preside over the youth day festivities.

Sinn Fein Leader Condemns Bloody, Botched IRA Bombing

BELFAST, Northern Ireland (CNS) — The leader of the Irish Republican Army's political wing condemned a botched and bloody IRA bomb attack as a disaster. Sinn Fein President Gerry Adams, using his strongest language since an IRA bomb killed 11 Protestants at a war memorial ceremony in 1987, said of the Oct. 23 blast: "It was wrong. It cannot be excused." The bomb killed 10 people and injured 59 in a Protestant area of Belfast. The IRA, battling to oust Britain from Northern Ireland, apologized for the carnage it caused among shoppers. It said its intended target was a nearby meeting of leaders of an outlawed Protestant extremist group which it said has been murdering Catholics.

Mother Teresa In China To 'Help The Poor'

SHANGHAI, China (CNS) — Mother Teresa arrived in Shanghai Oct. 22, saying she had come to help the poor in the world's most populous nation. She arrived from Singapore and was to stay in Shanghai two days before heading to Beijing at the invitation of Deng Pufang, son of China's leader and head of the Chinese Federation for the Disabled. The 83-year-old Nobel laureate, founder of the Missionaries of Charity, emerged from Shanghai's airport helping to push her own baggage cart, piled high with brown cardboard boxes. She was met by Indian consulate officials and members of the government-approved Catholic Church. There were no Chinese officials at the airport.

Pope Denounces International Companies Dumping Hazardous Wastes

VATICAN CITY (CNS) — Pope John Paul II denounced international companies that exploit weak pollution regulations in the Third World and use poorer countries as sites for environmentally unsafe plants or as dumps for hazardous waste. Moreover, richer nations have a moral duty to help developing countries solve their existing problems of chemical pollution and other environmental health hazards, the pope said Oct. 22.

Cougars Need Win At West Lincoln To Avert Losing Season

CHARLOTTE — Charlotte Catholic travels to West Lincoln tonight needing a victory to avert the Cougars first losing season since 1990 and only the second in Jim Oddo's 21-year career as head football coach of the Cougars.

Following last week's 28-0 loss to Bessemer City, the Cougars are 4-5 overall of the season and 1-3 in the Western Piedmont 2A Conference which they joined this year in a state association realignment of conferences. The Cougars currently are tied with West Lincoln for fourth place in the five-team conference.

Bessemer City got a three-touchdown performance from Phillip Crosby in the Yellow Jackets' somewhat surprising victory over the Cougars. Crosby scored on runs of 37, 19 and 62 yards.

Before the season began, Catholic had been picked for a third-place finish in the conference behind Lincolnton and Mooresville. Those two, both unbeaten in the conference, meet tonight at Lincolnton for the conference championship. Both will advance to the state playoffs.

Celebrating All Saints Day...

Fourth graders in Faith Formation classes at St. Matthew Church, Charlotte, celebrated All Saints Day by dressing up as their favorite saint. The children talked about their saints with their classmates and the first grade class. From left to right are Joey DeBetta as St. Gabriel, Anthony Mirabella as St. Anthony, Alex Kirby as St. Peter, teacher Barbara Gardner as St. Barbara, Johanna Murphy as St. Barbara, Derek Wilson as St. Thomas, Jennifer Atlas as St. Elizabeth Seton, Laura Hibberd as Mother Teresa, Jessica Williams as St. Barbara, Laura Iannacone as St. Bernadette, teacher Annette Wilson as St. Ann and Michael Gardner as St. Michael the Archangel.

Clone (From Page 2)

madness" which "humiliates and offends all humanity." The aim of providing children to childless couples "does not justify a means that is intrinsically perverse," it said.

Moreover, the embryo procedure "clearly broke the code that regulates medical experiments," the article said. It called on governments to draw up "precise norms on this question" — not to hamper legitimate research but to discourage those who would use immoral methods.

At an Oct. 25 press conference — his second in two days — Dr. Robert Stillman, who directs the in vitro fertilization program at George Washington University, said the experiments would go no further. "I believe that what can come from this is a debate in the science, medical and ethics community," he said.

Fertility researcher Dr. Jerry L. Hall, who actually conducted the experiments, said he did not understand the furor over them. "We did not implant these into any women; we did not intend to implant them," he said. "No child had been born from this procedure."

The embryos used by Hall — each made up of only two to eight cells — were genetically flawed because of having been fertilized by more than one sperm and could not have developed for more than a few days.

But the first successful reports of human cloning raised a number of futuristic possibilities and serious ethical questions.

For example, scientists suggested that couples could use the technique to have one child and then, at a later date, use a cloned and frozen embryo to reproduce an identical twin. Others have pointed out that a twin could be cloned, if necessary, to provide compatible organs for transplant — a possibility the Vatican newspaper described as "abominable."

The newspaper said these potential uses were part of an approach which most people reject as "contrary to human dignity."

Genetic research and engineering has certainly provided advantages to humans, it said, but in order to remain at the service of human beings it must respect basic human rights.

In a 1987 document on procreation, the Vatican's doctrinal congregation condemned the cloning of human embryos as an offense to the dignity of human procreation and the conjugal union. It also warned against techniques that aim at producing human beings "selected" according to genetic traits. More generally, the document said it was immoral to produce human embryos destined to be exploited as "disposable" material for research.

Quinn also quoted the Vatican document, *Donum Vitae*, which said that "the one conceived must be the fruit of parents' love," not conceived as the product of medical intervention or biological technique.

"Cloning itself is only the tip of the iceberg," she added. "On the horizon is the production of 'spare' embryos for freezing and experimentation, or their storage for later use as genetically matched transplant donors; the implantation of multiple embryos to enhance the success rates of in vitro fertilization programs, followed by selective abortion when multiple pregnancies result; and even efforts to create 'custom-designed' human beings."

Cardinal Fiorenzo Angelini, head of the Pontifical Council for Pastoral Assistance to Health Care Workers, said human cloning robs the person of a fundamental right: that of "being conceived by a human being and born of a mother."

Question (From Page 13)

Eucharistic Prayer (*Appendix to the General Instruction*, 21). Unless the bishops of other countries adapt the missal in a similar way, the regulations for the universal Church which I indicate above would apply for the people there.

As I have explained before, for many centuries Christians never knelt at Mass, which may explain the situation in older churches you encountered. During one long period of the Church's history it was forbidden to kneel at Mass, and standing was the obligatory and normal posture on Sundays and during the Easter season.

Congregations in many countries and dioceses basically continue that sort of tradition, as you have seen.

(A free brochure outlining Catholic prayers, beliefs and practice is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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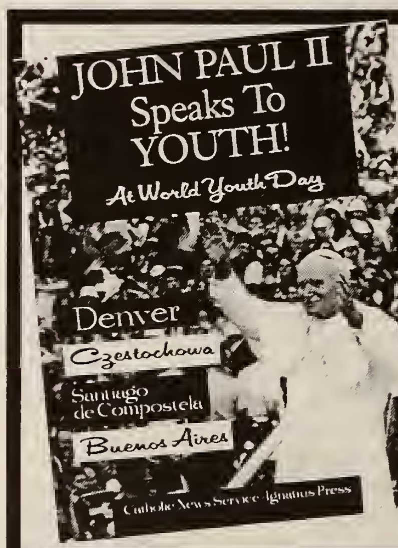

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CATHOLIC NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

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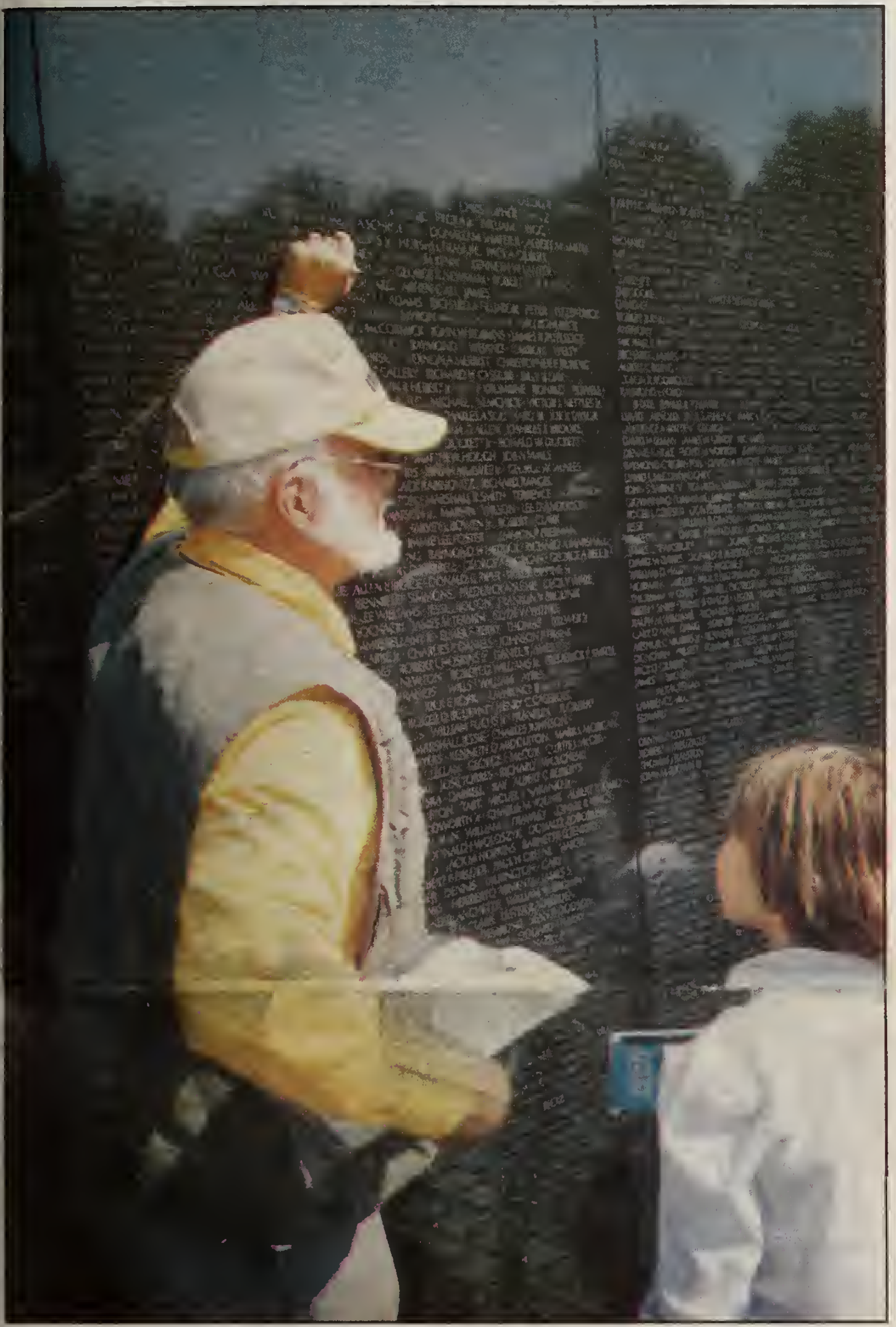


A Vietnam vet volunteer points out one of the eight names of women listed on the "wall" who were killed during the Vietnam War. Photo by CHARLES BOWLING

Nation Honors Women Heroes, Sisters Among Their Ranks

By CHARLES BOWLING

Washington D.C. is a city of memorials to our nation's heroes. The newest memorial — the Vietnam Women's Memorial — is a tribute to the 265,000 women who served the country during the Vietnam War. It was dedicated Nov. 11.

Mercy Sister Joanne Agnes Kuhlmann of Belmont is in Washington visiting with a nurse who was her hooch mate in Nam. She was there for the dedication and follow-on ceremonies.

"Even though I volunteered, I felt fear and loneliness," Sister Joanne recalls. "We spent some time in a quiet area, but you never knew if you might get blown up in a sudden attack."

A former captain in the U.S. Air Force, Sister Joanne was in Vietnam from June 1971 to June 1972. She was stationed at Cam Ranh Bay as a nurse with the 903rd Aeromedical Evacuation Squadron. Two nurses and four medical technicians cared for the wounded on C-130 aircraft.

The monument recognizes, for the first time in history, women's contributions to their country, she says. "I would like to think it is for all women in all wars."

About 11,000 American military women were stationed in Vietnam during the war. Thousands more served in Japan, Guam, the Philippines, Hawaii and other stateside hospitals caring for the wounded.

Ninety percent were Army, Navy and Air Force nurses. Others served as physicians, physical therapists, personnel in the Medical Service Corps, communications specialists, air traffic controllers, intelligence officers and clerks. Nearly all of them volunteered.

Many Navy nurses and corpsmen were stationed aboard the USS Repose and the USS Sanctuary, hospital ships anchored off the South Vietnam coast. Air Force nurses served both "in country" and on air evacuation missions.

Near the women's memorial is the "wall" with the names of more than 58,000 men who died in Vietnam. Also inscribed are the names of eight women, two of whom were from the Carolinas: Lt. Cmdr. Annie Ruth Graham (Efland, N.C.) and 2nd Lt. Elizabeth Ann Jones (Allendale, S.C.).

An estimated 20 civilian women were killed during the war. An unknown number served in Vietnam as news correspondents and workers for the Red Cross, the USO and Catholic Relief Services.

The military nurse officers were the youngest and most inexperienced group of medical personnel ever to serve in war time. Most went to Vietnam shortly after graduation.

Due to guerrilla tactics, many women were in the midst of the conflict. There was no front, no such thing as "safe behind our lines." Many were wounded; most spent time in bunkers during attacks.

These women dealt with extraordinary injuries inflicted by weapons specifically designed to mutilate and maim.

Although the Vietnam Veterans Memorial has begun a healing process for the combat veterans, little has been done to address the needs of the women who served.

A recent Veterans Administration report said 48 percent of the women who served will suffer from post-traumatic stress disorder during their lives. Many have suffered health problems associated with Agent Orange exposure. Some have committed suicide.

A new "Sister Search" program is dedicated to locating all American women, military and civilian, who served during the Vietnam era. So far only about 9,000 Vietnam women veterans have been located by the Vietnam Women's Memorial Program.

Within two years of the VWMP's inception, in about 1983, another national effort — the Women in Military Service for American Memorial Foundation — was started to honor women who have served since the birth of our nation. WIMSA plans to build a memorial at the entrance to Arlington National Cemetery.

Among their ranks are a number of women from the Charlotte Diocese who answered their country's call in war time.

Shortly after the Pearl Harbor attack, Lou Turner rushed to be one of the first officer candidates with the new Women's Auxiliary Army Corps. She was commissioned a second lieutenant

See **Heroes,** Page 3

'Go And Make Disciples' Thrust Of New Evangelization Efforts

By CAROL HAZARD
Associate Editor

CHARLOTTE — The Church is on fire with change. Led by the power of the Holy Spirit, the Church is breathing new energy into Christ's command to share the Good News.

The message to share the light of Christ with new zeal was the thrust of the Southeast Regional Evangelization Workshop Nov. 5-7 sponsored by the Diocese of Charlotte. About 100 people from parish teams in the Carolinas and Georgia attended.

"There is a tremendous surge of new energy," Spiritan Father Ed Vilkauskas, diocesan director of evangelization, said after the Nov. 7 closing Mass. "They (the participants) are leaving with a fire burning."

The hope is they will take their fervor along with a plan for action back to their parishes to bring about a new zest for evangelization, the Church's central mission.

Evangelization is "not a household term — not yet — but it's coming," said Paulist Father Kenneth Boyack, a workshop presenter.

"We are at the ground floor of a real blossoming of evangelization over the next 25 to 50 years," Father Boyack said. What it means for the Church is "an important cultural and ecclesial change" that will have far reaching implications in the way Catholics view, live out and give witness to their faith, he said.

Director of the Paulist National Catholic Evangelization Association in Washington D.C., Father Boyack is a consultant to the National Conference of Catholic Bishops' Committee on Evangelization.

He served as a general coordinator for "Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States." The U.S. bishops' document, approved a year ago, was the workshop centerpiece.

See **Disciples,** Page 2

Stewardship:

A Disciple's Response

A special supplement, Stewardship, A Disciple's Response, is the center section of this edition.

As the diocese celebrates Stewardship Awareness, it is equally important to report the financial soundness of the diocese.

The supplement presents the audited financial report for the Central Administrative Offices of the Diocese of Charlotte. This report is issued annually as a statement of stewardship

Spiritan Father Ed Vilkauskas, diocesan director of evangelization, shares the fire of faith in the lighting of candles at the closing Mass of the regional evangelization workshop.
Photo by CAROL HAZARD

Paulist Father Frank DeSiano, a workshop presenter, chats with participants.
Photo by CAROL HAZARD

Disciples (From Page 1)

The workshop was also given by Paulist Father Frank DeSiano, principal writer for the document. Father DeSiano, a consultant to the NCCB Committee on Evangelization, is director of a Paulist parish-based project in Washington D.C.

"Go and Make Disciples" gives practical suggestions for carrying out principles outlined in Pope Paul VI's inspirational document "On Evangelization in the Modern World."

"We are not going to attract one person to the Good News if we are not living it ourselves," Msgr. John J. McSweeney, diocesan administrator, said at the closing Mass at which he was the celebrant.

"Pope Paul VI was calling each of us to a personal conversion. If we can pull that off we will have the Church alive with the fire of the Spirit."

Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age. (Mt 28:19-20)

I have come to set the earth on fire, and how I wish it were already blazing. (Lk 12:49)

"Go and Make Disciples" opens with these two Scriptural passages.

"This document was written for every baptized Catholic, not just for priests and sisters," Father Boyack said.

"I am real excited about the plan," said Chester Smith of St. Francis of Assisi Church, Jefferson, N.C. "It's a logical, step-by-step process that we can take back to our parishes and help them flourish," he said.

"It's one thing to say something; it's another to make it happen," said Mike Gardner of St. Matthew Church, Charlotte. "We have been given a plan and strategy that will work."

Msgr. John J. McSweeney, diocesan administrator, was the celebrant for the closing Mass. Photo by CAROL HAZARD

The plan, for example, stresses the importance of developing and sharing personal testimonies about the transforming power of the Holy Spirit. "Faith is strengthened when it is given to others," Father Boyack said.

While testimonies might be common in Protestant churches, they are new to Catholics. "We have a dilemma," Father Boyack said. "We know from our experiences that Catholics have marvelous stories of faith, a tremendous richness and depth. But we're pretty silent."

Yet, personal testimonies are necessary so that others may hear and believe, he said.

"We're not cloning what the Mormons or Southern Baptists are doing," Father Boyack said. "The elements of prudence and dialogue make much more sense to us."

"We have to work at getting the Word out," said Charleen Huff of St. Dorothy Church, Lincolnton, N.C. "We have to let people know we are here and our faith is strong and deeply rooted. I'm not going to say it's not intimidating, but we have to start opening doors and bringing people in."

Huff said evangelization is important because "everyone needs to know the Word and everyone needs to feel the same way I do. I feel you have to surrender your will to Him and when you do that the peace that comes can not be described."

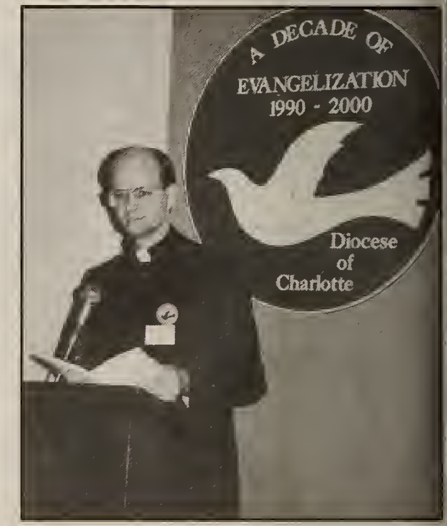
"What the Spirit is doing today is making a latent ministry much more active," Father Boyack said. "What I am discovering is that individuals today are living out the charism of the evangelist."

The seed for evangelization was planted in Vatican Council II. "Only now are we realizing the fruit that came about through Vatican II," Father Boyack said.

"We believe the Spirit of God brought about Vatican II (19962-1965) and the Synod on Evangelization (1974), and the Spirit was very much present in 'Go and Make Disciples (1993).'"

"It will take a while," he said. "I'm not saying we don't want to proceed as vigorously as possible ... but the Spirit is bringing about a new creation ... in God's time."

Eventually, as much validity will be given to the ministry of evangelization as it is to the ministry of the catechist and liturgist, Father Boyack said. What's more, the plan will be implemented by parishes across the country. "I sense the Spirit is very much at work since we have the tools given to us by the bishops."



Paulist Father Kenneth Boyack makes a presentation at the "Go and Make Disciples" regional evangelization workshop.
Photo by CAROL HAZARD

He foresees a new emphasis on action and less shyness about the Catholic faith.

Other changes are a reorganization of Catholic life with evangelization as the central mission and a change in Catholic identity and consciousness. People won't identify with their faith just because their parents were Catholics, he said.

Rather, they will make a choice "to follow Jesus as a disciple and get involved in His mission of salvation."

Bishops Of Atlanta Province Review Misconduct Guidelines

CHARLESTON, S.C. — The bishops of the Atlanta Province and staff members held their semi-annual meeting here in late October to deal with the problem of sexual misconduct with minors by diocesan priests and other personnel.

As the metropolitan archbishop for the Province, Archbishop John F. Donoghue presided at the meeting. Officials from the Archdiocese of Chicago made presentations.

"This meeting was part of our continuing education program about the issue of sexual abuse," Archbishop Donoghue said after the meeting. "Our primary concern is the protection of the children entrusted to our care."

"Each of the dioceses in our province has guidelines in place to address this issue and we are constantly looking to revise these guidelines when new information becomes available," Archbishop Donoghue said. "This is a complex and troubling issue whose causes and treatment are still being researched by the scientific community."

Officials from the Archdiocese of Chicago were invited to relate their experiences with highly publicized guidelines established by Cardinal Joseph Bernardin a year ago.

Father Thomas Paprocki, chancellor of the Archdiocese of Chicago, offered examples of how the Chicago guidelines are used to respond quickly and effectively to allegations of sexual misconduct by priests with minors. Through a fictional case study based on a composite of actual cases, Father Paprocki indicated the procedures which worked well and those which may need revision in the future.

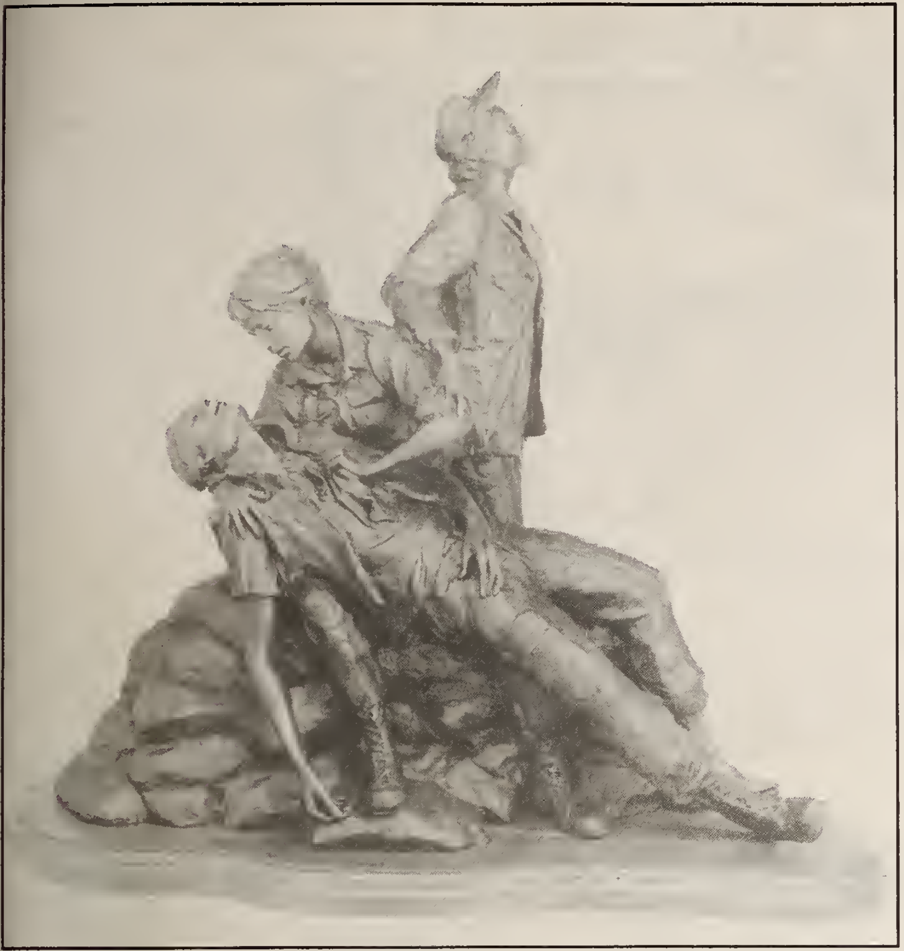
"As research in this area of sexual abuse of minors unfolds, dioceses around the country will be updating their policies to reflect this new information," Father Paprocki said.

Father Louis Cameli, professor of spirituality at Mundelein Seminary of the Archdiocese of Chicago, facilitated the meeting and led participants in prayer services that included prayers for victims and their families, accused priests, the bishops and other diocesan officials who are working to protect the children of their dioceses.

"While we need to make use of science and law and other human resources available to us, it's important for us as Church to move with the trust and courage inspired by our faith toward the process of healing and prevention," Father Cameli said.

Although the presentations and discussions centered around the issue of sexual misconduct of priests with minors, the bishops noted that existing policies in all the dioceses of the province have a wider application of, and include all Church employees and volunteers.

"I found this meeting to be profitable and educational," Archbishop Donoghue said. "It encourages me to pursue more collaborative efforts in the province as we strive to deal with this pressing issue."



This is a model of the Women's Vietnam Memporial formally dedicated yesterday (Nov. 11), Veterans' Day, in Washington. A memorial Mass of Thanksgiving to honor women Vietnam veterans was celebrated yesterday at the Basilica of the National Shrine of the Immaculate Conception. Copyright © 1992, Glenna Goodacre, sculptor

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

November 3, 1993

Dear Friends in Christ:

During this Thanksgiving season as we remember our many blessings, we must also be mindful of the many people in our country who are caught in the cycle of poverty. The Catholic Church's social teaching asks us not only to respond to individuals in need, but also to address the underlying causes of poverty in our society.

In 1970, the U.S. Catholic bishops founded the Campaign for Human Development to provide an effective means for the Church to take action against poverty and injustice. Since its inception, CHD has had a remarkable influence throughout our country. In cities, towns, and rural areas, CHD has given grants to more than 3,000 community-based projects organized by poor and low-income people to improve their lives and their communities. As a result, people who felt powerless have been able to break the cycle of poverty. Working together, they have improved housing, developed job training programs, and provided for the needs of children and the elderly.

And how has CHD accomplished all this? Through the generosity of Catholic parishioners in this annual appeal! Even in these difficult financial times, the 1992 CHD collection totaled $12.5 million - the largest yet. And, I am confident that this year again, Catholics throughout our country will give generously to support these dynamic self-help initiatives that are a source of hope for so many.

On November 20 and 21, our diocese will participate in the annual CHD appeal. I encourage you to do all that you can to make it a success. Through your contribution, you are standing in solidarity with the poor and making a difference in the lives of poor and low-income Americans by helping to build communities of hope.

Wishing you God's blessings, I am

Sincerely in Christ,

Rev. Mr. Curtiss

Rev. Mr. Curtiss P. Todd
Vice Chancellor

1524 E. Morehead St. Charlotte, NC 28207

Ensign Mary Sullivan as a Navy nurse at the end of World War II.

Sister Mary Barbara Sullivan of the Sisters of Mercy in Belmont.

Heroes (From Page 1)

in May 1942 at Ft. Desmoines, Iowa. (About a year later, the Army dropped the name auxiliary for women and they were known throughout World War II as WACS.)

Turner was assigned to the Military Government Command. When the war ended in Europe, she was sent overseas to Korea. She was there when the first atomic bombs were dropped on Japan on August 13, 1945.

When the war was over, the then Major Turner returned to the States, was honorably discharged and married. She and her husband attend St. Vincent de Paul Church in Charlotte.

Turner, a volunteer at Mercy Hospital South in Pineville, recalls that most people — men and women — felt the need to serve their country. "There was a saying then about the man behind the man behind the gun, and we were the women behind the man," she says. Back then, "all the women were very dedicated and that is the reason they volunteered."

Mercy Sister Barbara Sullivan, now at the Mother House of the Sisters of Mercy in Belmont, was commissioned an ensign in the regular Navy. She joined the Cadet Nurse Corps in 1944 in Charlotte and eventually became a surgical nurse. She was assigned to the Chelsea, Mass., Naval Hospital where she served in the operating room until August 1949.

"In those days Bethesda was the main Naval Medical Center, and Chelsea was the major Operating Center," she says. "We operated on mostly amputees from the Navy and Marine Corps in those days."

"Nobody but God could have kept me from being a 40-year Navy officer," Sister Barbara says. "The 'Hound of Heaven' kept after me for a vocation to become a nun. So, I did."

Sister Barbara has been a nun for 44 years. At one time a nurse, another time superintendent of schools responsible for 25 schools in three states.

When she tried to start a home for the elderly in Belmont, she was told it would take a politician to get the job done. Sister Barbara called her Mother Superior in Guam and asked permission to run for the city council. She received more votes than anyone else and became mayor protem. She got her home built. But that's another story.

"I think the memorial should honor all women in all the services since they started serving in the military," says Gunnery Sergeant Essie Walker, a member of the Fourth Maintenance Battalion of the U.S. Marine Corps Reserve in Charlotte. A member of Our Lady of Consolation Parish, Walker has spent 17 years in the Marines. "I want to stay in the Corps as long as they will have me," she says.

The Women's Memorial is 6 feet, 8 inches in height. Ten years in the making, the bronzed four-figure sculpture is the creation of Glenna Goodacre of Santa Fe, N.M. Both the "Wall" and the Women's Vietnam Memorial were designed by women.

Charles Bowling is a parishioner and former parish council chairman at St. Matthew, Charlotte.

Thanks To St. Jude And The Blessed Virgin

Thanks to St. Jude and the Blessed Virgin for prayers answered and favors granted.

ATH

Remember His Will In Yours.

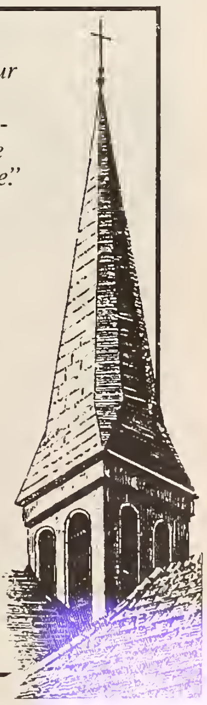
"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Getting The Numbers Down

"The poor may always be with us. But we're working to get the numbers down."

That's the theme of this year's collection for the Campaign for Human Development, the Church's poverty fighting arm in the United States. The collection, usually taken on the weekend before Thanksgiving, is scheduled this year in the Diocese of Charlotte at all Masses Nov. 20-21.

The nation's bishops founded CHD in 1970 to attack the root causes of poverty. Since that time, it has awarded grants and loans totaling about $200 million to more than 3,000 grassroots, self-help organizations.

In the Diocese of Charlotte, national grants since 1980 have amounted to $642,000. Additionally, the Diocesan CHD Committee has awarded thousands more in local grants financed by the diocesan share of the annual collection.

Historically, national and local grants in the diocese each year frequently have amounted to more than the money collected in the 46-county area. And that is not because the contributions from the diocese have been small. The Diocese of Charlotte, over the years, has been among the leaders in per capita contributions to CHD. Several times it has headed the list.

The total 1992 collection in the Diocese of Charlotte was $64,798. After deduction of administrative costs, 75 percent went to the National CHD to finance national grants and 25 percent remained in the diocese for the use of the local committee. National and local grants this year totaled $51,500. (See story on Page 12.)

The Campaign for Human Development is unlike many anti-poverty programs which provide stop-gap assistance to victims of poverty. It is aimed at empowering people to break the cycle of poverty.

To be eligible for CHD assistance, projects must benefit the poor, be self-help projects actually directed by the low-income beneficiaries and attack the root causes of poverty.

The national grants are awarded by a committee of bishops acting on the recommendations of a national advisory committee representing various areas of the United States. Local grants are approved by the bishop on the recommendation of the Diocesan CHD Committee.

We join Msgr. John J.McSweeney, diocesan administrator, in urging you to be generous in responding to next weekend's CHD collection.

The Catholic
News & Herald

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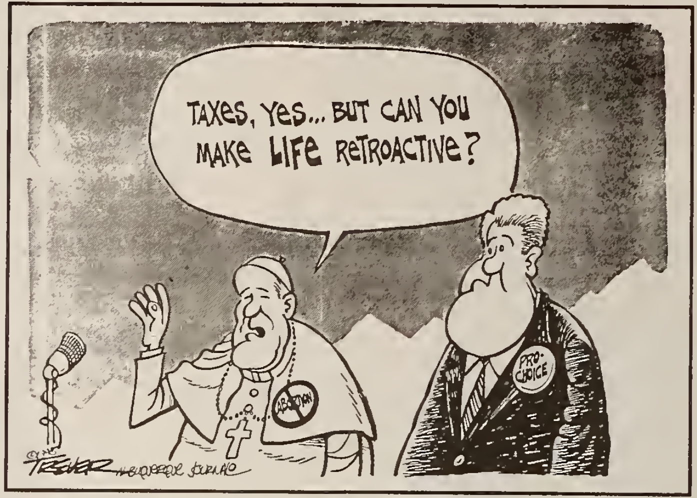
Pro-Life Corner


TAXES, YES... BUT CAN YOU MAKE LIFE RETROACTIVE?
PRO-CHOICE
TREVER ALBUQUERQUE JOURNAL

Reprinted by permission of John Trever, *Albuquerque Journal.*

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Urges Promotion Of NFP

Pope John Paul II

The Pope Speaks

VATICAN CITY (CNS) — Civic leaders, health care workers and anyone concerned about the well-being of the family should promote natural methods of family planning, Pope John Paul II said.

The principles underlying the use of natural methods for regulating births are "an openness to life and the promotion of the dignity of marriage and the family," the pope said in a short talk Nov. 4 to a group training to be natural family planning educators.

The members were participating in a course sponsored by the Center for Studies and Research on the Natural Regulation of Fertility at Rome's Gemelli Clinic.

The pope said educating natural family planning instructors is one of the best ways to prepare for the 1994 International Year of the Family and to celebrate the 25th anniversary of Pope Paul VI's encyclical on human life and married love.

Since the publication of the encyclical in 1968, the pope said, scientific research on natural methods of regulating births has increased dramatically and has produced results.

The pope said the Church applauds the work of scientists who have focused on "a secure as well as a moral basis for the regulation of birth."

"Supported by science, experience has confirmed the educational value of natural family planning in contributing to an integrated vision of sexuality, marriage and responsible procreation," he said.

Pope Says Lay Christians Called To Follow God's Plan For World

VATICAN CITY (CNS) — The majority of Christians, following their "true vocation" as lay men and women, are called to seek the kingdom of God and to order the world according to God's design, Pope John Paul II said.

The Second Vatican Council's emphasis on the laity's role in the world clearly shows that the Church does not believe the world to be "essentially evil and irreformable, but rather capable of accepting the saving strength of the Cross," the pope said at his Nov. 3 general audience.

While the clergy are called primarily to minister for the spiritual good of others and religious are called to renounce temporal goods seeking the "unique necessity" of God, lay people are called "to honor God in the use of temporal goods and in working for the temporal progress of society," he said.

Lay men and women exercise their vocation not only when they are involved in Church activities, the pope said. He said providing for the needs of one's family and one's community and working for the economic and cultural development of society are also part of the lay vocation.

While sin is active in the world and many forces are hostile to God, the pope said, the world is God's creation, and God sent Jesus to suffer and die for its salvation.

"The world, therefore, is the field of evangelization and conversion, the field in which sin is exercised and makes its power felt, but in which redemption is at work in a type of tension which the believer knows is destined for resolution with the victory of the Cross," the pope said.

Handling Pornographic Mail

BOB GATELY

Editor's Notebook

The people who peddle pornography seem to have adopted a new wrinkle in direct mail advertising.

I recently had a phone call from a reader who says he has begun receiving unsolicited advertising for pornographic materials. It's not the type of advertising addressed to "Occupant" but is addressed to him by name. The only thing he can figure is that some company, magazine, charity or such with which he does business is selling its mailing lists and isn't too particular who obtains the lists. Selling mailing lists is a big business in this country.

There is a 1971 federal law which provides a way to keep from receiving such mail. Obtain from your local post office or from the Postal Inspection Service a copy of Form 2201 which states that you do not want to receive sexually oriented advertising. When you fill out and return the form, you must send with it the objectionable material which you don't want to receive. The Postal Service will do the rest.

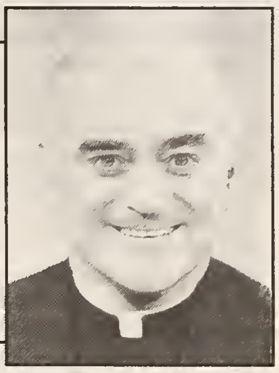
Just remember that the Postal Service needs the material to which you object. I know that the first instinct when you receive something like that is to throw it in the nearest trash can. Don't do it. Save it and turn it over to the Postal Service.

You might also want to compare the mailing label on the pornographic material with the labels on magazines or other things you receive. It's frequently possible to determine which outfit is selling its mailing lists to the porn sellers. If you do find out, then it's just a matter of letting the list seller know what you think about his "anything for a buck" method of doing business.

No Fault Prayer

FATHER JOHN CATOIR

Light One Candle



There was a period in my life when I gave up meditating because I couldn't stand the boredom. During that dry spell, I simply felt like a failure at prayer. I believed in God, I even felt that I loved God, but love presumes an object, and it carries with it a desire for some response from the Beloved. Feeling nothing during prayer, I became bored and abandoned the effort, at least as far as a formal schedule was concerned.

Then I came upon Abbot John Chapman's simple definition of prayer and I felt a new spiritual vigor. "Pure prayer is in the will," he wrote. "Pure prayer is in the will to give yourself to God."

Gradually I came to see that my boredom was not a sign of failure. I learned to laugh at my boredom during prayer because I realized that I didn't have to force feelings of any kind. When I become bored, I just give the boredom to God along with everything else without expecting special consolations.

I am now 62 and I don't worry about prayer schedules as I once did. I give myself to God in the morning and the evening, but I find myself praying all day long in a way. My awareness of God's presence is a big part of it. "Praying always" is not completely possible, but there is a kind of habitual self-giving which is quite natural. At any rate, I find peace in the knowledge that I'm praying even if I don't have warm cozy feelings. When feelings of insecurity come, instead of upsetting me, they remind me that I have to depend more on the Lord and less on myself. With the Holy Spirit as my strength I feel the courage to carry on.

Rabindanath Tagore once said "chastity is the virtue which comes from an abundance of love." This is true of all virtues. We are better able to regulate human love and be better persons when we have gratitude to God for all the love He has given us. In contemplative prayer we absorb His love in order to be able to give it generously to others.

God's love is expressed in Latin as "caritas," which literally means "dearness." Italians use the word "cara" meaning "dear one." "Caritas" in its broadest meaning is an attitude which regards another as dear to your heart. God holds us dear to His heart. He calls you and me "Cara."

Read St. Paul's first letter to the Corinthians, 13:12 ("Charity is kind...") and put the word "God" in place of the word "charity." This is the result: "God is kind. God is patient. God is not jealous or rude. God is not domineering, or resentful. God rejoices in good. God endures all things. God's love never fails.

The saints and mystics down through the ages have learned to stimulate their growth in charity by living God's will in the present moment. Practice giving yourself to God just as you are. Forget about self-criticism and invite the Holy Spirit into your life. The Spirit of Love will dwell in you, and all will be well.

(For a free copy of the Christopher News Note, "Let's Talk About Prayer," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Father John Catoir is director of The Christophers.

Help For Hyperactive Kids

MARTHA W. SHUPING, MD

Crosswinds

Dear Dr. Shuping,

My son is in first grade. His teacher says he is hyperactive and that he should probably be on medication. He had problems last year, too, but we thought he would outgrow it. I know he's pretty wiggly and has a hard time getting his work done, but I don't see how keeping him drugged all the time is going to help him. Isn't there some other way to deal with this?

Worried Parent

Dear Parent,

The teacher probably thinks your son has Attention Deficit Hyperactivity Disorder, but only a physician or trained mental health professional can make this diagnosis after an evaluation that includes reports from parents and teachers as well as observation of the child. This disorder can include a number of different types of problem behaviors. The child may be wiggly and fidgety, constantly up and down out of his seat, getting into things. But you can have the attention disorder without the hyperactivity, with difficulty in completing work, easy distractibility, not listening to directions, losing or forgetting homework. These kids are also very impulsive and tend to act before thinking through the consequences.

Although it sometimes looks like it's just bad behavior, these children really have a much greater difficulty than the average child in basic things we expect at school such as sitting still and paying attention. The children themselves often feel frustrated because of this and they often develop problems with self-esteem because of constantly being in trouble.

Research shows that there are real differences in brain function between ADHD children and those with "normal" brains. These kids can be very successful in school including college and graduate school, *but* there is a real problem and they will need extra help.

If the problem is serious enough to interfere with their ability to learn, medication can be useful. Two different categories of medication (the stimulants and the antidepressants) have been shown to help the children focus their attention on their work rather than have their attention scattered randomly on sights and sounds throughout the room. Long-term studies have shown these medications to be very safe and effective for most ADHD kids.

Behavioral methods can also help and should *always* be a part of the treatment plan. For starters, these kids need to be in the front of the classroom close to the teacher where they will have fewer distractions. In general, they need a lot of structure and consistency to do their best, as well as frequent gentle reminders.

A professional specializing in ADHD can help develop a customized behavior management plan to help you and the teacher to help your son improve his ability to pay attention and stay organized.

Would Somalia Want Us Back?

FATHER EUGENE HEMRICK

The Human Side

U.S. efforts, combined with those of other nations, saved hundreds of thousands of people in Somalia. Yet the United States soon will find itself leaving Somalia with the job it set out to accomplish incomplete.

The costs of aiding Somalia were not in vain. But in addition to all the sacrifice, what must be done better if the United States is to serve as an inspiration to nations it hopes to help? To answer, let's take a closer look at the task our missionaries regularly face.

At a recent meeting of missionaries from around the world I was struck by the way they follow the simple but profound principle of adaptability.

A missionary from Algeria spoke about Christians composing only 1 percent of the 99-percent Muslim population. His first task was to learn the Muslim culture and be accepted by it in order to create a respectable dialogue within it.

An often overlooked principle suggests approaching another culture with the expectation of learning from it rather than approaching it as "the teacher."

It means that besides learning the geography of the country one should learn its history, local customs and especially its belief system. Moreover, one must endeavor to try to do away with one's foreign image, the ugly-American image, for example, and try to become one with the culture.

If a foreigner in the United States is to understand America, he or she must not only know where Gettysburg or Philadelphia are, but the significance they played in history. There should be some understanding of the U.S. Constitution and the beliefs of those who wrote it. Moreover, there must be a desire to be American.

The principle behind missionary work is the same — to get on the same level as the people one lives alongside by first learning their culture. Only after this is accomplished is one able to serve effectively.

U.S. greatness grew from a base of many nationalities that were willing to learn, change and be open to conversion. Like missionary work, this epitomizes more than a spirit of adaptability. Principles of love and prudence also are involved.

St. Bernard of Clairvaux once wrote:

"There are many who seek knowledge for the sake of knowledge: That is curiosity. Others desire to know in order that they may themselves be known: That is vanity. Others seek knowledge in order to sell it: That is dishonorable. But there are also some who seek knowledge in order to edify others: That is love. And again there are still others who seek knowledge in order to be edified: That is prudence. "

Let's substitute the words "to help" for "knowledge" in St. Bernard's sage observation and see how it epitomizes the missionary spirit, while also reminding Americans of the spirit behind Americanism. Perhaps, then, St. Bernard's advice would read something like this:

There are many who seek to help others for the sake of the adventure it

See **Human**, Page 12

People In The News

Pope Expresses Condolences Over Death Of Canadian Cardinal

VATICAN CITY (CNS) — Pope John Paul II offered the Archdiocese of Montreal his condolences after the death of retired Cardinal Paul Gregoire, who led the archdiocese for 22 years. The cardinal died Oct. 30, less than a week after his 82nd birthday. His funeral was Nov. 3. In a telegram to Montreal Archbishop Jean-Claude Turcotte, Pope John Paul called the cardinal "an untiring teacher and guide" who showed the concern of God and the Church for each individual.

Pope Prays For Those Who Helped Him

ROME (CNS) — Celebrating a Mass in memory of all the faithful who have died, Pope John Paul II offered special prayers for those who helped him on his way to becoming a priest. The Nov. 1 vigil Mass for the Feast of All Souls was celebrated on the 47th anniversary of the pope's ordination to the priesthood. The pope said he remembers with "lasting devotion" all those who accompanied him in his preparation to receive "the gift of the priesthood of Christ and become a servant of the Eucharist."

Late Film Director Saw Himself As Catholic, Despite Reputation

ROME (CNS) — Federico Fellini, 73-year-old Oscar-winning director who died Oct. 31, had a reputation as an anticleric, but considered himself a Catholic although he rarely attended Mass. He was called a "mangiaprete," Italian for "priest-eater," because he often satirized priests and nuns in his movies. He also incorporated Christian values in his films, said friends and relatives, noting that some of his movies won international Catholic awards. Fellini attributed a lasting influence to his Catholic upbringing and his Catholic primary and secondary education.

U.S. Vatican Envoy On Aid Fact-Finding Trip To Africa

ROME (CNS) — U.S. Ambassador to the Vatican Raymond L. Flynn flew to Africa on a fact-finding mission to look into how the United States and Catholic agencies can better coordinate their humanitarian aid programs. The ambassador, who left Rome Oct. 31, was to spend about two weeks in Uganda, Kenya, Ethiopia and Somalia, visiting refugee camps, AIDS clinics and feeding programs. He told reporters Oct. 28 that he also hoped to visit southern Sudan, but had not yet received State Department permission to do so because Sudan has been placed on the U.S. list of terrorist nations.

Cardinal Glemp Sees Secure Future For Polish Church

DETROIT (CNS) — Cardinal Jozef Glemp, archbishop of Warsaw and primate of Poland, sees a positive future for the Catholic Church in his country. The cardinal made the comments while in Detroit to celebrate the 50th anniversary of the Catholic League for Religious Assistance to Poland. About the religious future of Poland, Cardinal Glemp said he doesn't foresee obstacles — particularly political obstacles — to the Church, as Poland has an overwhelming percentage of Roman Catholics.

U.S. Ambassador To Vatican Might Enter Massachusetts Governor Race

ROME (CNS) — U.S. Ambassador to the Vatican Raymond Flynn left open the possibility that he would leave his post to run for governor of Massachusetts. Flynn's response was "stay tuned" when asked whether he would seek the top state office. The ambassador talked about how speculation he would enter the gubernatorial race started and how much he likes his life and work in Rome when he met with reporters Oct. 28. The former mayor of Boston arrived in Rome in mid-July to take up the ambassadorial post.

U.S. Virgin Islands Will Have Native Son As New Bishop

WASHINGTON (CNS) — Father Elliot G. Thomas, administrator of the Diocese of St. Thomas in the Virgin Islands since August 1992 and a priest for only seven years, has been appointed bishop of St. Thomas by Pope John Paul II. Bishop-designate Thomas, 67, will be the first West Indian to head the diocese. He also will be one of 12 active black Catholic bishops in the United States. Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States, announced the appointment in Washington Oct. 30. The new bishop's installation will be Dec. 12.

Bishop Sees Good Chance Abortion Coverage Won't Be In Basic Plan

WASHINGTON (CNS) — The chairman of the U.S. bishops' Committee on Domestic Policy said Nov. 2 he is fairly confident that abortion coverage will not be in the basic U.S. health care benefits package when it is finalized. Auxiliary Bishop John H. Ricard of Baltimore said discussions under way on Capitol Hill over the Clinton administration's health care reform proposal and alternative proposals indicate a bipartisan movement to eliminate abortion from any basic health benefits package. It would be left, he added, as a separate rider to be paid for by those who want the coverage. "We feel we are in a good position to eliminate abortion from (basic) coverage," he said after delivering the third annual Joseph B. Brennan Lecture at Georgetown University.

Cardinal Mahony 'Outraged' At L.A. Times Poll Of Priests, Nuns

LOS ANGELES (CNS) — Cardinal Roger M. Mahony of Los Angeles has accused the *Los Angeles Times* of trying "to generate headlines at the expense of the U.S. Catholic Church" with a "clumsy, superficial" opinion poll of U.S. priests and nuns. "I was outraged," he said in a letter Oct. 30 to the Times. The Times surveys of priests and nuns, sent out in early October, were separate but nearly identical. The questions solicited views on most of the widely debated issues in the church today, from moral issues of sex and reproduction to the current quality of Church leadership, from sexual activity of priests to views on married and female priests.

CCHS Student Named National Merit Scholarship Semi-Finalist

CHARLOTTE — Corey Ruble has been named a semifinalist for the 1994 National Merit Scholarship for the 1994 National Merit Scholarships by the National Merit Scholarship Corporation.

Ruble is one of 15,000 students across the nation to move on in competition based on ourstanding performance of the 1992 Preliminary SAT test.

Ten Charlotte Catholic High School students were named Commended Students in the 1994 National Merit Scholarship Program. Katherine Arroyo, William Flyer, Brian MacKenzie, Sara Taylor, Nicole Vandermaas and Brian Wiley received letters of commendation from the National Merit Scholarship Corporation, said Mercy Sister Paulette Williams, CCHS principal.

About 35,000 Commended Students across the nation were honored for their outstanding performance on the 1992 Preliminary SAT Test which was the route of entry to the 1994 Merit Program. Commended Students have shown exceptional academic promise by placing among the top 5 percent of more than one million entrants; however their qualifying scores are slightly below the level required to continue in the competition for 1994 Merit Scholarships.

"Being designated a Commended Student in this keen competition is a credit to these young people as well as to their schools, which play a key role in their development," said an NMSC spokesperson. "We hope that the recognition these scholastically able students receive will encourage them to develop their talents and abilities to the fullest, and that the example they set will inspire other young men and women to strive for academic excellence. Commended Students represent a valuable intellectual resource crucial to our nation's well-being."

Employment Opportunities

Organist position available: Two Masses each weekend and two choir rehearsals. Salary negotiable. Contact: Deacon Peter Duca, Our Lady of the Assumption Church, 4207 Shamrock Drive, Charlotte, NC 28215. (704) 568-8408.

✠ Scripture

Readings for the Week of November 14 - November 20

Sunday: Proverbs 31:10-13, 19-20, 30-31; 1 Thessalonians 5:1-6; Matthew 25:14-30.

Monday: 1 Maccabees 1:10-15, 41-43, 54-57, 62-63; Luke 18:35-43

Tuesday: 2 Maccabees 6:18-31; Luke 19:1-10.

Wednesday: 2 Maccabees 7:1, 20-31; Luke 19:11-28.

Thursday: 1 Maccabees 2:15-29; Luke 19:41-44.

Friday: 1 Maccabees 4:36-37, 52-59; Luke 19:45-48.

Saturday: 1 Maccabees 6:1-13, 19:6-9; Luke 20:27-40.

MONASTIC GUEST PROGRAM

Month long monastic contemplative experience
Within the enclosure of a Trappist-Cistercian community
Requirements: Ability to live the full monastic schedule
Prayer
Work
Community Events
Silence & Solitude
- All lived within the Community -

Because of the nature of the Monastic Guest Program, it is available only to men. Our Retreat Program, however, is open to both women and men for private retreats

No offering required

Monastic Guest program:
Br. John Corrigan, O.C.S.O.

Retreat Program:
Br. Stephen Petronek, O.C.S.O

Mepkin Abbey
HC 69, Box 800
Moncks Corner, SC 29461
(803) 761-8509

Stewardship:

A Disciple's Response

Office of Diocesan Administrator
Diocese of Charlotte P.O. Box 36776 Charlotte, N.C. 28236

November 10, 1993

Dear Friends in Christ:

This Sunday, we celebrate Stewardship Awareness. We are reminded that all we have has been given to us by God; thus, we are only stewards of the gifts and resources He has given us.

The great generosity of all parishes in providing for the temporal needs of the diocese has not only been the basis for a financially sound Church, but has provided for the continued expansion and development of the Diocese of Charlotte, as well.

On the following pages is presented the audited financial report for the Central Administrative Offices of the Diocese of Charlotte for the Fiscal year 1993. This does not include the parishes and other institutions of the diocese. This report is given each year as a statement of our stewardship.

The firm of Bobby T. Martin, CPA, P.A., Certified Public Accountants, audits the accounts of the Central Administrative Offices in accordance with generally accepted auditing standards as well as the norms of the National Diocesan Accounting and Financial Reporting Manual.

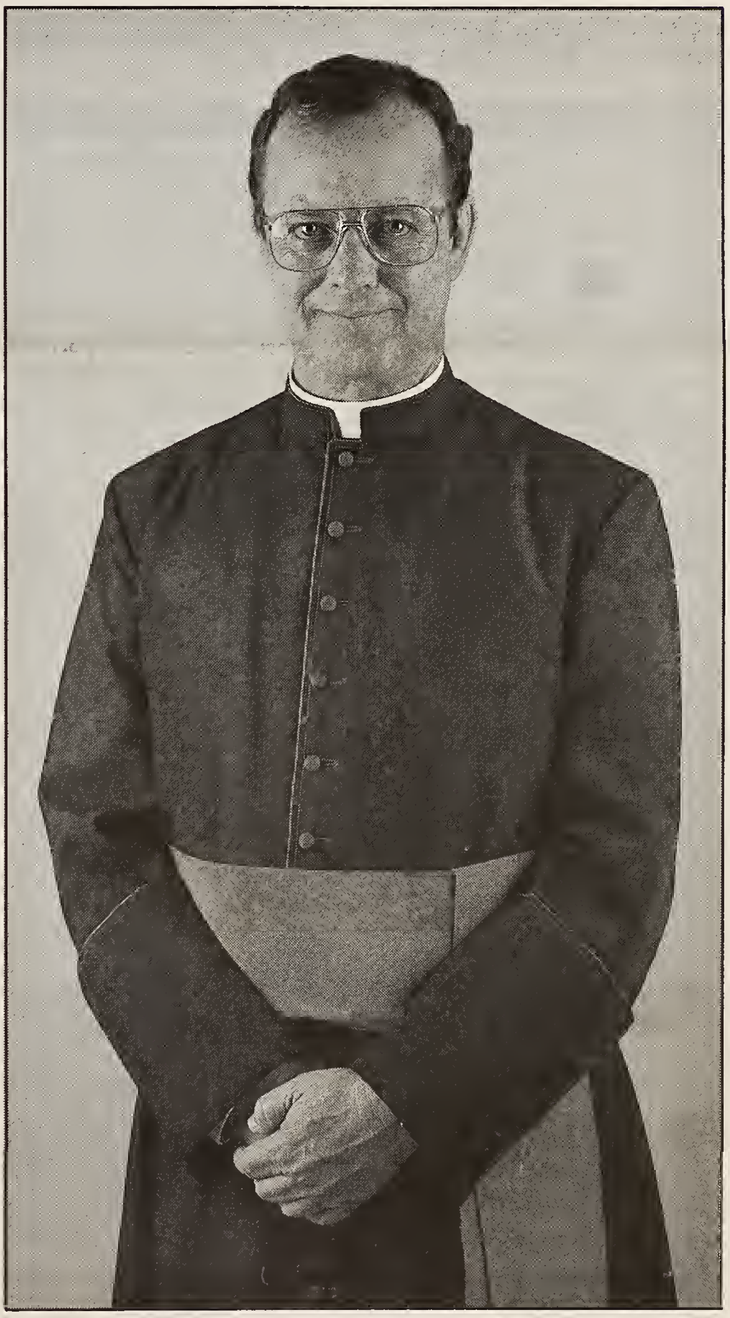
Thanking you for your continued support and wishing each of you God's abundant blessings, I am

Sincerely in Christ,

John J McSweeney

Rev. Msgr. John J. McSweeney
Diocesan Administrator

1524 E. Morehead Street, Charlotte, N.C. 28207



Central Administrative Office of the Diocese of Charlotte FINANCIAL Statements June 30, 1993

Standard of Reporting

The accompanying financial statements have been prepared in accordance with Accounting Principles and Reporting Practices for Churches and Church-Related Organizations adopted by the National Conference of Catholic Bishops. They include all administrative and program offices and departments of the Central Administrative Office of the Catholic Diocese of Charlotte (the diocese) within the Piedmont and Western North Carolina region. In accordance with established institutional practices, no provision for income taxes has been made since the diocese is not subject to income taxes under the Internal Revenue Code.

Accompanying financial statements exclude the accounts of organizations of the diocese such as parishes, schools, cemeteries, homes and other institutions owned and operated by religious orders of men or civil law. However, each is an operating entity distinct from the Central Administrative Office maintains separate accounts and carries on its own services and programs.

The value of properties such as church buildings, schools, rectories, and the like are not included in the accompanying financial statements.

In order to ensure observance of limitations and restrictions placed on the use of resources available to the diocese, the accounts of the diocese are maintained in accordance with the principles of fund accounting. This is the procedure by which resources for various purposes are classified for accounting and reporting purposes into funds established according to their nature and purposes. Separate accounts are maintained for each fund. Accordingly, all financial transactions have been recorded and reported by fund.

The assets, liabilities and fund balances of the diocese are reported in self-balancing fund groups as follows:

Current Funds — Funds expendable for current operating purposes which are categorized as follows:

Unrestricted funds — Funds available for and used both in the diocese's regular activities and available for specific current expenditures entirely at the discretion of its officials.

Restricted funds — Funds available to meet current expenditures but only in compliance with restrictions specified by contributors or grantors who are persons or organizations outside the diocese.

Deposit And Loan Funds — Principally funds which have been designated as available to be loaned, usually at a nominal rate of interest, for the mutual benefit of parishes and other organizations. Generally, the income earned from the loans is available to meet current expenditures.

Endowment Funds — Funds wherein the donors have stipulated that the principal be invested and maintained intact and in perpetuity, with only the income earned from the investments available for expenditure.

Plant Funds — Funds available for construction, rehabilitation, and acquisition of physical properties for diocesan purposes; funds already expended for such properties; funds set aside for renewal and replacement thereof; and funds accumulated for the retirement of indebtedness thereon.

Custodian Funds — Funds which account for assets entrusted to the diocese only for the purpose of receiving, holding, investing, and disbursing such assets upon the authority of the depositor. The assets are not the property of the diocese, but are held for the account of others.

Current and plant funds restricted by the donor, grantor or other outside party for particular operating purposes or for plant acquisitions are recognized as revenues or support of current funds or additions to plant fund, respectively, when the diocese has incurred expenditures in compliance with the specific restrictions. Amounts received but not yet recognized are reported as deferred restricted revenue and support.

CENTRAL ADMINISTRATIVE OFFICE OF THE CATHOLIC DIOCESE OF CHARLOTTE

Combined Balance Sheets
June 30, 1993
(With Comparative Figures For 1992)

		Expendable Funds						
		Current Funds	Deposit and Loan Funds	Total	Endowment Funds	Plant Funds	Custodian Funds	T All 1
ASSETS								
Cash	$	199,343	151,239	350,582	-	-	76,390	4
Investments (Note 2)		3,376,256	-	3,376,256	127,966	-	5,635,821	9,1
Loans receivables from Parishes (Note 3)		-	1,555,710	1,555,710	-	-	-	1,5
Other receivables (Note 4)		-	-	-	-	-	-	
Notes receivable		4,778,377	-	4,778,377	-		393,478	5,1
Land, buildings and equipment, net (Note 6)		-	-	-	-	8,254,672	-	8,2
Total Assets		8,353,976	1,706,949	10,060,925	127,966	8,254,672	6,105,689	24,5
LIABILITIES AND FUND BALANCES								
Deferred restricted revenue and support		1,990,426	970,174	2,960,600	-	-	-	2,9
Accounts payable		32,339	-	32,339	-	-	3,666	
Funds held for others		-	-	-	-	-	6,102,023	6,1
Notes payable		4,459,508	-	4,459,508	-	1,489,412	-	5,9
Total Liabilities		6,482,273	970,174	7,452,447	-	1,489,412	6,105,689	15,0
Fund Balances:								
Unrestricted:								
Designated		1,170,239	-	1,170,239	-	-	-	1,1
Undesignated		431,810	736,775	1,168,585	-	-	-	1,1
Self insurance reserve		269,654	-	269,654	-	-	-	2
		1,871,703	736,775	2,608,478	-	-	-	2,6
Endowment		-	-	-	127,966	-	-	1
Net invested in plant		-	-	-	-	6,765,260	-	6,7
Total Fund Balances		1,871,703	736,775	2,608,478	127,966	6,765,260	-	9,5
Contingent Liabilities (Note 7)		-	-	-	-	-	-	
Total Liabilities and Fund Balances	$	8,353,976	1,706,949	10,060,925	127,966	8,254,672	6,105,689	24,5

The financial reporting for the Diocese of Charlotte has been audited by Bobby T. Martin, CPA, P.A., in accordance with accepted auditing standards.

The complete audited financial report of the Diocese of Charlotte can be inspected at the Chancery Office during ordinary business hours.

CENTRAL ADMINISTRATIVE OFFICE
OF THE CATHOLIC DIOCESE OF CHARLOTTE

Statement Of Support And Revenue, Expenses And Transfers
Year Ended June 30, 1993

Support and Revenue:	1993	1992
Assessments	924,640	913,993
Contributions, grants	406,978	561,666
DSA Contributions	1,900,301	1,810,648
Diocesan Insurance	1,314,735	1,099,219
Interest and investment income	440,101	649,471
Rental income	299,654	
Other	1,355,823	882,492
Total Support and Revenue	6,642,232	5,917,489
Expenditures (See Schedule of Functional Expenditures)		
Program Services:		
DSA Funded	1,900,430	1,673,712
Other program	1,179,813	838,914
Catholic Conference Center	584,938	511,696
Grants	240,093	222,697
Total Program	3,905,274	3,247,019
Support Services:		
Diocesan administration	2,340,657	1,915,337
Total Supporting	2,340,657	1,915,337
Total Expenses	6,245,931	5,162,356
Excess (Deficit) of Support and and Revenue Over Expenditures	396,301	755,133
Transfers:		
Revenue from endowment funds utilized		
To restricted revenue	(14,617)	(473,332)
To plant fund		(48,142)
Other transfers	415,000	(160)
Total transfers	400,383	(521,674)
Fund balance, beginning of year	8,705,020	8,471,561
Fund balance, end of year	9,501,704	8,705,020

CENTRAL ADMINISTRATIVE OFFICE
OF THE CATHOLIC DIOCESE OF CHARLOTTE

Diocesan Support Appeal Expenditures
Year Ended June 30, 1993

	1993	1992
Social Service Ministries		
CRISM	22,960	17,220
Family Life Ministry	13,585	13,000
Social Services - Administration	116,293	111,286
Asheville	84,669	81,023
Charlotte	159,728	152,850
Winston-Salem	110,787	106,016
Educational Ministries		
Campus Ministry	216,654	194,291
Catholic Schools Office	174,870	104,692
Evangelization Ministry	23,683	19,154
Lay Ministry	28,632	32,969
Office of Worship	4,472	4,084
Vicar for Religious	839	
Faith Formation	296,382	
* Religious Education Office		165,094
* Justice and Peace Ministry		17,556
* Young Adult Ministry		16,341
* Youth Ministry		108,722
Special Ministries		
Media Center	105,529	107,221
Permanent Diaconate	21,138	9,757
Diocesan Pastoral Council	2,848	1,781
Sisters Council		2,000
Multicultural Ministries		
African-American Ministry	14,698	14,979
Hispanic/Migrant: Evangelization	115,051	95,132
Outreach	51,022	48,825
Vietnamese Ministry	44,346	44,937
DSA Rebates - Parishes	204,480	115,438
DSA Campaign Expenses	74,846	59,150
	1,887,512	1,639,431

* Religious Education, Justice and Peace, Young Adult and Youth Ministry combined in 1993 into Faith Formation

---

Total
11 Funds
1992

716,256
,767,168

,443,014
25,983
,614,559

,786,969

,353,949

,945,983
20,819
,646,332
,035,795

,648,929

842,828
,465,986
215,271
,524,085
127,966
,052,969

,705,020

-

,353,949

What identifies a steward?

Safeguarding material and human resources and using them responsibly are one answer; so is generous giving of time, talent, and treasure. But being a Christian steward means more. As Christian stewards, we receive God's gifts gratefully, cultivate them responsibly, share them livingly in justice with others, and return them with increase to the Lord.
The U.S. Bishop's Pastoral Letter on Stewardship

BOBBY T. MARTIN, CPA, P.A.
CERTIFIED PUBLIC ACCOUNTANT
700 EAST STONEWALL STREET - SUITE 665
CHARLOTTE, NORTH CAROLINA 28202

PHONE: (704) 375-7361

INDEPENDENT AUDITOR'S REPORT

Most Reverend John F. Donoghue, Bishop
Msgr. John J. McSweeney, Diocesan Administrator
Catholic Diocese of Charlotte
Charlotte, North Carolina

I have audited the combined Balance Sheets of the Central Administrative Office of the Catholic Diocese of Charlotte, as of June 30, 1993, and the related combined statements of support, revenue, expenditures, transfers and changes in fund balances, and cash flows for the year then ended. These financial statements are the responsibility of the Diocese's Management. My responsibility is to express an opinion on these financial statements based on my audit.

I conducted my audit in accordance with generally accepted auditing standards. These standards require that I plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts of disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by Management, as well as evaluating the overall financial statement presentation. I believe that my audit provides a reasonable basis for my opinion.

In my opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the Central Administrative Office of the Catholic Diocese of Charlotte at June 30, 1993, and the results of its operations for the year then ended in conformity with generally accepted accounting principles.

Bobby T Martin, CPA, PA

Bobby T. Martin, CPA, P.A.

August 4, 1993

Entertainment

'L.A. Law' Actress Proud Of Her Christian Character

WASHINGTON (CNS) — Alexandra Powers feels much the same way her fans do about Jane Halliday, the fundamentalist Christian lawyer she plays on the NBC drama "L.A. Law."

"I'm proud of Jane Halliday," Powers said. "She's this Christian woman, strong, moral, of good character. She's certainly different from any other character."

Jane, new to the McKenzie Brackman law firm this season, is "strong and she's comfortable in her relationship with God," Powers added. "She's not going to be righteous and defensive. She'll share her belief and understanding about God with people."

The character of Jane Halliday has won some praise from religion-oriented television watchers, who in the past have complained about negative stereotypes about Christians on TV.

A University of Dayton study earlier this year found that Christian leaders were largely portrayed on TV as ineffectual.

But according to Powers, Jane Halliday has won praise from fundamentalists like the Rev. Bob Jones IV, who runs Bob Jones University in South Carolina.

She said Rev. Jones recently wrote a flattering op-ed article in the *Los Angeles Times* about Jane Halliday. "It's like he had a little crush on her," Powers said. Jane Halliday is a graduate of Bob Jones University in the series.

Powers was raised in Manhattan, the daughter of a Catholic father and a Christian Scientist mother. The couple divorced when she was age 6 months.

She said in a telephone interview with Catholic News Service from her San Francisco home that she does not belong to any denomination, but "I pray. That's a big part of my life."

Powers landed the Jane Halliday role on "L.A. Law" the day after she finished shooting for the miniseries "A Matter of Justice," to air Nov. 7-8, 9-11 p.m. EST on NBC.

In it, she plays Dusty, an Alabama woman who sleeps with Marines from a nearby base, has one Marine lover kill her Marine husband so she can collect widow's benefits, then kidnaps her baby from her murdered husband's parents with the help of another Marine lover.

"That kind of role seems to be very common" since the movie "Basic Instinct," Powers said. She also played "a hooker from the South" in the summer movie hit "Rising Sun."

Powers said she was a bit afraid of being offered nothing but those roles. Now, she's working on a weekly schedule and has little time for outside projects.

On "L.A. Law," which airs Thursdays, 10-11 p.m. EST on NBC, Jane must fend off the advances of skirt-chasing divorce lawyer Arnie Becker (Corbin Bernsen).

"So far he's kept it up. He doesn't take no for an answer," Powers said. "Even though she (Jane) knows he's (Arnie) been reading the Bible as a come-on, she's happy he's reading it. He keeps looking for arguments why they should have this affair. But he's reading it and memorizing it. So something's got to sink in."

Much has been made of the fact that Halliday is a virgin, and will remain so until she marries. "And I don't think," Powers said, "she would marry Arnie Becker."

"L.A. Law" actress Alexandra Powers is proud of Jane Halliday, the Christian lawyer she plays on the NBC drama.

(CNS photo from NBC)

Movies

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Fatal Instinct" (MGM)

Strained sendup of movie thrillers in which Armand Assante is the thoroughly dense object of affection and/or extinction by his wandering wife (Kate Nelligan), simpering secretary (Sherilyn Fenn) and kooky client (Sean Young). The slapstick and sight gags in director Carl Reiner's weak, goofy parody are only fitfully funny and often crude. Some vulgar sexual innuendo, brief nudity and sporadic violence played for comic effect. **The USCC classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Flesh and Bone" (Paramount)

Emotionally scarred in childhood by a violent father (James Caan), a Texas loner (Dennis Quaid) becomes romantically involved with an abused wife (Meg Ryan), unaware they had met years earlier under deadly circumstances which return to haunt him when his father reappears on the scene. Skillfully building on an atmosphere of menacing doom, writer-director Steve Kloves' contemporary film noir focuses on a well-meaning man who becomes unwittingly trapped in a moral dilemma. A few bedroom scenes with brief nudity, some violence and intermittent rough language. **The USCC classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"The Remains of the Day" (Columbia)

Having utterly sacrificed his personal life in the service of an English lord (James Fox) who ended up as a disgraced Nazi sympathizer, an aging English butler (Anthony Hopkins) journeys to the west of England in 1958, hoping to rehire and possibly risk romance with the spirited housekeeper (Emma Thompson) whose love he dutifully spurned decades earlier. James Ivory meticulously directs a splendid portrait of personal tragedy as a selfless man sadly comes to realize in his unquestioned devotion to his master he has missed out on the all the best things in life. A few emotional confrontations. **The USCC classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

Ratings

NEW YORK (CNS) — The following is a description of ratings on the basis of moral suitability provided by the U.S. Catholic Conference Office for Film and Broadcasting and the Motion Picture Association of America.

USCC classifications: A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations (this indicates films that, while not morally offensive in themselves, are not for casual viewing because they require some analysis and explanation in order to avoid false impressions and interpretations); O — morally offensive.

MPAA ratings: G — general audiences, all ages admitted; PG — parental guidance suggested, some material may not be suitable for children; PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13; R — restricted, under 17 requires accompanying parent or adult guardian; NC-17 — no one under 17 admitted (age limit may vary in certain areas).

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Comunidad Hispana
Comuniquémonos

El presbítero Aurelio Ferrín ha regresado a Charlotte para permanecer teniendo el cuidado pastoral de la comunidad hispana local. En la foto lo acompaña la Hermana Pilar Dalmau, responsable de la oficina diocesana.

Directorio Regional del Ministerios Hispanos

Con la publicación anual de este directorio de nuestra oficina del sureste, se ofrece informacón valiosa de 26 diócesis coordinadas por el SEPI, con el fin de mantener comunicación entre los hispanos de la región.

A continuación reproducimos el mensaje que nos envía a todos nuestro director regional y su equipo, los cuales continuamente están viajando para visitar las comunidades y acompañarlas en su crecimiento.

Queridos Hermanos en el Ministerio Hispano:

La presencia hispana en los Estados Unidos, dicen nuestros obispos, es una "presencia profética" que ha de ser alentada y es requerida (Plan Pastoral Nacional #16).

A mí, personalmente me parece que esta presencia es uno de esos "signos de los tiempos" de que nos habla el Vaticano II. A través de ellos nos habla Dios.

Esta población oficial de 24 millones en 1992 (todos sables hay bastante más) nos dice el censo aumentará en un 100% para el año 2020. Para el año 2050 será de 81 millones. Este inmenso número de hispanos tiene ya, y tendrá mucho más en el futuro, un tremendo impacto en la Iglesia católica de los Estados Unidos.

Nuestra "memoria histórica", que no es nostalgia, nos provee con un modelo profético de ser Iglesia, de vivir como Iglesia, de misionar como Iglesia.

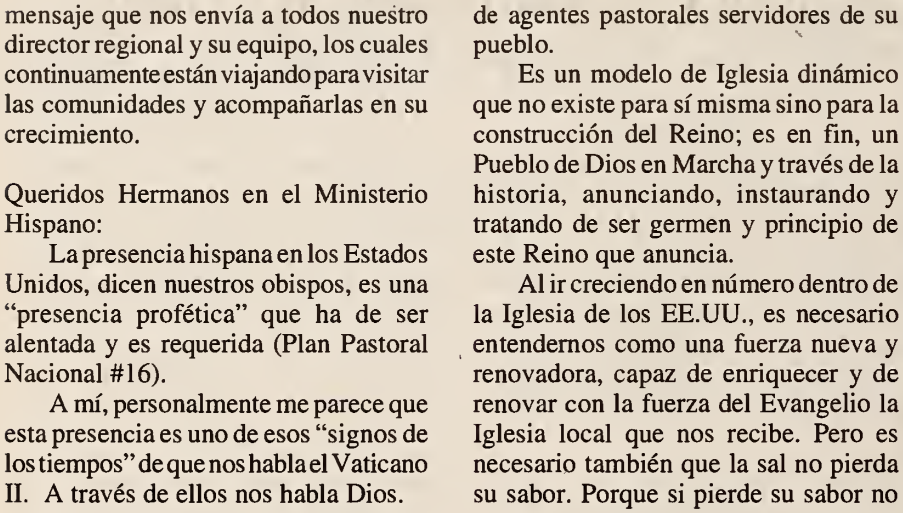
Nuestro modelo de Iglesia es comunitario y misionero; evangelizador y promotor de justicia; encarnado en la realidad del pueblo hispano y abierto a la diversidad de culturas; promotor de los talentos de cada persona y formador de agentes pastorales servidores de su pueblo.

Es un modelo de Iglesia dinámico que no existe para sí misma sino para la construcción del Reino; es en fin, un Pueblo de Dios en Marcha y través de la historia, anunciando, instaurando y tratando de ser germen y principio de este Reino que anuncia.

Al ir creciendo en número dentro de la Iglesia de los EE.UU., es necesario entendernos como una fuerza nueva y renovadora, capaz de enriquecer y de renovar con la fuerza del Evangelio la Iglesia local que nos recibe. Pero es necesario también que la sal no pierda su sabor. Porque si pierde su sabor no sirve para nada.

Esto naturalmente y necesariamente va a crear conflictos que todos vamos a resolver usando los medios disponibles de las ciencias sociales, pero sobre todo, con los valores del Evangelio en la mano. Que esta frase tan evangélica de san Agustín: "En lo fundamental, unidad; en lo dudoso, libertad; pero en todo, caridad" nos guíe hoy, y en nuestro caminar cristiano a través de la historia.

P. Mario Vizcaíno, Sch.P. y Equipo



Ximena Figueroa aparece rodeada de los niños y niñas hispanos, a quienes enseña en su clase de Formación de Fe, en el Centro Católico Hispano de Charlotte.

La Parábola De Los Herramientas

Rafael Silva estaba un día arreglando sus papeles en casa y dice que encontró esta significativa parábola en un papel como comentario a la lectura de la carta de San Pablo a los Corintios, capítulo 12, versos 4 al 27 y con el título de "Somos colaboradores de Dios" (I Cor. 3, 9). Sigue el texto: Hace algunos años R.T. Moore escribió una interesante parábola basada en las palabras de San Pablo en I Cor. 3,9. Dice: "Parece que las herramientas del Carpintero tuvieron una conferencia. El Hermano Marillo presidía, pero los otros le informaron que tendría que irse porque era demasiado ruidoso. "Muy bien", repuso él, "me iré. Pero si me voy, el Hermano Destornillador tiene que irse tambén. Se le tienen que dar muchas vueltas para conseguir algo de él". A esto respondió el Hermano Destornillador: "Si quereis, me voy, pero el Hermano Cepillo ha de irse también. Todo lo que hace es superficial. No hay nada profundo en él". Al oir esto, el Hermano Cepillo dijo: "Si me voy, que se vaya también el Hermano Regla, porque siempre está midiendo a los demás, como si fuera el único en tener razón". Luego, el Hermano Regla se quejó del Hermano Lija, diciendo: "No me importa él, es más abrasivo de lo que debiera ser, y siempre está dando toques dolorosos a los demás". En medio de la discusión entró el Carpintero de Nazaret para hacer su trabajo diario. Fue al banco de trabajo para hacer un púlpito desde el que predicar el evangelio a los pobres. Empleó el destornillador, la lija, la sierra, el martillo, el cepillo y todas las herramientas. Después de haber terminado el trabajo y acabado el púlpito, el Hermano Sierra se levantó y dijo: "Hermanos, me doy cuenta de que todos somos colaboradores con Dios". Ah, cuántos cristianos son como estas herramientas, murmurando unos de los otros porque pensamos que los demás no hacen las cosas como debieran. No se hizo ninguna acusación que no fuera cierta, pero el Carpintero empleó cada una de ellas, y no hubo una función para la que los empleara en que las otras hubieran podido servir tan bien." Cuidémonos de no encontrar faltas en los instrumentos escogidos por Dios, porque todos somos "colaboradores" en la santa tarea que nos ha asignado. Y a continación se añade un pensamiento: Recordemos, el que mira menosprecio a los demás no comprende muchas cosas.

Un grupo de la comunidad de Holy Cross, Kernersville, a la entrada de la iglesia durante un programa de Formación de Fe. De izquierda a derecha se encuentran: María Corona, Elsa Suárez, Catina Waters y su hija Carolyn y Raúl Montoya.

Noticias Diocesanas

La Escuela de Ministerios continuará el sábado y domingo 20 y 21 de noviembre, en el Centro Católico Hispano de Charlotte. El tema será "La Biblia y su Uso Pastoral", vendrá de Miami Rogelio Zelada del equipo SEPI. La hora será de 9 a.m. a 5 p.m. Inscríbanse llamando al (704) 335-1281.

Oremos por nuestros seminaristas hispanos, quienes necesitan el apoyo de nuestra comunidad diocesana. Cuantos deseen escribirles o enviarles algo, ésta es su dirección: Seminary of Saint Vincent De Paul, 10701 S. Military Trail, Boyton Beach, FL 33436. Sus nombres son: Martín Mata, Fidel Melo y Arturo de Aguilar. Teléfono (407) 735-3293. Al mismo tiempo continuemos la campaña por vocaciones sacerdotales y religiosas dentro de nuestros hogares hispanos.

To Our Friends

Father Aurelio Ferrin, a Cuban priest, has come from Spain to minister to Hispanics in Charlotte.

Our regional office, South East Pastoral Institute (SEPI) in Miami, has published its annual directory with information about the 26 dioceses which Father Mario Vizcaino and his team serve. They encourage a model Church which is communitarian, evangelical and missionary; incarnate in the reality of the Hispanic people and open to the diversity of cultures, a promoter and example of justice . . . that develops leadership through integral education . . . that is leaven for the Kingdom of God in society (National Pastoral Plan for Hispanic Ministry, 1987, NCCB).

The parable of the tools teaches us to collaborate rather than to criticize each other.

Vocation Update

Only Way To Reflect God Is By Prayer, Seminarian Says

By CAROL HAZARD
Associate Editor

Martin Mata came to the United States in 1991 to discover a new country and be with his brother in North Carolina.

He is now in his second year at St. Vincent de Paul Seminary in Boynton Beach, Fla., studying to become a priest for the Diocese of Charlotte. St. Vincent's is bi-lingual and all classes are taught in English and Spanish.

The second youngest of 12 children, Martin Mata grew up in a middle class family in San Luis, Mexico. His father, a farmer, and his mother, a homemaker, are exceptionally strong in their faith, says Mata.

"A vocation comes from the family," says Mata. Not the only family member devoting his life to God, Mata has a sister who is a nun.

Mata, 25, says he knew he wanted to be a priest at age 18 after graduating from high school. He went to one year of seminary in Mexico before joining his brother, a meat packager, in Asheboro.

Oblates of St. Francis de Sales Father Joseph Tustin, pastor at St. Joseph Church in Asheboro, asked Mata to consider continuing his studies for the Diocese of Charlotte. Missing his home country, Mata struggled with the idea.

MARTIN MATA

His solution was to ask God for a sign. Returning to Mexico to contemplate the decision, Mata encountered difficulties with the American consul. Within two weeks, however, the obstacles were removed and Mata was free to return to the United States to pursue a vocation here. It was the signal he was waiting for.

"The most important thing is to pray, pray, pray — all the time," says Mata. "I cannot reflect God if I do not pray."

Mata says he wants to become a priest to help people and be a good leader. Mostly, however, he seeks to be "an instrument of God." "My first reason is to spread the Good News of the Gospel," he says.

To men who might be thinking about a vocation, Mata says he would ask this question: "Do you like prayer, study, work and sports?"

Sports? "Yes," says Mata, "it's a great way to evangelize."

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Stewardship Profile

By JENNY MALATESTA

Stewardship is a very important part of my life, but it has not always been so. There was a time when I wondered if what I did really mattered to the Church or to other people.

One evening I attended a lecture given by a medical doctor who had a near-death experience. He felt that he had been given another chance to do something with his life. His story led me to ask myself what I had been doing with my life. I asked myself the question, "If I should die today, would the world be any different for my having been here?"

I turned to the Bible and began to realize that Jesus' entire ministry was one of giving to other people, and that he was asking me to do likewise. I saw how God had blessed me in so many ways, but that I was doing little or nothing in return for his generosity and love. I became acutely aware that I needed to get involved and to do something other than going to Mass on Sunday and routinely putting an envelope in the basket.

It was the passage, "Whatever you do to the least of my people you do unto me" that got me involved in volunteer work. I spent some time at Holy Angels Nursery, counseling at Contact, a telephone counseling service, and eventually wound up providing prayer services and entertainment for shut-ins in nursing homes.

I didn't realize it at the time, but God was gradually revealing to me the gifts with which He had graced me. I guess I was enjoying what I was doing so much that it didn't occur to me that I was using any particular gift. As I began to see people come to life through some of the things I was doing, I began to see that I, too, was coming to life. I learned that as I gave of my time, God was able to use the gifts He had given me and I saw how blessed I was.

The more I became aware of God's blessings in my life, the more I wanted to be generous with Him in monetary way. Giving of my money became much more significant, and I found myself wanting to give as generously as I could. God continued to bless me in this, also. Not by making my life easy, but by filling me with immense gratitude for the things I have. It's a funny thing ... just when you think you have nothing more to give, you find yourself not only wanting, but needing to give more.

I encourage those of you who have not begun to share your time, treasure and talent to consider doing so. We are only given gifts so that we might share them. We are not owners, but caretakers. Someday God is going to ask us how we have used His gifts. We probably won't have the opportunity of a second chance like the doctor did. We need to make the most of the time we have today.

Jenny Malatesta is a parishioner of St. Thomas Aquinas Church in Charlotte and a former member of the Diocesan Pastoral Council.

Quizás siempre haya pobres entre nosotros. Pero estamos trabajando para bajar esas cifras.

La Campaña para el Desarrollo Humano (CHD), el programa de la Iglesia Católica, está trabajando para eliminar la pobreza y la injusticia en América.

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Para informarse más, llame al: 1-800-946-4CHD.

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Foto por FPG International.

School Choice Issue Not Dead Despite Defeat Of California Plan

WASHINGTON (CNS) — Even though the California voucher initiative, Proposition 174, was overwhelmingly defeated in the state's Nov. 2 elections, the school choice issue has not lost its drive, according to Catholic education officials.

"Momentum is still very strong in favor of (school) choice," said St. Joseph Sister Catherine McNamee, president of the National Catholic Educational Association, following the defeat of the voucher initiative. The measure to give parents the money to send their children to schools of their choice, public or private, was rejected by about 70 percent of California voters in the Nov. 2 election.

"If it had passed, it would have been a boost, but the fact that it didn't doesn't have a dampening effect," Sister Catherine told Catholic News Service in a Nov. 4 interview.

Mercy Sister Lourdes Sheehan, U.S. Catholic Conference secretary of education, agreed, saying there is "plenty of momentum going" in favor of parental choice for education. Defeat of the California initiative, she said, "will make the proponents all the more adamant because (school choice) is the right thing, but it hasn't been given a chance."

Sister Lourdes is convinced that parents will one day have a choice in their children's education. "It'll come," she says, if not in the form of vouchers, then possibly as tax reform for parents who want to send their children to private schools.

A representative from the California Catholic Conference, the public policy arm of the state's Catholic bishops, was also optimistic about the future of parental choice in education. Joseph McElligott, associate director for education of the conference, said he expects advocates of school choice to be "back on the ballot in the next few years with another plan."

This year's plan in California drew national attention because of the changes it would make in the state's education system. It called for the state to offer an annual scholarship of $2,600 to each of the 5.7 million school-age children in California that parents could use for private school tuition

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Diocesan News Briefs

St. Mary's Renewal

GREENSBORO - As part of a parish renewal program, St. Mary Parish will host a "Healing Service" for the community on Nov. 14 at 4 p.m. The service will be followed by an international covered-dish dinner. All are invited to participate. The healing service follows a week of "Home Eucharists" when the Eucharist was celebrated in parishioners' homes throughout Guilford County.

Catholic Singles Of Charlotte

CHARLOTTE - Catholic Singles of Charlotte invite all interested singles to join them for a Game Night, Saturday, Nov. 20 at 7 p.m. at the home of Vince Carbone; 917 Scaleybark Rd., Charlotte. Bring cards, card tables or board games. Refreshments will be provided. For directions or more information, call Vince Barone at (704) 552-0014 or Brian Bashista at (704) 347-3950.

Advent Retreat

HOT SPRINGS - Jesuit House of Prayer is presenting an Advent Retreat Dec. 3-5. Jesuit Father Joseph McGovern will lead the retreat in preparation for Christmas. For more information, write to The Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call the retreat house at (704) 622-7366.

Catholics United

CHARLOTTE - Catholics United in the Faith invites all to attend its meeting on Friday, Nov. 19, at The Catholic Center, 1524 E. Morehead St. The meeting begins at 7:30 p.m. with the rosary. This month's program features a video from Mother Angelica's T.V. show on the new Universal Catechism. The program will begin at 8:30 p.m. For more information, call (704) 364-9568.

Art Exhibit, Auction

CHARLOTTE — The Charlotte Catholic High School Athletic Association is presenting an Art Exhibit and Auction at 2 First Union Plaza in the Atrium on Saturday, Nov. 13. A preview is from 6:30 p.m.-7:30 p.m. The auction is from 7:30 p.m.-9:30 p.m. Cost is $15 per person.

Celebrant Singers To Appear In Concert

CHARLOTTE - Jon Stemkoski's Celebrant Singers, a Christian music ministry, will present a community-wide concert on Saturday, Nov. 13 at 7:30 p.m. at St. Thomas Aquinas Church, 1400 Suther Rd. (off Hwy 49 across from UNCC). The concert is free but a free-will offering will be taken.

OWLS

CHARLOTTE — The St. Gabriel's OWLS are meeting Nov. 17 in the parish chapel for a Memorial Mass at 11 a.m. A covered dish lunch will be served after Mass.

New Years Eve Party

CHARLOTTE — The Knights of Columbus will host a New Years Eve Party at St. John Neumann Church, 8451 Idlewild Road, in the social hall. The party is Dec. 31 from 7:30 p.m.-1 a.m. Hors d'oeuvres and wine will be served at 7:30 p.m., dinner of steamship round and chicken is at 8 p.m. and dancing with music by the Michael Montella Trio is from 9 p.m.-1 a.m.

Champagne, hats, noisemakers and a Continental breakfast are included. BYOB. Free set-ups and beer will be available. Cost is $30 per person with black-tie optional. Reservations close Dec. 15. For more information call Ed Serdicky at (704) 535-6567, Walt Karasiewicz at (704) 536-3742 or George Kocher at (704) 365-2699.

Dinner and Play

CLEMMONS — The Knights of Columbus Council #9499 is sponsoring a dinner and musical play ("Nunsence") at Holy Family Church on Friday, Nov. 19. Dinner will be served between 6:30 p.m. and 7 p.m. The play will start at 8 p.m. "Nunsense" is about five nuns and will be performed by the Kernersville Little Theatre.

The dinner includes seafood creole, chicken in sauce, rice, vegetable, salad, fruit and dessert. Cost is $25 per person, seating is limited and reservations are required by Nov. 8. For more information or to make reservations, call Grand Knight Joram Thomas at (919) 722-3723.

Bazaar

GREENSBORO — The Catholic Daughters of the Americas is hosting a bazaar at St. Benedict Church in the parish hall on Friday, Nov. 19 and Saturday, Nov. 20 from 10 a.m.-4 p.m. Hot-dogs will be sold for lunch. Sale items include baked goods, crafts and second-time-around treasures. There will also be cash raffles for $100, $50 and $25. All are invited to attend.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

Lutheran, Catholic Scholars Gather At Hickory For Dialogue

HICKORY — A group of internationally known Lutheran and Catholic scholars and theologians will gather at Lenoir-Rhyne College's new Center for Theology Nov. 18-20 for the first of a planned series of lectures and discussions on the thought of St. Thomas Aquinas and Martin Luther.

The conference "Aquinas and Luther: Friends or Foes?" will be the first major event at the Center for Theology, directed by Dr. Michael C.D. McDaniel, retired bishop of the North Carolina Synod of the Evangelical Lutheran Church in America.

The conference will open Thursday at 7:30 p.m. with an ecumenical vesper service followed by the keynote address by Dr. Harding Meyer of the Institute for Ecumenical Research, Strasbourg, France, the principal Lutheran consultant to the International Lutheran/Roman Catholic dialogue. Meyer will r ceive an honorary doctorate at the se vice.

The Thursday evening program open to the public as well as to confe ence registrants. Bishop McDaniel e pressed hope that Lutheran and Catholi parishes in the area will be well repr sented.

Bishop McDaniel will lead the wo ship service opening the Friday sessio which will feature talks by Dr. Georg Lindbeck of Yale University Divinit School, elder statesman of Luthera theologians, and Dr. Harry McSorle Catholic theologian from St. Michael College at the University of Toront The banquet speaker Friday evenin will be retired Lutheran Bishop Jame Crumley, Lutheran co-chair of the Inte national Lutheran/Roman Catholic Di logue.

Dr. Larry Yoder, associate direct of the Center for Theology, will lead th Saturday morning worship servic Saturday's speakers will be Dr. Bruc Marshall of St. Olaf College, regarde as a leading member of the new gener tion of Lutheran theologians, and D Peter Kreeft of Boston College, a pop lar Catholic author and teacher.

The conference will end with a sum mation by Meyer and Dr. Otto Herman Pesch of the University of Hambu who also will participate in the pan discussions Friday and Saturday.

Upcoming Diocesan Events

Nov. 20 Lay Ministry Training:
Liturgy & Sacraments
St. Barnabas, Arden
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 334-1805

Nov. 20-21 Lay Ministry Training
in Spanish
Central Catolico Hispano
Charlotte 9 am - 5 pm
Sister Pilar Dalmau, ACJ
(704) 335-1281

Nov. 23 Filling Food Baskets
for Thanksgiving
St. Margaret Mary
Swannanoa 10 am - 2 pm
Mary Rodier (704) 298-7412

Nov. 24 Spiritual Direction Group
Our Lady of Mercy, Winston-Salem
Joseph House
Sister Patrice McCabe, OSF
(919) 722-0028

Dec. 4 Lay Ministry Training:
Christian Morality
St. Gabriel, Charlotte
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 334--1805

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World and National Briefs

erusalem Access Key To ideast Peace, Says Cardinal

DAYTON, Ohio (CNS) — Equal ccess to Jerusalem for Jews, Muslims nd Christians is the key to peace in the iddle East, said Cardinal Achille ilvestrini, prefect of the Congregation or Eastern-Rite Churches for the atican. Speaking at the University of ayton, he called the peace agreement etween the Israelis and the Palestinians — groups with religious as well as olitical divisions — "the greatest ad-ancement in 40 years." But the peace rocess can't end there, he said. "The ltimate hope is to find a just solution or Jerusalem, the holy city for all three eligious faiths. Only if Jerusalem be-omes the city of peace, where all eoples may come to pray with tranquil-ty in equal conditions, will there be a asting peace in the Middle East," Car-inal Silvestrini said.

ttorney General Holds Talks bout Abortion Clinic Violence

WASHINGTON (CNS) — Abor-ion foes who met with Attorney Gen-ral Janet Reno in an informal discus-ion Oct. 29 welcomed the opportunity o explain their positions but were skep-ical about what effect the session might ave. Leading groups on both sides of he political and legal debate on abor-ion met with Reno in separate one-hour eetings to discuss their perspectives n violence at abortion clinics. The ses-ions were held in response to requests rom various interest groups and rompted by a challenge made at a town hall meeting Reno hosted recently in Wichita, Kan., according to her staff.

Justice In Church Is Most Important Issue, Says Father McBrien

CHICAGO (CNS) — Justice in the Church is of greater moral and missionary consequence than the grave problem of sex abuse by priests, Father Richard McBrien told more than 2,500 Catholics gathered for the national Call to Action conference in Chicago. Father McBrien, a professor of theology at the University of Notre Dame, gave the keynote address at the conference, which had as its theme, "We Are the Church: What If We Meant What We Said." He said that without diminishing the pain suffered by victims of clergy abuse, those who claim that "we are the Church" must address the injustices committed against those who actively minister and work for the Church.

Churches Helped Curb Abuses In Chile, Human Rights Advocate Says

NOTRE DAME, Ind. (CNS) — The churches in Chile were the only free, independent institutions that operated to resist and monitor human rights abuses throughout the 17-year military dictatorship of Gen. Augusto Pinochet, according to an internationally recognized advocate for human rights. Speaking at the University of Notre Dame Oct. 29, Chilean lawyer Jose Zalaquett was at a conference highlighting the public presentation of the English translation of the "Report of the Chilean National Commission on Truth and Reconciliation," the official account of human rights abuses during the Pinochet regime. Zalaquett was a member of the commission, which Chilean President Patricio Aylwin established. In its investigations of some 3,000 cases of "grave violations of human rights," the commission relied heavily on material from the ecumenical, Catholic Church-sponsored Vicariate of Solidarity.

U.S. Supporters Of Ireland Need To Work For Peace, Cardinal Says

BOSTON (CNS) — People in the United States who love Ireland must work for peace in that country, said Boston Cardinal Bernard F. Law at an Oct. 28 Mass for the victims of violence. Recognizing that many Bostonians have special ties to Ireland, the cardinal said there must be "more than an intermittent nostalgia for an island nation wrapped in a romantic mist.... If we love Ireland, then we must work for peace in that land," he continued. "We must press upon our nation's leaders those policies which will further the cause of peace."

Women's Ordination Legislation Passes Britain's House Of Lords

LONDON (CNS) — Legislation to allow the ordination of women has passed in Britain's House of Lords, clearing the way for the Church of England to bring women into the ranks of its priests shortly after Easter. The House of Lords was so crowded Nov. 2 that some of the bishops had to stand to hear Archbishop George Carey of Canterbury, spiritual head of Anglicans worldwide, advocate what he called one of the most significant pieces of church legislation ever presented. In his speech to Parliament, Archbishop Carey urged the Lords to back the measure even though he admitted it would create a further obstacle to unity among all Christian churches. Catholic leaders see the ordination of women as one barrier to reunification of the two churches.

Mother Teresa's China Visit Said Unrelated To Vatican Diplomacy

HONG KONG (CNS) — A state-approved Chinese bishop said Mother Teresa visited China recently as a comforter of the poor, not, as rumored, to pursue Vatican diplomatic goals. Bishop Aloysius Jin Luxian of Shanghai said there was speculation that Mother Teresa was an envoy of the Vatican who had come to talk about Sino-Vatican relations during her recent visit, UCA News, an Asia church news agency based in Thailand, reported. "Mother Teresa was not a delegate from the Holy See, but only a poor nun who has dedicated her life to serve the poor in the world," Bishop Jin said.

Apostolic Administrator Named To Smallest Former Soviet Republic

VATICAN CITY (CNS) — Pope John Paul II has established an apostolic administration in Moldova, the smallest of the former Soviet republics. Father Anton Cosa, a pastor in the capital city, Chisinau, was named head of the apostolic administration. Moldova, which lies between Romania and Ukraine, has a population of 4.2 million, the majority of whom are members of the Orthodox Church. The Catholic population, which since 1991 had been under the pastoral care of Archbishop Francesco Colasuonno, the papal envoy to Russia, numbers about 15,000, most of whom are of Polish or German origin.

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Bishop Appeals For Solidarity As Village Reels From Killings

GREYSTEEL, Northern Ireland (CNS) — Bishop Edward Daly of Derry appealed for solidarity and support for the families of those killed and injured during a serious escalation of terrorist attacks which included a bloody attack on a local bar. He was preaching Oct. 31 during Mass in the Star of the Sea Church in the village of Greysteel. He described the killing of seven people by extreme Protestant loyalist gunmen in the Rising Sun pub in the village on the night of Oct. 30 as an "obscenity." According to witnesses, two masked gunmen entered the bar, packed with Halloween revelers in costume, and raked the crowd with automatic weapons fire.

Albanian Bishops Cite Threats To Church Activity

ROME (CNS) — The Albanian bishops are worried about threats to Catholic Church freedom because many government officials still have a communist mentality, said Archbishop Rrok Mirdita of Durres-Tirana, Albania. This mind-set hinders application of laws favorable to the Church such as legislation on the return of confiscated Church property, he told Catholic News Service. Another problem is discrimination against Catholics by the predominantly Muslim population, he added in an Oct. 29 interview during a visit to Rome.

Russian Orthodox Official Says Proselytizing Bars Papal Trip

MILAN, Italy (CNS) — A papal trip to Russia is impossible now because interfaith relations have been damaged by the efforts of some Catholic priests to convert members of the Russian Orthodox Church, said Russian Orthodox Metropolitan Kiril of Smolensk. "It is not a question of doubting the good intentions that the Catholic pope has always shown toward Russia," the metropolitan, who is responsible for relations with the Catholic Church, said in an interview in the Oct. 29 *La Stampa,* Milan daily newspaper. "But the reawakening of ecumenical activity between the two churches is objectively hindered by the activity of Catholic preachers, above all Polish ones, among our people," he said.

Mideast Bishops Invite Pope To Visit Jerusalem

VATICAN CITY (CNS) — The Catholic bishops of the Middle East invited Pope John Paul II to visit Jerusalem soon, saying the trip would encourage reconciliation among Christians, Muslims and Jews. For his part, the pope asked the prelates to make "prophetic gestures" so that war will never again prevail over dialogue between the region's populations. The exchange came during a papal audience at the Vatican Oct. 28 with 18 Latin-rite bishops from the Middle East, in Rome for an annual meeting.

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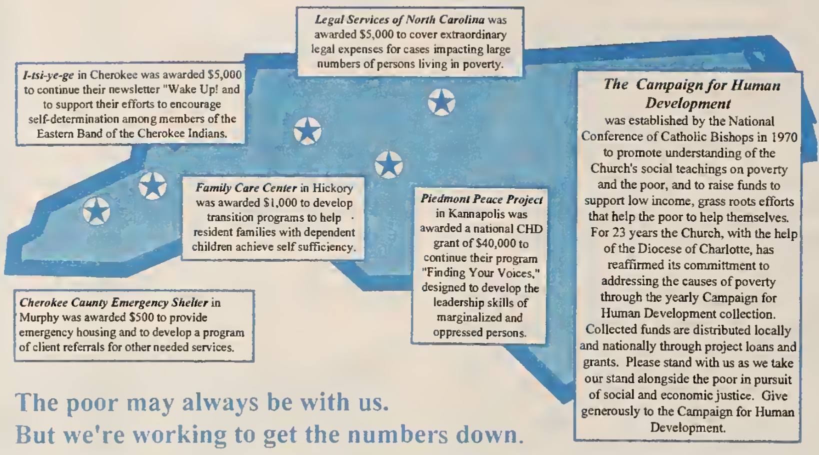

Legal Services of North Carolina was awarded $5,000 to cover extraordinary legal expenses for cases impacting large numbers of persons living in poverty.

I-tsi-ye-ge in Cherokee was awarded $5,000 to continue their newsletter "Wake Up! and to support their efforts to encourage self-determination among members of the Eastern Band of the Cherokee Indians.

Family Care Center in Hickory was awarded $1,000 to develop transition programs to help resident families with dependent children achieve self sufficiency.

Piedmont Peace Project in Kannapolis was awarded a national CHD grant of $40,000 to continue their program "Finding Your Voices," designed to develop the leadership skills of marginalized and oppressed persons.

Cherokee Caunty Emergency Shelter in Murphy was awarded $500 to provide emergency housing and to develop a program of client referrals for other needed services.

The Campaign for Human Development was established by the National Conference of Catholic Bishops in 1970 to promote understanding of the Church's social teachings on poverty and the poor, and to raise funds to support low income, grass roots efforts that help the poor to help themselves. For 23 years the Church, with the help of the Diocese of Charlotte, has reaffirmed its committment to addressing the causes of poverty through the yearly Campaign for Human Development collection. Collected funds are distributed locally and nationally through project loans and grants. Please stand with us as we take our stand alongside the poor in pursuit of social and economic justice. Give generously to the Campaign for Human Development.

The poor may always be with us.
But we're working to get the numbers down.

CHD Provides Aid For Poor At National, Diocesan Levels

By BOB GATELY
Editor

The Campaign for Human Development, the poverty-fighting arm of the Catholic Church in the United States awarded a total of $51,500 in national and local grants this year to self-help groups in the Diocese of Charlotte.

The National CHD Committee in Washington awarded a $40,000 national grant to the Piedmont Peace Project in Kannapolis to continue its "Finding Our Voices" program which develops the leadership skills of marginalized and oppressed people in several Piedmont counties. It is the second year of CHD funding for the Piedmont Peace Project which received a $35,000 grant last year.

The Diocesan CHD Committee recommended and former Bishop John F. Donoghue approved grants totaling $11,500 to four organizations in or serving the 46 counties of the Diocese of Charlotte.

The two largest local grants, $5,000 each, went to I-tse-ye-gi (Wake Up!) of Cherokee and Legal Services of North Carolina in Raleigh. The other local grants were $1,000 to the Family Care Center of Hickory and the Cherokee County Emergency Shelter of Murphy.

I-tse-ye-gi is an agency which serves the 10,000 members of the Eastern Band of the Cherokee Indians by helping them realize that they have a right to voice their opinions, especially on matters which have a major effect on their health, education and welfare. The CHD funding will be used specifically to help support the organization's newsletter which promotes self-confidence and self-esteem among the Cherokees.

Legal Services of North Carolina provides free legal assistance on civil matters for persons living in poverty throughout the state. The agency represents clients on such issues as domestic violence, housing, public benefits and employment. The CHD money will help support the State Litigation Fund which covers extraordinary litigation expenses.

The Family Care Center of Hickory provides a short-term residential program for homeless families with dependent children in Catawba County. The program also offers physical, emotional, social, educational and financial assistance to families in the transition to becoming self-sufficient.

Cherokee County Emergency Shelter provides temporary emergency shelter for indigent transients or persons who have become homeless because of such crisis situations as fire or flooding. In the future, the organization plans to link such persons with other programs to deal with their social, physical, emotional and spiritual needs.

Funds for the national and local grants come from the annual Campaign for Human Development collection the weekend before Thanksgiving. This year's collection will be Nov. 20-21. Seventy-five percent of the money collected goes to the national office. The remaining 25 percent remains in the diocese for local use.

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Cougars End Grid Season With Loss To West Lincoln, 31-19

West Lincoln built up a 19-0 first half lead and went on to down Charlotte Catholic, 31-19, in the high school football season windup for both teams.

The loss left the Cougars with a 1-4 record and a fifth-place finish in its first season in the six-team Western Piedmont 2A Conference. The Cougars finished with an overall record of 4-6 for only their second losing season in Jim Oddo's more than 20 years as head coach at Charlotte Catholic. The only other losing season was a 1-9 record in 1990.

Quarterback Tracy Huss passed for two touchdowns and ran 94 yards for another to lead West Lincoln to its second conference victory.

Catholic's offense, unable to do much in the first half, came to life in the second but it was too late. The Cougars' scores came on runs by Bryan Sweet and Jimmy Loncar and a 22-yard pass from Mike Falencki to Chris Chapman.

Bishops Face Lengthy Agenda At Fall Meeting Next Week

WASHINGTON (CNS) — When the U.S. Catholic bishops hold their 46th general meeting in Washington Nov. 15-18, they will be asked to:

— Approve a new statement on war and peace issues today, 10 years after their landmark pastoral letter on nuclear war and weaponry.

— Make a statement on the social mission of the parish.

— Deliver a pastoral message in support of family life and values.

— Issue a statement marking the 25th anniversary of the revival of the permanent diaconate.

— Approve the first section of a revised translation of the Sacramentary, the first of seven parts to be presented to the bishops for action over the next two years.

— Set rules for the process of amendment, debate and vote on future sections of the Sacramentary.

— Approve an inclusive-language version of the Grail Psalter for liturgical use.

— Approve the Spanish translation of the Rite of Christian Funerals.

— Decide on a proposed fifth year of parish collections in 1995 to aid the church in Eastern and Central Europe.

— Approve an overall 1994 budget of $41.7 million for the offices and agencies of the National Conference of Catholic Bishops and U.S. Catholic Conference.

— Celebrate the 50th anniversary of Catholic Relief Services with a Mass and dinner.

— Give the Committee for Pro-Life Affairs a go-ahead to draft a new NCCB statement on abortion in support of an anticipated 1994 papal encyclical on moral questions surrounding life and death.

— Approve new rules for future funding and reporting procedures for the Catholic Telecommunications Network of America.

— Hear reports on a variety of topics including sexual abuse of children, the retirement fund for religious, World Youth Day and The Catholic University of America.

Human (From Page 5)

produces: That is vanity. Others seek to help others in order to sell services to them: That is dishonorable. Some seek to help in order to edify: That is love. And still others seek to help others in order to be edified: That is prudence.

America might find itself invited to stay longer in the countries it attempts to help if it takes seriously the underlying principles of the "missionary spirit."

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Unabridged Encyclical Available

Veritatis Splendor

Pope John Paul II's encyclical "Veritatis Splendor" is available in complete text, prepared and printed by Origins, Catholic News Service's Documentary Service.

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ːrving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 3 Number 12 • November 19, 1993

ˈor Thy Bounty, We Give Thee Thanks...

ˈhe bounty of the fields reminds us in this season of the year to give thanks to the Lord ˈor the many blessings He has bestowed upon us. Photo by JOANN KEANE

Pope Resumes Duties, Thanks Doctors For Resetting Shoulder

VATICAN CITY (CNS) — Pope John Paul II marked the Italian Thanksgiving Day by expressing his gratitude to doctors who reset his dislocated shoulder and by calling on all people to thank the farmers who grow their food.

In his first public appearance since being briefly hospitalized after a fall, Pope John Paul II offered his suffering "for the good of the church and for peace among men."

For his Nov. 14 Angelus address, the pope wore a red cape that partially hid the sling immobilizing his right arm and shoulder. Doctors said the pope would have to wear the sling for four weeks because of the dislocation and small fracture of his shoulder socket.

Preparing to address the crowds in St. Peter's Square, the pope gave a small wave with his right hand. But for the final blessing, the pope broadly made the sign of the cross with his left arm — a papal first, according to Italian newspapers. Quoting "liturgical experts," the newspapers assured their readers that a left-handed blessing was just as effective as the traditional right-handed variety.

During his Angelus talk, the pope told the crowd what happened.

"Last Thursday (Nov. 11), as you well know, I had to spend a brief time in the hospital, having fallen while going down the steps from the podium to greet those present at the end of an audience" with agriculture ministers attending a conference of the U.N. Food and Agriculture Organization.

The pope thanked the medical personnel who cared for him, as well as "the numerous people who were near to me with the warmth of their sympathy and, above all, with the precious comfort of their prayers."

"It was another occasion to unite myself more intimately to the mystery of the cross of Christ in communion with our many suffering brothers and sisters," the pope said. "I accept this trial from the hands of God," he said, "and I offer it for the good of the church and for peace among men."

Speaking of the Thanksgiving holiday, the pope said the occasion "expresses that natural sense of praise for the Lord which has always distinguished the people of the fields who are used to contemplating up close the miracle of nature and caring for it with love for the good of the human community."

"Unfortunately, society today does not seem to be attentive to the fundamental role of agriculture," its precarious position in the world's economic order and the existence of famine in many parts of the world, he said. The pope offered thanks to God and to "those who work in the fields," asking God to bless their labors.

The noon Angelus address marked the pope's return to an almost- normal working schedule after two-and-a-half days of cancelled audiences. However, the Vatican announced it was canceling the pope's Nov. 17 general audience.

He held seven private audiences Nov. 15. Among those he met were the president of Benin and his family and the heads of four Ontario dioceses with three auxiliary bishops.

The pope had been scheduled to preside at a Nov. 16 Mass in remembrance of cardinals and bishops who have died in the past year, but Vatican spokesman Joaquin Navarro-Valls said Cardinal Bernardin Gantin, prefect of the Congregation for Bishops, would lead the celebration because of the pope's injury.

Archbishop Aloysius M. Ambrozic of Toronto had a private meeting with the pope Nov. 15 and said the only thing out of the ordinary was that he had to shake the pope's left hand instead of the right one. "And, of course, you couldn't think of kissing his ring" with his right hand in a sling, the archbishop said.

When asked if Pope John Paul seemed tired or in pain, the archbishop said, "Oh, anything but."

"What always amazes me about him is that he is so relaxed," and he was during this meeting as well, Archbishop Ambrozic said. "There was no tension in his face like you would expect with someone who is suffering and trying to overcome it."

ˈeteran CSS Worker Heads Refugee Office

By CAROL HAZARD
Associate Editor

CHARLOTTE — Cira Ponce has ˈeen named director of the Refugee ˈffice for Catholic Social Services. A ˈ2-year employee, Ponce has worked in ˈarious capacities at the Refugee Ofˈice. She succeeds Margaret Pierce, who ˈs assisting with immigration issues for ˈhe North Carolina Law Project.

The CSS Refugee Office has won ˈegional and national acclaim for havˈng the best refugee resettlement proˈram in the country.

"We try to be the best we can," ˈonce said. "Our focus is to enable and ˈmpower our clients toward self suffiˈiency and to assist them in becoming ˈontributing members of the commuˈnity."

"I have always been impressed with Cira's competence and manner," said Elizabeth Thurbee, diocesan CSS director. "She is a very positive person and a very fair manager."

As director, Ponce supervises a staff of 18 and oversees the resettlement of more than 300 refugees a year. So far this year, the office has resettled 416 people, including a large group of 159 Montagnards from Vietnam.

Ponce, 33, started with CSS in 1981 as a volunteer tutoring refugees in English. From 1982 to 1983, she was a case worker, helping refugee families get settled into their new lives in Mecklenburg County. In this capacity, she assessed financial, social and medical needs and helped families get their needs met.

For the past nine years, she has served as human resources coordinator. She supervised, trained and evaluated the staff. She also interviewed refugees to assess their employment needs and provide them with job counseling. She evaluated the job market, identified and investigated job opportunities, and maintained relations with employers.

A 1979 graduate from Garringer High School in Charlotte, Ponce has an associate degree in case work and outreach from Central Piedmont Community College. She has taken mental health courses at the National Institute of Mental Health, Charlotte.

Cira Ponce has been named director of the Catholic Social Services Refugee Office.
Photo by CAROL HAZARD

Catholic Relief Services Marks 50th Birthday

Since 1943, Catholic Relief Services has been a leader in responding to the needs of the poor both in this country and overseas. In honor of the organization's 50th anniversary, we call your attention to the stories and pictures on Page 2 of this issue and to Msgr. John J. McSweeney's column on Page 3.

American Catholics Reach Out

CRS: Giving Hope To A World Of Need

Catholic Relief Services (CRS), a Church agency comprised of dedicated lay and religious men and women who work with the poor and disadvantaged in 80 countries around the world, celebrates its 50th anniversary this year.

In 1943, in response to the devastation of the Second World War, CRS was founded by the Catholic Bishops of the United States. Known in those days as War Relief Services, CRS was given the task of responding to the needs of refugees, prisoners of war and Catholic seamen serving in the merchant marines.

It was a formidable task. Europe had been devastated. Millions of people were in desperate need of assistance. There were hundreds of thousands of refugees, and thousands more victims in concentration camps who urgently needed food, shelter, medicine and clothing.

CRS reached out to alleviate the worst effects of war. In 1944 alone, the agency set up 245 welfare centers for refugees in Great Britain, Spain, Portugal, the Near East, Africa, India and Mexico. Between 1945 and 1965, one-third of all displaced persons seeking asylum in the United States were assisted by CRS.

Bolivia, 1992: CRS has programs to teach women skills they can use to set up small businesses and provide income for themselves and their families.
Photo by Sean Sprague, CRS

By the mid-1950s, as the refugee crisis caused by the Second World War diminished, CRS began to rethink its role. While working to assist refugees around the world, CRS has seen the deep-rooted poverty that existed in the Third World, and it began to reshape itself to address these issues. It saw the need to eliminate the causes of hunger, poverty and disease.

Looking beyond Europe, CRS began a comprehensive survey of the emergency and development needs in Central and South America and the newly emerging nations of Africa. In response to what it found, the agency set up its first international programs that were completely unrelated to the effects of the Second World War.

WAR RELIEF SERVICES
NCWC

Germany, 1951: World War II left hundreds of thousands of children orphaned. These are some of the children assisted by CRS.
Photo provided by Catholic Relief Services

The driving force behind CRS has always been the message of the Gospel of Jesus Christ as it pertains to the fostering of charity and justice in the world, the alleviation of suffering and the development of people. Development could mean lasting solutions to the problems that had left so many of the world's poor on the brink of disaster. Finding ways to ensure development, however, would mean taking risks, and CRS accepted the challenge.

In conjunction with the U.S. Government's Food for Peace Program, CRS began to use food to provide for immediate needs, but also to provide a better future for food-aid recipients. Setting up special food-for-work programs, CRS provided rations in return for labor on projects that improved the community.

These development projects proved to be effective, and in time, CRS had food-for-work projects around the world.

Today's development projects are wide-ranging. Current CRS efforts include the creation of rural cooperatives to launch long-term programs of diversified agricultural production complete with access roads, marketing techniques and credit unions to promote financing. Among other programs, CRS focuses on health education, vocational training, and water projects aimed at organizing local communities in an effort to train them to manage and repair their own water systems.

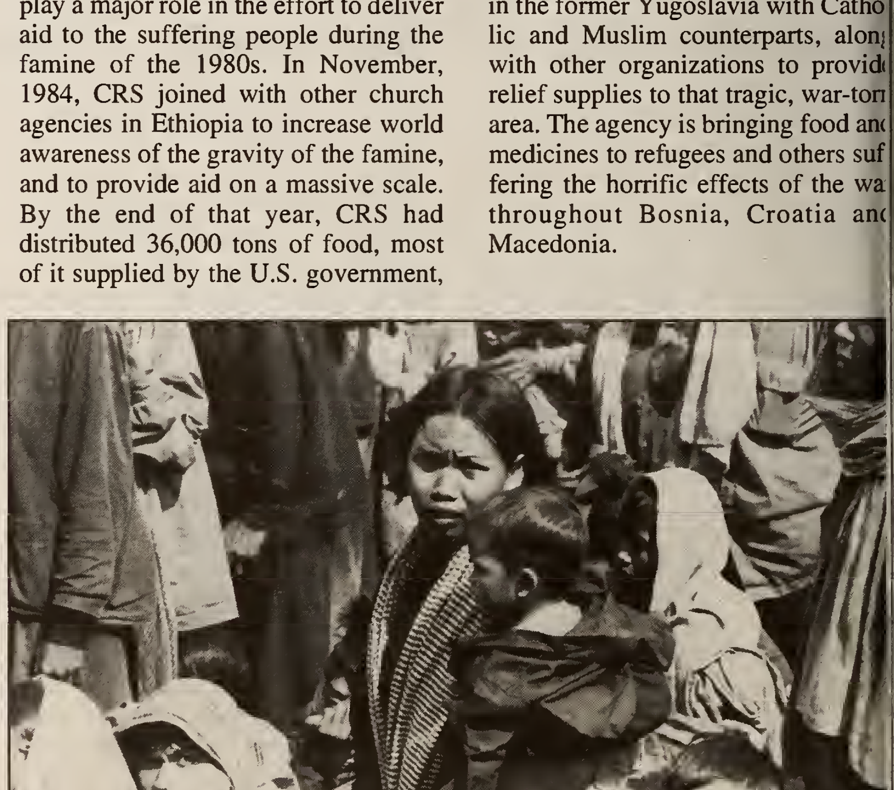
Development projects are not sustainable unless the people involved can reach some level of financial security. CRS is committed to helping people achieve their goals of financial independence. To improve access to credit, CRS has developed in Southeast Asia and Latin America a community-based banking program that emphasizes the creation of small businesses. These banks lend money on a revolving basis. The banks allow participants to borrow money, pay it back, then borrow more based on a solid repayment history. In time, participants increase their assets until they are credit worthy and can borrow from more traditional banks, thus enabling them to gain long-term security.

While CRS continues to be involved in a number of development projects, the agency is also committed to providing direct aid in response to famines and natural disasters. When the devastating earthquake struck India this fall, CRS determined that tarpaulins, blankets and cooking sets were needed most. Additionally, 400 tons of food were earmarked for the region and CRS staff immediately began delivering aid to the area. Because of the CRS' 40 year history in the country, assessment of the earthquake site and aid delivery was accomplished with relative ease, despite the chaos of the disastrous situation.

Similarly, CRS' established presence and extensive experience in Ethiopia since 1957 enabled the agency to play a major role in the effort to deliver aid to the suffering people during the famine of the 1980s. In November, 1984, CRS joined with other church agencies in Ethiopia to increase world awareness of the gravity of the famine, and to provide aid on a massive scale. By the end of that year, CRS had distributed 36,000 tons of food, most of it supplied by the U.S. government, and was feeding about three quarter of a million Ethiopians.

In Ethiopia and India, as well a the other countries where CRS ha responded to natural calamity, th agency's intention is to make a seri ous commitment to the affecte people long after news of the disaste falls off the front pages. In the year since the Ethiopian famine, CRS' in volvement has included health an nutrition programs for mothers an children and the distribution of seed and farm tools to nearly 5,000 fami lies. In the weeks since the India earthquake, CRS has been assessin the housing needs of the populatio and in committed to help in the re building the devastated villages.

Ironically, CRS is now re-livin some of its earliest relief efforts i Eastern Europe. In an effort to pro mote reconciliation, CRS is workin in the former Yugoslavia with Catho lic and Muslim counterparts, alon with other organizations to provid relief supplies to that tragic, war-tor area. The agency is bringing food an medicines to refugees and others suf fering the horrific effects of the wa throughout Bosnia, Croatia an Macedonia.



Thailand, 1979: CRS provided emergency assistance for Cambodian refugees crossing the border into Thailand following the Vienamese invasion of Cambodia. Photo: CRS

Msgr. John J. McSweeney during a 1987 trip to West Africa for Catholic Relief Services.

Giving Hope To A World Of Need

By MSGR. JOHN J. MCSWEENEY
Diocesan Administrator

I wanted to be a missionary. My call to the priesthood was strongly influenced by the desire to serve mission areas. I envisioned myself serving in some remote area of the world, extending a hand in peace to help bring the faith while seeking out the human dignity in impoverished areas.

While my journey of faith led me to the Diocese of Charlotte — an area then-defined as home mission territory — I've always been deeply drawn to the mission of the global Church.

It was Bishop Michael Begley's suggestion that I pursue involvement with Catholic Relief Services. Beyond the 46-counties that comprise the Diocese of Charlotte, I connected with a world of suffering, and embraced the works of CRS to develop impoverished individuals and foster charity and justice in the world.

In the mid-1980s, my perspective broadened as I boarded an airplane, and joined a CRS expedition in Africa. I deplaned and found myself set back centuries in time. Primitive methods of survival were being replaced as religious and lay individuals taught trade skills to villagers. I recall powerful scenes of women religious teaching basic health care to village women. Religious brothers taught trade skills; empowering African villagers with working skills to better their lives.

I witnessed the transfiguration of CRS into the Gospel, as time after time, the relief agency eased suffering, assisting on the basis of need, not creed, race or nationality.

This week, as Catholic Relief Services celebrates 50 years of response to a world in turmoil, I find myself reflecting on its half century of dedicated service.

CRS was established in 1943 in response to decimation caused by World War II. Relief services were to end following post-war efforts. Yet, needs didn't recede. If anything, the crest of the storm of inhumanity rose even higher. CRS regrouped, and emerged to tackle the growing plight of destitute individuals.

For half a century, CRS has led this country in responding to the needs of the impoverished. Thanks to the generosity of American Catholics, CRS is one of the largest relief agency to emerge in this country. In 1991, $258 million was collected and utilized in 80 countries around the globe. Today, nearly $300 million supports projects staffed by 1,800 men and women worldwide, and 174 women and men — lay and religious — at CRS headquarters in Baltimore. CRS is praised by *Money* magazine for its low overhead of 5.8 percent.

Today, I serve on the national advisory board of CRS. My world view broadens each time I journey to Baltimore for a meeting. I view a global snapshot of the world in each meeting. And as world crises unfold, so does the generosity of American Catholics.

CRS represents the Catholic people of America. I share the belief that it is our responsibility as a local Church to shoulder the responsibility of the Church of the world. CRS brings the world to us, and we share the obligation of continuing to give CRS to the world.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Limiting Class Size...

Members of the Diocesan School Board met recently in the Catholic Center, where they approved a policy on maximum class sizes for diocesan elementary schools. Under the new policy, the maximum class size will be 30 in Grades K-8. Front row, left to right: Kathleen Duquette, Greensboro; Dr. Michael Skube, superintendent of schools of the Diocese of Charlotte; George Repass, principals' representative; and Nanci Case, Charlotte. Back row, Everett Walker, Lake Wylie, S.C.; Pamela Fulbright, Charlotte; Father Thomas Walsh, pastors' representative; Linda Kennedy, board secretary, teachers' representative; Keith Hiller, Clemmons; John Monohan, Charlotte; Robert Strauss, board vice president, Gastonia; and Jill Sullivan, board president, Greensboro. Photo by JOANN KEANE

Bishops' Document Outlines Goals Of Catholic Evangelization

Evangelization is about conversion. It's about change that comes about through the power of the Holy Spirit.

The U.S. bishops say evangelization means "bringing the Good News of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel."

Three goals for making it happen are outlined in the bishops' document, "Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States." A regional workshop on the document was recently presented in Charlotte to about 100 people from parish teams in the Carolinas and Georgia.

Goal I

— *To bring about in all Catholics such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others.*

The strategy of this goal is to so deepen the sense of Scripture and sacrament that Catholics will pray more fully, and, with a greater understanding of Christ's call, live as disciples at home, at work and in today's many cultural settings. This goal also seeks a greater openness to physical, mental and cultural diversity among Catholics.

Goal II

— *To invite all people in the United States, whatever their social or cultural background, to hear the message of salvation in Jesus Christ so they may come to join us in the fullness of the Catholic faith.*

The strategy behind this goal is to create a more welcoming attitude toward others in our parishes so that people feel at home; next, to create an attitude of sharing faith and to develop greater skills to do this; then, to undertake activities to invite others to know the Catholic people better.

Goal III

— *To foster gospel values in our society, promoting the dignity of the human person, the importance of the family, and the common good of our society, so that our nation may continue to be transformed by the saving power of Jesus Christ.*

This goal requires the strategy of strengthening our everyday involvement with those in need, of reflecting on the workplace and media, and of encouraging Catholic involvement in areas of public policy as a way of having greater impact on society's values.

Group Supports Those Caring For Aging Parents

Caring for Older Parents (COPING) will meet Thursday, Dec. 9 from 7:30-9 p.m., in the Family Room at St. Gabriel Church in Charlotte. This monthly support group meets to offer encouragement, emotional support and an opportunity to share mutual concerns with others caring for aging parents. The facilitator of the meeting will be Bernadette Ford.

Official

Rev. Msgr. John J. McSweeney, Diocesan Administrator, announces the following appointment in the Diocese of Charlotte:

Effective November 1, 1993
Rev. Aurelio Ferrin-Lopez, Chaplain for Diocesan Hispanic Ministry with residence at St. Ann Rectory, Charlotte.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Let Us Give Thanks

As we approach Thanksgiving, it is appropriate to consider the things for which we should be thankful — and there are many.

It is true that there are many trouble spots in the world but we are closer to peace than we have been in many years. An agreement between the Palestinians and Israelis shows real promise of ending more than 40 years of warfare in the Middle East. There is at least a glimmer of hope that peace — or at least some semblance of peace — eventually may come to what was formerly Yugoslavia.

There are signs that the nation's economy may be improving and Congress at least shows an inclination to do something about this country's health care problems. It seems almost certain that at least some action will be taken after years of neglect.

Legislators at all levels of government are turning their attention to coping with our growing crime problem. So far, it's largely rhetoric but there is a hope that something will be accomplished.

There is even hope that something will be done about the state of education — especially in the public schools. And we can be thankful that the nation's Catholic schools continue to provide a good education for those fortunate enough to attend them. And, if school choice plans are adopted in more areas, it is likely that even greater numbers of children will have the opportunity to attend those schools.

The horror of abortion is still with us but the courts and legislatures show signs of being willing to at least restrict the slaughter of unborn children. There are indications that the so-called Freedom of Choice Act which would clear the way for virtually unlimited abortions is in serious trouble in Congress and may never even come to a vote.

The Church, especially in North Carolina, is healthy and growing. The Catholic population in the Diocese of Charlotte is increasing at a great rate. Even the shortage of priests may not be as severe in this area as it is in many dioceses around the country. Several of our priests are approaching retirement age but the number of vocations to the priesthood is increasing. We presently have 17 seminarians in formation for the diocesan priesthood.

Granted the world is not all that we would like it to be. But, we have many blessings for which to be thankful. Let us enjoy them and give thanks to the Lord for them.

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Pro-Life Corner

The fourth annual National Night of Prayer for Life vigil is scheduled Dec. 8-9, 1993. For information on how your parish can become part of this unified effort of adoration and reparation before the Blessed Sacrament, contact All-Night Vigil, c/o Anne Murphy, 365 Clift St., Central Islip, NY 11722.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope: Moral Law Is 'Binding Force'

POPE JOHN PAUL II

The Pope Speaks

VATICAN CITY (CNS) — The human conscience judges the morality of individual acts, but it is not interchangeable with the precepts of moral law, Pope John Paul II said.

The "binding force" of the conscience "comes from the moral law itself, which must be applied to the concrete situations of life," the pope said Nov. 7 during his Angelus address.

Among the interior riches that set human beings apart from other creatures is the moral conscience, which is found in the depths of each individual, he said. The conscience is the standard guide for action, he said, "and as such, it must be followed even in the case of error due to invincible ignorance."

At the same time, the pope said, an individual's conscience must be educated in conformity with "the biblical revelation of the moral law, authoritatively interpreted in the Church's teaching with the assistance of the Holy Spirit."

Because the conscience does not create the moral law, but accepts it and acts on it, one cannot assume the conscience has "absolute autonomy," nor that its judgments are always correct, he said.

"Like all human things, the conscience can make mistakes, coming up against illusions and errors," the pope said. "It is a delicate voice that can be overwhelmed by a noisy and distracted life or almost suffocated by a longstanding and serious habit of vice."

When acting in accord with one's conscience, he said, one must do so with "the humility of a creature who recognizes his or her dependence on the Creator."

Lay Role Not A Matter Of Power, Pope Says

VATICAN CITY (CNS) — Pope John Paul II said he was pleased that lay people have taken an increasingly creative role in the Church, but said this participation must never reflect a "logic of power."

The pope made the remarks Nov. 8 to members of the Pontifical Council for the Laity, which was holding its plenary meeting at the Vatican.

"The history of the Church in our century is rich with the creativity and marvelous generosity shown b lay people engaged in its service and its mission," h said. The Church can only give thanks for this hig profile role taken on by the laity, the pope said. reflects a deeper understanding of baptism, as deve oped by the Second Vatican Council, he said.

But while praising the lay contributions of rece years, the Church must also be attentive to possib "imbalances," he said. "There is a temptation to unde stand participation in the life of the Church onl according to the laws of efficiency typical of th temporal order, or according to a logic of power that foreign to the ecclesial spirit," he said.

The pope recalled the laity council's organizin role in this year's World Youth Day celebration i Denver, which he called "a time of grace" for youn people and the Church.

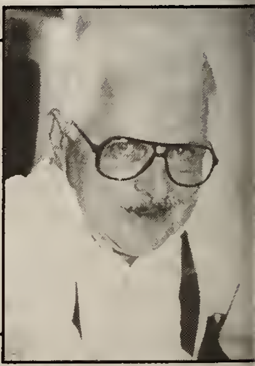
He said that in promoting better formation for th laity, the Church is trying to encourage a deep exchange between the faith and daily life. Lay peopl have a primary evangelizing task, the pope said, an the Church recognizes that they often have the close contact with those who have not yet welcomed th Gospel.

"Faced with the anguishing questions of our brot ers and sisters about the meaning of life and huma existence," lay people should help others discover "th 'novelty' of Christ," he told the group.

The Catholic Haters Are Still With Us

BOB GATELY

Editor's Notebook



As the editorial in this week's issue points out, we do have a great deal for which to be thankful. Unfortunately, a decrease in the strain of anti-Catholicism prevalent among many people in this area isn't one of them. It's still alive and well and may even be growing.

This week, for the first time, we actually received some of the anti-Catholic literature in the mail. Usually, we just hear about it from others who have received it or who have seen the occasional anti-Catholic advertising in some newspapers.

I'm not going into the details of the literature. Suffice it to say most of it is some of the usual trash published by Chick Publications in California. Chick is a major — if not the major — source of anti-Catholic literature in the United States.

This particular batch has a stamp on it indicating it is distributed by Bible Baptist Ministries in Stanley. We've heard of them in the past, usually in phone calls from Catholics alerting us to anti-Catholic ads the group has placed in some area newspapers. (A disturbing part of that was that the newspapers in question didn't seem to think there really was anything wrong with the ads.)

One other piece of the material apparently comes from a couple in Michigan who claim to be "spreading God's Word." This particular piece is addressed to "My dear Roman Catholic friend."

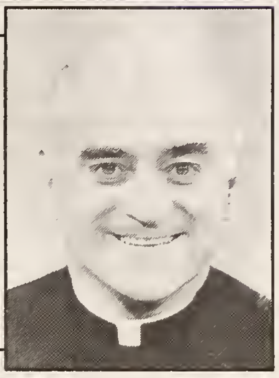
The interesting part of this episode is how w received the material. It was sent, anonymously c course, by someone in Charlotte who apparently read *The Catholic News & Herald.* A clipping from th paper with our Post Office box number was used as mailing label.

I suppose it's too much to hope that if the send continues to read our paper some of the truth will sin in. Bigots -- religious or otherwise -- don't really wa to know anything about the truth if it conflicts wit their preconceived ideas and prejudices. It's the ol "Don't bother me with facts" attitude.

Be as Happy As You Can

FATHER JOHN CATOIR

Light One Candle



According to St. Bernard of airvaux, "The whole of the spiritual e consists of two elements. When we nk of ourselves we are perturbed and led with salutary sadness. And when think of the Lord we are revived, iding consolation in the joy of the bly Spirit. From the first we derive ar and humility; from the second, hope d love."

Since thinking about the Lord and s promise of eternal life is the highest ement of the spiritual life, what would ppen to you if you decided to concen-ite more on the Lord and less on urself? Would it fill your soul with pe as St. Bernard suggests? And would enable you to share your joyful spirit th others? St. Bernard seems to think , and for what it's worth, so do I.

If each one of us would try to be-me a more joyful person in our per-nal lives, this would be a happier orld. Wouldn't it be wonderful if we ere able to put Jesus first in all things? hink it would cause a monumental ange for the better.

You've heard it said that one person n make a difference. It's true. Even a little pebble when thrown in a pond can make many ripples. Psychologists tell us that one person affects the lives of at least eight others for better or worse, and each of them will affect the lives of eight more. In other words, we touch many lives and change them for better or worse.

God made you a creature of love and joy, and He never made anyone else exactly like you. You are an original. Like a snowflake, you are beautiful, fragile and utterly unique. But unlike a snowflake, you have eternal life. The Lord God wanted you to be born, and He plans an eternity of happiness for you.

This is our faith, and each one of us is called to respond to this Good News with enthusiasm. So what would happen if you decided to claim your birthright by choosing to be happy because of the knowledge of God's love? Since happiness is God's will for you anyway, why wait until you're in heaven? Happiness is your destiny.

I'm not speaking here about narcissism, that inordinate love of self which leads to selfish indulgence. Just the opposite. I'm speaking about abandonment to Divine Providence which alone brings peace and joy to the soul.

Admittedly one can never be completely free of the miseries inflicted by sickness, villainy or injustice, but we can choose to live gladly despite it all. Through faith we are capable of accepting the master's grand design including the dark things that happen to us. On good days and bad, it is possible to reflect on the fact that God has an eternity of happiness waiting for us. Wouldn't it be wonderful if on the deepest level of your being, you decided to be happy right now? On the surface you may have good reason to be sad, or you may be suffering in ways you cannot understand; nevertheless, you are not a poor helpless creature. You have the power to lift up your heart and live gladly because of the knowledge of God's love. Why not try?

(For a free copy of the Christopher News Note, "Saints," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)

Father John Catoir is director of The Christophers.

How Do I Pray, When I Can't Even Think?

MARTHA W. SHUPING, MD

Crosswinds

ear Dr. Shuping,

I am going through a lot of stress ith a new job plus other things. I am king medication for anxiety and it lps a little, but not enough. I have ard people say that prayer can help, it I don't know how to pray when I n't even think.

JS

ear JS,

There are several things that you uld try. Songs such as "Be Not Afraid" "Though the Mountains May Fall" mbine soothing music with reassur-g words from Scripture, allowing od's word to quiet those anxious oughts. You can get these songs on ssette (800-LITURGY) and listen hile you get ready for work and while u're in the car.

Also, jot down a few lines of Scrip-re that you find helpful and keep it in ur wallet or purse where you can refer it frequently. Some examples: "The rd is my rock, my fortress and my liverer. My God is my rock in whom ake refuge." (2 Samuel 22:2-3). "He is a shield for all who take refuge in Him." (2 Samuel 27:31). But maybe these verses don't say anything to you.

Ask the Lord to show you a verse that will really speak to *your* need and then look through the Psalms especially and see what you find. A verse that helped me through freshman anatomy was, "Begin the work, for I am with you, says the Lord." (Haggai 2:4).

Very short prayers that can be easily memorized and repeated through the day can be helpful. I found this one in the missalette one week and shortened it for easier memorization: "Father of mercy, give us freedom of spirit and health of mind and body in Jesus' name." I've given this to many of my patients who find it helpful.

"Centering prayer" can also be helpful. Find a time when you can relax for a few minutes, get into a comfortable position and close your eyes. Choose a short phrases such as "Come Lord Jesus" or "Lord have mercy" and repeat this in rhythm with your breathing. You may want to imagine yourself breathing in the Holy Spirit and breathing out all the tension. This can also be a way of connecting with the Lord during stressful moments at work, even with your eyes open.

Finally, meditating on scenes from the Gospels can be helpful but you need an image powerful enough to carry you through the day. Think about Peter walking on the water with Jesus. Let yourself be Peter, feel the wind, and the squishy feeling of the water under your feet, look directly into Jesus' face and realize that you have to keep your eyes fixed on Him. You could imagine yourself walking on water with Jesus as you walk down the hallway at work.

Credence Cassettes (800-333-7373) has a series of tapes called "Healing Emotion with Biblical Images" by Clarence Thomson. The tapes guide you through meditations from the Gospels in which you enter into the scene and experience healing in a particular emotion such as fear.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

The Ethics Of E-Mail

FATHER EUGENE HEMRICK

The Human Side

I've added electronic mail to my mputer system, which means I've countered a new dimension of power my life.

E-mail enables me to write letters my computer and transmit them in-antly to co-workers and associates. e can talk to each other via our com-iters. E-mail takes the waiting out of rrespondence. I also can send large nounts of information via E-mail. Re-ntly, a graduate student transmitted l the Vatican Council II documents to e.

E-mail allows one to browse through library's index files. If one library does t have a book, I can search for it in her libraries. In some cases I might en receive a synopsis of the book. A rson at work on a research project ight list it on an E-mail bulletin board, lowing others interested in that area to to their computers, read the bulletin board and learn of it.

Power is exponential and can increase in large leaps. Thus, with E-mail, I can quadruple the supply of information needed in a given area. I just need to know how to access that information.

Again, I can obtain information from the far reaches of the world. My computer monitor becomes another set of eyes that can travel over oceans and look into remote data banks. A student of mine regularly sends to and receives large texts from Hong Kong.

And E-mail conquers time. As soon as one hits return on the computer keyboard, there the information is!

Most important of all, when people communicate with E-mail they may actually concentrate better on the work at hand. Often when traveling to an important conference, people must first adjust to a new atmosphere; then there are all the introductions to be made, personalities to be figured out and small talk to sustain. E-mail cuts through this and allows the mind to focus on the matter at hand.

But as with anything new, there are those who caution that we have much to lose with such modern communication. Most concede that instant information is a benefit, but to speak to another human being electronically can remove the human element from the communication process. Worse, as computer command posts in homes take over, we may seclude ourselves, obtaining what we need without going anywhere.

A commentator on the computer age once wrote, "With less physical commuting, street life in cities will diminish and become less varied, crimi-

See **Human**, Page 16

Did St. Paul Believe Time's End Was Near?

FATHER JOHN DIETZEN

Question Box

Q. Can you enlighten us on the meaning of 1 Thessalonians 4:14, "Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord." Does this refer to what some Christians call the rapture? What does the Catholic Church teach about this? (North Carolina)

A. The first letter to the Thessalonians was probably written by St. Paul in the year 50, about 20 years after the death and resurrection of our Lord.

This means that it is the earliest Christian document we possess, and that it was written during a period when Christians still believed the end of the world was very near, that it would come, in fact, before the death of some people alive at that time.

St. Paul clearly shared that expectation, as the passages such as the one you quote indicate. Another factor that sheds light on these words is that they echo the same apocalyptic language about the end of time that we find, for example, in the Gospels.

Bizarre and graphic images of trumpets, clouds, earthquakes and other natural disasters were common in the religious literature of those times.

They were never intended, or understood, to provide a pictorial description of the world's end. They rather emphasized the cosmic changes that would be involved in the end of time and that the entire event would be at God's initiative, a continuation of His majestic lordship over all creation.

As the years went on, Christians gradually realized that the Lord had much bigger and longer-range plans for the world and the Church. Thus, we do not find this same sort of suspenseful language in the later writings of Paul and other Christians.

Q. What is meant by the following statement in our Sunday bulletin? "All Cursillistas: An instructional Ultreya is to be held, etc." They ask our support and prayers. For what? (Pennsylvania)

A. After a while it seems that every group develops its own jargon. This goes for religion as well as law, medicine, mathematics and almost every other area of human endeavor. Members of the group, as well as editors and sometimes even pastors, forget that many people still need translations.

I hope you have heard the word "cursillo" (pronounced kur- see-yo), which literally means short course. Great numbers of Catholics and other Christians, including tens of thousands in the United States, have participated in this weekend, which deals with developing one's relationship with God and others in living out more completely our daily Christian life. A cursillista is simply one who has participated in a cursillo weekend.

An ultreya (Spanish for "forward") is a monthly gathering for cursillistas and others who might wish to join them to pray and help and support one anoth in practical everyday ways as Chri tians.

Cursillo programs around the cou try have helped many Catholics an other Christians to develop their pray life over the past 20 or 30 years.

I'm sure they will be thankful f your prayers.

(A free brochure on confession wit out serious sin and other questions abo the sacrament of penance is availab by sending a stamped self-addresse envelope to Father John Dietzen, 704 Main St., Bloomington, Ill. 61701. Que tions for this column should be sent Father Dietzen at the same address.)

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Ecclesiastical Penalties

SISTER JEANNE-MARGARET MCNALLY

How Canon Law Affects Us

When a member of the Church displays attitudes contrary to the faith or behaviors contrary to Gospel values this creates conflict in the faith community and especially conflict with those in authority. Such breaches of ecclesiastical faith and order may lead to the declaration of ecclesiastical penalties. This means that the offending party is deprived of some spiritual or temporal ecclesial good either temporarily or permanently, e.g., prohibition of celebrating or receiving the sacraments; prohibition of exercising or loss of an ecclesiastical office. These penalties are intended to help persons appreciate the effect of their behaviors and the Church's mission. The Church's penal system is intended to bring about personal repentance and reconciliation. It is different from the civil penal system.

Canon 1311 says: "The Church has an innate and proper right to coerce offending members of the Christian faithful by means of penal sanctions." There are two kinds of penal sanctions: (1) penalties which include excommunication, interdicts and suspension; and (2) punishments which include penal remedies and penances.

Excommunication is not defined in the Code but canon 1331 provides the effects of excommunication. Excommunication may be automatic or imposed by a sentence. The offenses that may lead to excommunication are: apostasy, heresy or schism, violation of the sacred species, physical attack on the pope, absolution of an accomplice, pretended celebration of Eucharist or conferral of absolution by one not a priest, unauthorized episcopal consecration, direct violation of the seal of confession by confessor, interpreter or others, procuring an abortion. An excommunicated person is forbidden celebration of the Eucharist and public worship (priest); to receive the sacraments; to discharge any ecclesiastical office, ministry or function or to place acts of governance.

An interdict is a censure with certain liturgical prohibitions. Interdicts may be imposed on a person guilty of a physical attack on a bishop, false accusation of a confessor or solicitation, promoting a society forbidden by the Church, a religious in perpetual vows attempting civil marriage. Suspension applies only to clerics. A suspended cleric is restricted in whole or in part in his liturgical or governmental ministry. A priest may be suspended for physically attacking a bishop, solicitation in the confessional, attempted marriage, persisting in sexual sins, etc.

The second type of penalty is basically a censure. The goal of censures is to bring about reconciliation between the offender and the community. Certain censures or expiatory penalties focus on the restoration of community order, repairing a scandal and precluding further disciplinary action.

Penal remedies and penances are punishments but not penalties in the strict sense. Penal remedies are warnings or rebukes to prevent the committing of an offense. A penance can be imposed in the external forum, such as some work of religion, piety or charity to be performed.

Penalties should be established to the extent to which they are truly necessary. A legislator is not to threaten automatic penalties or censures, especially excommunication, except with the greatest moderation for serious offenses. No one is to be punished unless the person deliberately, out of malice, violates the law externally.

Persons lacking the use of reason are incapable of an offense. Penalties may not be imposed on persons when they have violated the law if they are under 16 years of age; were unaware of violating the law; acted out of physical force or in virtue of an unforeseen accident; under grave fear; for the sake of legitimate self-defense or defense of another against an unjust aggressor.

The Holy See and those it delegates may absolve from excommunications and penalties reserved to the Holy See. The ordinary can remove a penalty he imposed or imposed by another ordinary after consultation with him. In danger of death or in cases of urgent need, a priest can absolve from a censure even one reserved to the Holy See. If the person recovers, a confessor can request the absolution of the penalty b letter from the proper authority.

See **Canon**, Page 1

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the Saints *by Luke*

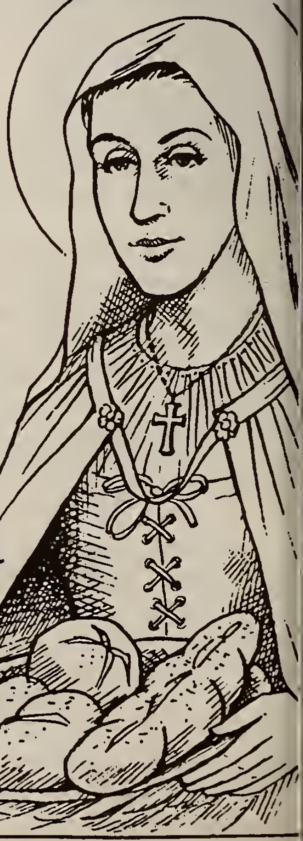
ST. ELIZABETH of Hungary

DAUGHTER OF ANDREW II OF HUNGARY AND GERTRUDE OF ANDECHS-MERAN, SHE WAS BORN AT PRESSBURG (BRATISLAVA) HUNGARY IN 1207. WHEN 4 YEARS OLD, SHE WAS BROUGHT TO COUNT HERMAN I OF THURINGIA AS THE BETHROTHED OF HIS SON LUDWIG. THEY WERE MARRIED IN 1221 WHEN LUDWIG HAD BECOME LANDGRAVE.

THEY HAD THREE CHILDREN AND WERE AN IDEAL COUPLE. ELIZABETH BECAME KNOWN FOR HER GREAT CHARITY. SHE BUILT TWO HOSPITALS.

THEY WERE MARRIED SIX YEARS WHEN LUDWIG WENT ON CRUSADE WITH EMPEROR FREDERICK II AND DIED OF THE PLAGUE. SHE WAS HEARTBROKEN, AND TO ADD TO HER TROUBLES SHE WAS ACCUSED OF MISMANAGING HIS ESTATE BECAUSE OF HER GREAT CHARITY. SHE WAS FORCED TO LEAVE WARTBURG. SHE MADE PROVISION FOR HER CHILDREN AND IN 1228 BECAME A FRANCISCAN TERTIARY. SHE LIVED FOR A TIME AT MARBURG AND DEVOTED HERSELF TO CARING FOR THE SICK, THE AGED, AND THE POOR. SHE LED A LIFE OF EXCEPTIONAL POVERTY AND HUMILITY AND WAS ALLOWED BACK TO THE CASTLE FOUR YEARS BEFORE HER DEATH BY THE USURPER.

ELIZABETH DIED AT MARBURG ON NOV. 17, 1231, NOT YET 24. SOON MIRACLES WERE REPORTED AT HER TOMB. SHE WAS CANONIZED BY POPE GREGORY IX IN 1235. HER FEAST IS NOV. 17.



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Entertainment

'My Life' Looks At Life And Death Issues

In "My Life" (Columbia), Michael Keaton doffs his "Batman" cape to take on a heavy drama as a terminally ill husband making a video to leave for his unborn son.

Despite the grim storyline, writer-director Bruce Joel Rubin infuses the movie with muted humor and believable characters, generally avoiding sentimentality until it has been appropriately earned.

Keaton carries the movie as Los Angeles PR hotshot Bob Jones, born Robert Ivanovich, but who has long since changed his name and distanced himself from his working class Ukrainian family in Detroit, especially the father (Michael Constantine) he felt was always too busy for him.

When doctors tell him and his beautiful, pregnant wife, Gail (Nicole Kidman), that his cancer is spreading so rapidly he may never see his son, Bob decides to introduce himself on video to leave behind an idea of who he was. It proves a painful but ultimately joyous voyage of self-discovery.

Long out of touch with his own feelings and repressed anger, Bob reluctantly visits a Chinese healer (Haing S. Ngor) who concentrates on Bob's need to listen to his heart so he can heal spiritually and emotionally.

As Bob glibly describes on video how his son should shoot basketballs, tune up cars and be cool, he is really reexamining his inner life and the importance of expressing to his wife and family the love for them he has locked inside.

Writer-director Rubin spends so much time exploring Bob's personal growth, his physical decline is virtually ignored, then re-enters the narrative with jarring abruptness.

This a small flaw, considering that by the time Bob declares his dying has been the happiest time of his life, he is thoroughly convincing as a man who has been given a second chance to experience his human potential.

Rubin also studiously avoids the displays of self- pity, but viewers will still need several hankies to persevere as Bob finds peace and faces death.

Keaton's performance is measured and moving, nicely blended with Kidman's portrayal of the supportive, compassionate wife.

A story that audiences can — but may not want — to relate to, "My Life" resonates with an appreciation of what is important in life, taking it beyond being a focus on death.

Due to family confrontations and an instance of rough language, the USCC classification is A-II. The MPAA rating is PG-13.

Movies

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Carlito's Way" (Universal)

Planning to leave crime and New York City gangsters behind for a new life in the Bahamas with his girlfriend (Penelope Ann Miller), a newly released convict (Al Pacino) pays a high price for his friendship with the corrupt lawyer (Sean Penn) who got him out of jail on a technicality. Director Brian De Palma overstuffs his bleak crime drama with a profusion of morally bankrupt characters who glibly rationalize their murderous acts. Much violence, incessant rough language, some drug abuse, ethnic slurs, topless dancers and brief sexual encounters. **The USCC classification is O — morally offensive. The MPAA rating is R — restricted.**

"Look Who's Talking Now" (TriStar)

Witless sequel in which two family dogs (voices of Danny DeVito and Diane Keaton) trade insults while the husband (John Travolta) fends off a lecherous boss (Lysette Anthony) determined to keep him away from worried wife (Kirstie Alley) and children over Christmas. Director Tom Ropelewski's comedy clunker tacks a talking-dogs gimmick onto a contrived marital crisis of insipid sitcom proportions. Some sexual innuendo, crude remarks and an intense dogfight. **The USCC classification is A-III — adults. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"The Piano" (Miramax)

A Scottish mute (Holly Hunter) with a 9-year-old child (Anna Paquin) arrives in 19th-century New Zealand bush country for an arranged marriage but, after her new husband (Sam Neill) sells her beloved piano, she and its new owner (Harvey Keitel) fall in love. Writer-director Jane Campion's striking film explores the intensity of sexual desire and love without placing it in a moral context. Brief bedroom scene with full nudity, fleeting violence and an instance of rough language. **The USCC classification is A-IV — adults, with reservations. The MPAA rating is R — restricted.**

Ratings

USCC classifications: A-I - general patronage; A-II - adults and adolescents; A-III - adults, with reservations (this indicates fillms that, while morally offensive in themselves, are not for casual viewing because they require some analysis and explanation in order to avoid false impressions and interpretations); O - morally offensive.

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CNH 11/93

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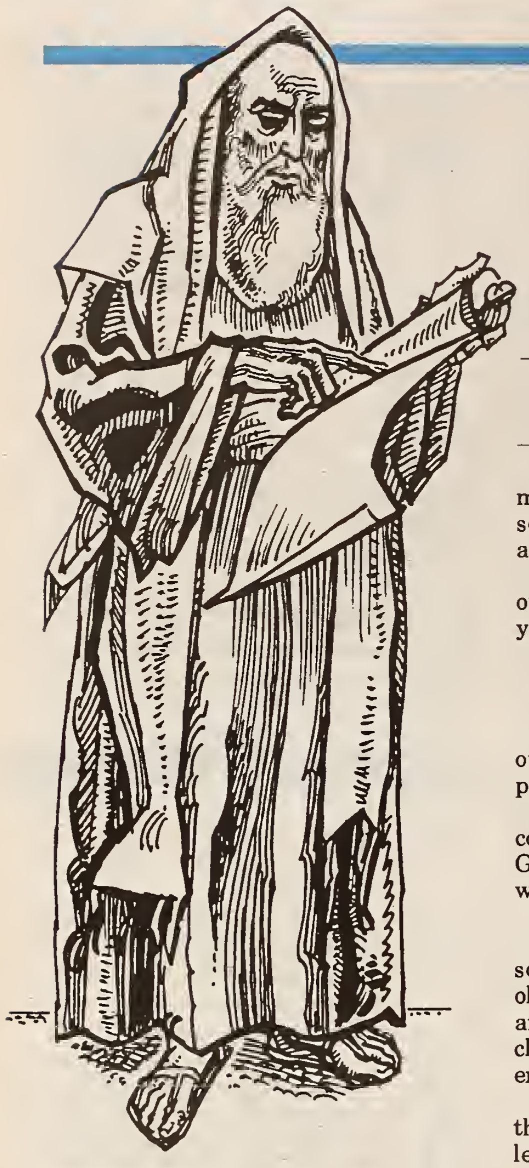
What were the Gospel writers like?



By Father Eugene LaVerdiere, SSS
Catholic News Service

> “Our image of a Gospel writer becomes a picture interpretation of the Gospel, unconsciously guiding us as we read his stories of Jesus.”

Here is a common experience: We meet people we've heard about for some time, and they do not look at all as we imagined them.

A few weeks ago, a priest blurted out on meeting me, “Oh! I thought you'd be much older.”

I laughed, “How old?”

“Well, like my age,” he answered.

It is a common experience.

In the case of the Gospel writers, our picture is based mainly on the Gospels and how we interpret them.

Our image of a Gospel writer becomes a picture-interpretation of the Gospel, unconsciously guiding us as we read his stories of Jesus.

Here is how I imagine Matthew.

He is not tall, about 5 foot 7 inches, somewhat heavy-set, about 70 years old and a bit stooped. He is wearing an ample, brownish-gray gown, gathered close by a sash; his shoulders are covered with a generous prayer shawl.

My Matthew is a scribe, bent over the Scriptures, his finger tracing the letters of God's word. From time to time he looks up at his disciples, future Christian scribes intently following the trace of his finger, trying to see what he sees.

My Matthew is bald on top, gray on the sides and has a full beard. His cheeks are ruddy, his eyes alive with faith. His voice is strong, tremulous — with zeal, not age — and boldly Christian, while drawing from the most authentic biblical tradition.

And here is how I imagine Mark.

Mark is a bit taller than average, about 5 foot 9 inches, lean and in full health, about 50 years old. His step is vigorous. I imagine him in an off-white toga, staff in hand.

My Mark is a Christian evangelizer. He is a good listener, keenly interested in the stories of Jesus, and a good storyteller, eager to bring the stories to new life. He is as comfortable speaking to large crowds as with a close circle of disciples.

My Mark is dark haired, with piercing eyes and beardless. He thrives on paradox, knows the power of hyperbole and uses it. He has the spirit of a missionary but feels called to write down what he hears and what he tells.

Matthew was not necessarily the one who wrote the Gospel attached to his name. He was likely an early leader of the community, one who faithfully handed on the tradition and to whom the community turned for wisdom and inspiration in a time of crisis.

The Gospel of Matthew may have given us a word-depiction of him in Chapter 13:51-53. Jesus was at the end of a discourse of parables. He asked the disciples if they had understood. When they answered “yes,” he said: “Every scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his storeroom both the new and the old.”

The Matthean community was rejected by the synagogue on account of its faith in Jesus. But instead of folding up, the community took on the mission to “make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit” (Matthew 28:19).

This community had to address new situations, problems and issues stemming from a gentile environment. Responding to new challenges, Matthew held up an ideal for the community's Christian scribes. Their concerns must include the new and the old:

—The new for healthy development in a new cultural environment.

—The old for maintaining a strong sense of identity.

Mark was very likely the one referred to as “John who is called Mark” in Acts 12:12. His mother, named Mary, lived in Jerusalem, and the very earliest Christians gathered at her home. That was where Peter first went after his release from prison.

Mark would have been very young at that time, perhaps in his mid-teens. It is probably there, at his mother's home, that he first met and heard Simon Peter, James, Barnabas and Saul Paul.

Colossians 4:10 refers to Mark as Barnabas' cousin, and Barnabas, of course, was the one who vouched for the authenticity of Saul Paul's conversion.

At his home, Mark was part of the early shaping of the traditions of Jesus an the apostolic church. There too he go to know the early missionaries, who he would assist at different times.

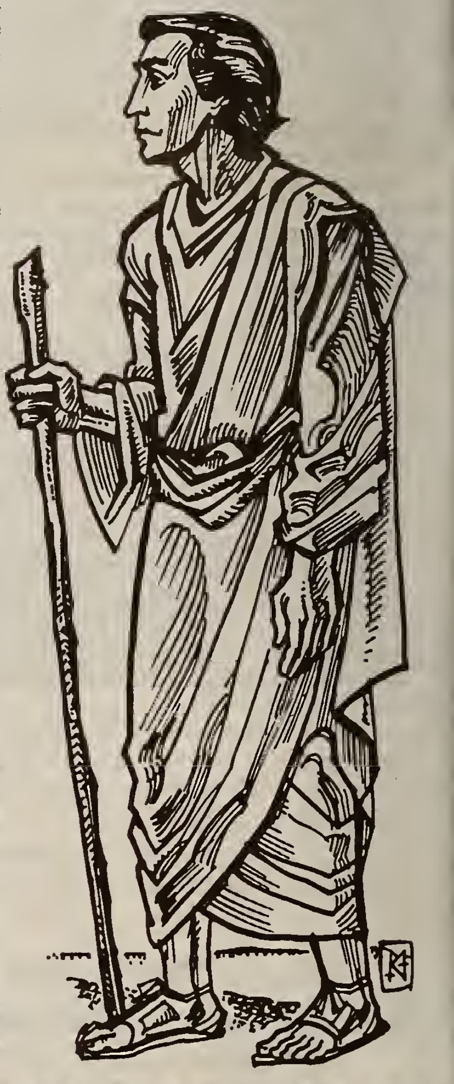
Later, when everything seemed t be falling apart and the communit came into crisis, he was the perfec person to remind the community o “the beginning of the Gospel of Jesu Christ, the Son of God” (Mark 1:1).

His writing has all the excitemen and urgency of the beginnings he kne firsthand.

Most everyone has an image of th Gospel writers. In discussions, we ma complement one another by putting together a composite picture. But it i when we ask why Matthew is slightl bent or Mark has a vigorous walk tha we are in for exciting Gospel interpretation.

It is a common experience.

(Father LaVerdiere is a Scriptur scholar and senior editor of Emmanue magazine.)



CNS illustrations by Robert F. McGovern

FAITH alive!

FAITH IN THE MARKETPLACE

Do you have a favorite Gospel — or portion of a Gospel? Why is it your favorite?

“I love Matthew, Chapter 24, where we're told not to worry. We try to control our lives too much. It reminds me that we don't need to be so concerned with our daily needs but rather to open our lives to Jesus. I need to hear this message over and over.” — Shirley Plush, Colorado Springs, Colo.

“Jesus with the Samaritan woman at the well in John's Gospel. This passage typifies for me Jesus' openness and unconditional love for everyone.” — Pat Singel, Troy, Mich.

“The Sermon on the Mount in Matthew. It's so comprehensive. It has so much to say for almost any situation.” — Ruth McCully, Ames, Iowa

“I like Mark, Chapter 4, the parable of the sower. Recently I re-encountered that passage. It made new sense to me. It made me realize that I've been all of those types of ground over the years. It also helped me understand better where other people are coming from.” — Mary Badger, Jordan, N.Y.

“St. Luke's Gospel because it is a ‘catholic’ Gospel in that it it's inclusive of all sorts of people, particularly those who are marginalized.” — Father Vincente Paz en la Casa, Pueblo, Colo.

“Matthew, 'Seek first the Kingdom of God and all these other things will follow.' ... That seems to be the key to what we are about. Everything else flows from that.” — Roy Heusel, Belmont, Ohio

An upcoming edition asks: What developments or duties played a role in forming your faith as a young adult, in middle age or in the retirement years? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Luke, a scholar with a heart

By Father Paul J. Schmidt
Catholic News Service

In letters to Dear Abby or Ann Landers, we enjoy seeing how the columnist solves a problem. But we also are fascinated at the glimpse of human nature in the letter and response. We get to know the letter-writer and the columnist from the writing.

Getting to know an evangelist from a Gospel can be tricky. Gospels often have several layers of oral and written composition. We may be dealing with more than one personality.

> **"Luke goes out of his way to include women in his writings.... His faith in Jesus gave him a much more inclusive outlook."**

Even so, in the Gospel of Luke (and its companion work, the Acts of the Apostles), we discover some definite things about the author.

For one thing, Luke acknowledges that he depends on other sources. He is a compiler, seeking to present an orderly account from sources at his disposal.

Careful study reveals how orderly he is!

Luke has lots of scholarly ability. Whether or not he is the "beloved physician" of Colossians 4:14, he writes respectable Greek. He knows the Hebrew Scriptures.

A skilled writer, he organizes his two books carefully, beginning and ending his Gospel in Jerusalem, moving in Acts from Jerusalem to Rome.

He arranges precise parallels between John the Baptist and Jesus, between Jesus' ministry and the apostles' ministry. He shows how the life of Jesus is repeated in the church's life.

Luke is a scholar with a heart. One of his striking themes is forgiveness. He includes parables not in the other Gospels: the prodigal son (15); the pharisee and tax collector (18:9-14), the story of Zaccheus,(19).

Luke had a special appreciation of Christ's forgiveness. Luke alone writes that "the Lord turned and looked at Peter" after Peter's denial (22:61). Perhaps Luke himself had experienced remorse for sin and reconciliation.

Luke goes out of his way to include women in his writings.

He tells more about Jesus' mother than anyone else does. He recounts the raising of the widow of Nain's son (7:1-17) and tells the story of Martha and Mary to illustrate that women, as well as men, can be students of the Word (10:38-42).

Luke speaks of women who accompanied Jesus and supported him (23:49), as well as important women in the church of Acts.

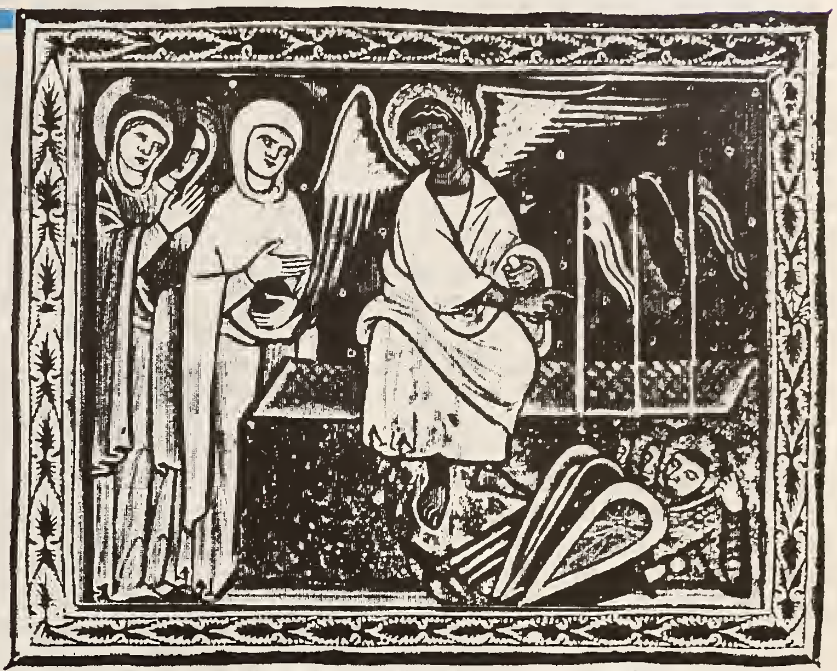
Luke tells parables of the woman leavening bread (13:18-21) and the woman with the lost coin (15:8-10). He has Jesus address the women of Jerusalem on his way to Calvary (23:27-31). In Luke, women are the resurrection's first witnesses.

This emphasis shows that Luke was not an ordinary man of his times. His faith in Jesus gave him a much more inclusive outlook than what most of his contemporaries had. This attitude is consistent with his general emphasis on Jesus' ministry to all in need of care.

Christ's call to radical poverty is another important theme. Luke alone tells the parable of the rich man and Lazarus (16:19-31).

In Acts, Luke speaks about sharing property (4:32), Barnabas' generosity (4:36-37) and the stinginess of Ananias and Sapphira (5:1-11).

Luke probably had some wealth himself. Perhaps he had made the difficult choice which the rich ruler of Chapter 18:18-31 failed to make.



CNS photo courtesy of The Metropolitan Museum of Art, London, British Museum, Ms. Arundel

Luke emerges from his writings as a captivating author, scholar and man of sympathy and compassion; a committed disciple; a person of conviction not hesitant to take an unpopular view toward sinners, women and money.

(Father Schmidt is director of priests personnel for the Diocese of Oakland, Calif.)

John's powerful tradition

By Father John J. Castelot
Catholic News Service

Like all the Gospels, the Gospel of John began with the preaching of the good news about Jesus.

At some point a preacher who was to have a great influence on the community of this Gospel developed his own distinctive style. Not content with simply recording sayings of Jesus, for example, he gave us impressive discourses. (See the "Bread of Life Discourses" in Chapter 6 or those on the occasion of the Feast of Tabernacles in Chapter 7).

These discourses are the fruit of profound reflection on Christ's identity and significance.

This preacher, who gave an arrangement and a style to his material, would have been indebted to the eyewitness accounts of the one known as the Beloved Disciple.

Eventually, according to a widely accepted approach among scholars to this Gospel, the person we can call the evangelist wrote this material down in what would be a first edition.

Some years later a second editor updated this edition in light of new insights of the community. These insights included its distinctive view of Christ as the eternally pre-existent Son of God.

Again, in an earlier view the emphasis was on the future coming of the Lord at the end of time. Without abandoning this belief, the text now stressed his actual presence here and now in the life of the community.

Eventually a final editor arranged all of this material and made some significant contributions, like the majestic Prologue (1:1-18) and the appendix (21).

For centuries the fourth Gospel was assumed to be the work of John the apostle, brother of James and son of Zebedee. This was based on a tradition going back to the second century.

However, there are compelling indications that the Gospel was not the work of one man, but the result of a developing tradition. About 95 A.D., almost 70 years after Jesus' ministry, a final editor gave the Gospel the form in which it has come down to us.

All this may be why the Gospel reads rather unevenly, with strange breaks and inconsistencies, and different levels of theological development. For example, there are two endings to the Gospel, Chapters 20 and 21. Again, the Last Supper discourse comes to a conclusion in 14:30-31 — and then continues for three more chapters.

The community of John's Gospel staunchly professed its faith in the risen Christ and defended its position against a variety of opponents inside and outside the church. The bitterness of some of the discourses attests to this (see Chapter 5:10-43, for example).

But this community was fiercely devoted to Christ and united by deep mutual love. It was a community as distinctive as the Gospel itself.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

Alan Decker McNarie's novel, *Yeshua: The Gospel of St. Thomas* (Pushcart Press, Box 380, Wainscott, N.Y. 11975. 1993. Hardback, $21), presents Jesus (Yeshua) through the eyes of St. Thomas the Doubter, who writes from prison in India at the end of his life. The novel introduces Thomas (Teoma), who demanded to touch Jesus' wounds in order to believe. Thomas recalls not believing Shimon the Rock, who insisted that Jesus is still alive. Describing Peter's great faith at the sight of the risen Jesus, Thomas says: "Shimon isn't looking at me. His eyes are fixed on the doorway behind me. There is terror in his eyes, and wonder."

Reflection: Meditate on the personality of someone in Scripture — a Gospel writer, a disciple, a parent, a slave, a woman or man, a youth. Scripture is more than a collection of ideas and directives. It is about God's involvement with individuals and communities — people with immediate needs, aspirations and hopes, people like you.

FOOD FOR THOUGHT

If you traveled back in time to the days of the first Christians, there is a fair chance you could have a conversation — perhaps during a dinner of the Christian community — with a Gospel writer. What would the two of you discuss?

Would family life's demands find a place in the conversation? Would you talk about your work or public policies that are stirring people up?

At dinner with a Gospel writer in 95 A.D., would you talk about anything you'd talk about at a dinner with friends in 1993?

To look closely at Scripture's people — its writers and any man, woman or child who became Jesus' follower — is to approach the Bible from a fresh perspective. It means discovering that Scripture is rooted in down-to-earth life — addressing and reflecting ordinary life's concerns.

With the Gospel writer's conviction that the events of Jesus' life are good news, I don't doubt the life of Jesus would find an important place in this dinner conversation.

And with the writer's conviction that the good news is for people living in specific cultural situations, I don't doubt that family life, work or public policy would find a place as well.

David Gibson, Editor, Faith Alive!

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FAITH alive!

People In The News

Texas Couple Celebrates 75 Years Of Marriage

TEMPLE, Texas (CNS) — They're in wheelchairs now and not picking long rows of cotton together, but Godfrey and Elenora Hoelscher are still by each other's side. The Temple couple is celebrating 75 years of marriage and nearly a century of being together. "Yeah, I guess we're getting old," Godfrey said with a laugh. Born in 1896 outside of Westphalia, he and his family were neighbors of his future wife, Elenora Niehues, born in 1899, and her family. The two literally grew up together. Most of their eight children still live close enough that they visit them frequently at the Heartland Health Care Center in Temple. One daughter, Dominican Sister Paschal Hoelscher, teaches at a Catholic school in nearby Taylor. All but a daughter who died several years ago planned to be at their anniversary celebration Nov. 18.

Mayor Turns Gumshoe, Solves Case Of Missing Tabernacle

WEST HAVEN, Conn. (CNS) — West Haven Mayor H. Richard Borer Jr. turned gumshoe recently, outsmarting his own police department in finding a tabernacle that was stolen from St. Louis Catholic Church. "It was an outrageous crime," declared Borer, who scoured trash dumpsters near the church and, amazingly, discovered the missing object lying on a heap of garbage. Church officials called police immediately when they noticed the tabernacle was missing late one evening. "People of all faiths should be outraged by the desecration of any object held to be sacred," said Mayor Borer, a parishioner of nearby Our Lady of Victory Parish. "Certainly that's why I was there (at the church) to make sure (the investigation) was handled completely and thoroughly."

Vatican's Special Position At U.N. Seen Giving It Valuable Role

UNITED NATIONS (CNS) — The special position of the Vatican enables it to play a distinctively valuable role at the United Nations, the president of the U.N. General Assembly said. Ambassador Samuel R. Insanally of Guyana told Catholic News Service Nov. 5 he regularly reads communications from the Vatican's representative, Archbishop Renato R. Martino. "He represents a different viewpoint," Insanally said. "His viewpoint is not conditioned by some limited national self-interest. From his vantage point as a representative of the Vatican, he can offer perspectives that are perhaps somewhat wider."

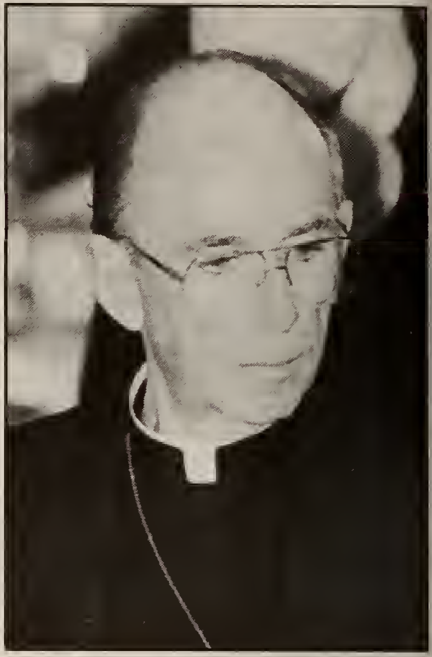
Pope Celebrates Feast Of Namesake With Lunch For Aged

VATICAN CITY (CNS) — Pope John Paul II celebrated the feast of his patron saint Nov. 4 by hosting a lunch for cardinals more than 80 years old. The pope has made the lunch with the cardinal elders a traditional part of the celebration of his name day, the feast of St. Charles Borromeo. Charles is the English equivalent of the Polish "Karol." Another traditional part of the celebration is that the pope's name day is a Vatican holiday with almost all of the Vatican offices closed and the few exceptions operating with reduced hours.

Pope Urges Help For Honduran Flood Victims

VATICAN CITY (CNS) — Pope John Paul II offered his prayers for the estimated 170 people who lost their lives to floods in Honduras Oct. 31 and pleaded on behalf of the survivors for emergency aid. In a Nov. 5 telegram, Vatican Secretary of State Cardinal Angelo Sodano said the pope was "deeply pained at hearing the sad news of the serious flooding" which brought death, injuries and substantial material damage to the Central American nation. The pope offered his prayers for dead and asked God to console their families and all who are suffering because of the flooding.

Cardinal Bernardin Denies Sex Abuse Charge Filed In Suit



CARDINAL JOSEPH BERNARDIN

CINCINNATI (CNS) — Faced with a $10 million lawsuit filed Nov. 12 in Cincinnati accusing him of sexually abusing a teen-ager in the 1970s, Cardinal Joseph L. Bernardin of Chicago denied having ever abused anyone.

In a one-sentence statement to the media Nov. 11, Cardinal Bernardin, 65, said: "While I have not seen the suit and I do not know the details of the allegation, there is one thing I do know and I state this categorically: I have never abused anyone in all my life anywhere, anytime, any place."

The next morning he told reporters he was "stunned" by the accusation but said he still had no details about the lawsuit.

Steven Cook, 34, plaintiff in the suit filed in U.S. District Court in Cincinnati, reportedly claimed that Cardinal Bernardin, who was archbishop of Cincinnati in 1972-82, and a Cincinnati priest, Father Ellis Harsham, traded him back and forth as a "sex toy" when he was a pre-seminary high school student in the years 1972-75.

Cook, from the Philadelphia area, claimed the abuse has left him permanently disabled, sexually compulsive and depressed. Cable News Network reported that Cook said he became sexually promiscuous with men and now has AIDS.

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Part-time Youth Minister: St. John Neumann Church is seeking a person to coordinate and supervise catechetics and activities for Grades 7-12. Requirements: enthusiastic, enjoys youth, experience with teens, a team player. Send resumes or inquiries to: Director of Religious Education, St. John Neumann Church, 8451 Idlewild Road, Charlotte, NC 28227. Phone (704) 535-4197.

Scripture

Readings for the Week of November 21 - November 27

Sunday: Ezekiel 34:11-12, 15-17; 1 Corinthians 15:20-26, 28; Matthew 25:31-46.

Monday: Daniel 1:1-6, 8-10; Luke 21:1-4.

Tuesday: Daniel 2:31-45; Luke 21:1-4.

Wednesday:Daniel 5:1-6, 13-14, 16-17, 23-28; Luke 21:12-19.

Thursday (Thanksgiving): Daniel 6:12-28; Luke 21:20-28.

Friday: Daniel 7:2-14; Luke 21:29-33.

Saturday: Daniel 7:15-27; Luke21:34-36.

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Members of the Greensboro Vicariate Community Life Network at a retreat at the Franciscan Center in Greensboro included (l-r) Frank Rogers, Miriam Williams, Holy Child Sister Veronica Grover, Daughters of Charity Sister Anne Joseph Edelen and Bridget Johnson.

Vicariate Community Life Retreat Focuses On Social Teachings

GREENSBORO—After more than 18 months of meetings to plan for joint social ministry activities, 20 members of the Greensboro Vicariate Community Life Network came together Sunday, Oct. 17, at the Franciscan Center in Greensboro for a retreat reflecting on the social teachings of the Church.

Holy Child Sister Veronica Grover of Charlotte, a noted peace and justice educator, served as facilitator for the retreat. She focused on the themes of forgiveness and healing and the Gospel call to all baptized Christians to act justly.

Oblate Father Tom Norris, parochial vicar at Immaculate Heart of Mary Parish in High Point, celebrated the Mass which closed the retreat.

Daughters of Charity Sister Anne Joseph Edelen, the Catholic Social services staff member who coordinates the network, said the retreat was a followup to the planning meetings which led to adoption of the SHARE program as the network's first joint ministry venture.

During the retreat, Sister Anne Joseph was given special recognition to celebrate her second anniversary as the CSS parish area coordinator.

Frank Rogers, a member of the planning committee for the retreat, said, "We have come to know each other from several parishes as our network has grown. This is another opportunity to respond to the challenge of Christ to respond to our neighbors in need."

Nine of the 11 parishes in the vicariate which stretches from St. Joseph of the Hills in Eden to Our Lady of the Highways in Thomasville and St. Joseph in Asheboro have been active participants in the network. All of the pastors and community life commissions in the vicariate have endorsed the network.

For further information about the network, contact: Sister Anne Joseph Edelen, Catholic Social Services, 233 North Greene St., Greensboro, NC 27401, or phone (910) 274-5577.

Providence Official Heads Communications Group

VIRGINIA BEACH, Va. (CNS) — William G. Halpin, director of communications for the Diocese of Providence, has been elected president of Unda-USA, the U.S. arm of the worldwide Catholic communicators association.

Halpin has been involved in Unda-USA as a regional representative, member of the board of directors for six years, and organization treasurer and chair of its finance committee for the past four years.

He has been director of communications in Providence since 1987. Prior to that, Halpin served 29 years in the Air Force, retiring with the rank of colonel. His last position with the Air Force was in public affairs for the Strategic Air Command.

Halpin was elected during Unda-USA's convention Nov. 2-5 in Virginia Beach and took office at the end of the gathering. He succeeds Sister Angela Ann Zukowski, a Mission Helper of the Sacred Heart, who had been Unda-USA's president for the past six years.

Vatican Rep Says Nations Must Set Guidelines For Intervention

VATICAN CITY (CNS) — The international community needs to draw up guidelines for humanitarian intervention aimed at protecting human lives and human rights, a Vatican representative said.

Such guidelines would help ensure that multinational action in a particular country is clearly focused on protecting people and is not an attack on national sovereignty, said Archbishop Ernesto Gallina, the Vatican's delegate to international governing organizations.

A seven-page summary of Archbishop Gallina's late October speech to the World Law Conference in Manila, Philippines, was published Nov. 16 by the Vatican press office.

Tragic events in many parts of the world give urgency to the need for a "new examination and new emphasis on human rights and the rights of peoples with a view toward re-ordering the world in peace," the archbishop said.

The heart of the problem today, he said, "is to make effective the recognition and protection of fundamental rights which until recently have been understood almost exclusively as a task which states themselves implement within their borders," with the international community powerless to intervene in situations of abuse.

The international community must give strong support to those organizations that monitor the human rights situation throughout the world and, at the same time, "provide for direct action by the international community through its institutions when obvious violations of human rights exist in a country," he said.

The international community's action must be "a clearly defined intervention aimed at guaranteeing the protection of fundamental rights and not at limiting, excessively, the individual countries," the archbishop said.

The summary of Archbishop Gallina's talk did not mention specifically the two most obvious situations where U.N. peacekeepers have intervened to protect human rights — Somalia and Bosnia-Herzegovina — but it did discuss "centrifugal nationalistic forces" that are splintering nations.

The archbishop said the rights of ethnic groups to self-determination must be respected, but they cannot claim their rights at the expense of other people or other ethnic groups. The "right to be different" must be defended, he said, because it is closely tied to the dignity of the human person.

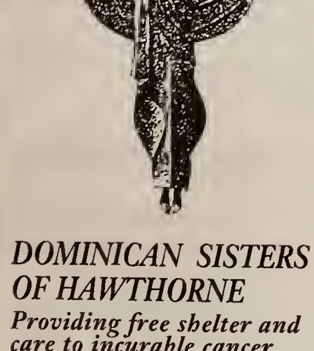
Even more than the need for international guarantees that the right to be different is not abused, he said, there is a need for "a world morality" which in action as well as words places a supreme value on protecting human life.

Canon (From Page 6)

Canon 1341 provides the general principle for the imposition of penalties: to apply the penalties when all other means have failed. All means should be exhausted not only before inflicting the penalty but also before proceeding judicially or administratively for the infliction of a penalty. The means are fraternal correction, rebuke, or other pastoral ways.

The 1917 code (c. 2214.2) provided the spirit of sanctions. While not in the 1983 code, this same spirit permeates the concept of penalties. "Bishops and other ordinaries should remember that they are shepherds and not slave-drivers, and that they must rule over their subjects as not to domineer over them but to love them as sons and brothers; they should endeavor by exhortation and admonition to deter them from wrongdoing lest they be obliged to administer due punishment against faults committed. Yet if through human frailty their subjects do wrong, they must observe the precepts of the Apostles, and reprove, entreat, rebuke them in all patience and doctrine; for sympathy is often more effective for correction than severity, exhortation better than threats or punishments, kindness better than insistence on authority. If in view of the seriousness of the crime there be need of punishment, then they must combine authority with leniency, judgment with mercy, severity with moderation, to the end that discipline, so salutary and essential to public order, be maintained without asperity, and that those who have been punished may amend their ways, or if they refuse to do so, that others may be deterred from wrongdoing by the salutary example of their punishment."

Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working on a research project on dysfunctional families and marriage.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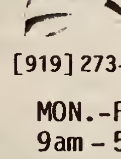
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Niños Y Familias Primero

Apoyando la campaña de los obispos de los Estados Unidos con el título "Niños y Familias Primero" reto que lanzaron a la Iglesia, la Nación y el Mundo, el pasado mes de noviembre de 1991, estamos empezando una serie de talleres para las familias hispanas con el fin de mejorar la comunicación dentro de los hogares. El primer paso es conocerse a sí mismo, lo cual nos invitó a hacer la Doctora Cecilia Montero el sábado 30 de octubre, de 10 a.m. a 4 p.m., en el Centro Católico Hispano de Charlotte.

Asistieron personas de varias comunidades locales y todos apreciaron la ayuda valiosa de Cecilia, quien compartió sus conocimientos y experiencias profesionales en el campo de la sicología.

La Doctora Cecilia Montero, natural de El Perú, dio las charlas y dirigió las dinámicas de grupo.

En un llamado a la acción nuestros obispos dicen: "Esperamos que la comunidad católica se convierta en una voz persistente, informada y comprometida en pro de los niños y la familia ... Apoyemos a todas las familias en su lucha por ofrecer a sus niños los valores, la ayuda, y la esperanza que necesitan ... Hagamos campaña también dentro de la Iglesia para desarrollar en nuestras normas y programas y en nuestros ministerios y servicios una perspectiva familiar verdadera".

La Fiesta Cristo Rey

Celebramos este fin de semana la fiesta Cristo Rey. Somos cristianos y Jesús es el centro de nuestra fe y de nuestra vida. El es el Señor, el único Señor de cielos y tierra.

El está siempre cerca de nosotros y ha querido darnos su mismo Reino.

El nos amó y sigue amándonos; nos ha librado por su sangre preciosa de todos nuestros pecados, y nos sigue librando cada día. Hoy Cristo Rey nos pide que seamos auténticos discípulos suyos, hombres y mujeres libres y que aprendamos de El a servir a nuestros hermanos.

Se trata de un Reino de santidad y de gracia. Ser hijos de Dios y pertenecer a su Reino sigue siendo el ideal de todo cristiano. Preguntémonos si trabajamos para alcanzar la santidad y la gracia, cualidades esenciales del Reino de Dios.

Es también un Reino de justicia, de amor y de paz. La paz es obra de la justicia. Sin justicia será imposible la paz. Trabajemos para alejar de nosotros toda injusticia, violencia y odio.

Al final de los tiempos, Jesús juzgará a todos los hombres. Su juicio estará basado sobre el amor. Quien haya rechazado el amor será excluido de su Reino para siempre. Por lo tanto, hoy nos toca luchar contra la mentira, la falsedad, la hipocresía y las muchas clases de males que perjudican a las personas. Todo esto es trabajar por extender el Reinado de Jesús en la sociedad.

Vivamos el programa del Reino de Cristo: vestir al desnudo, alimentar al hambriento, hospedar a los que no tienen techo, visitar y socorrer al enfermo y al encarcelado. Esta es la manera de honrar a Cristo Rey. Al mismo tiempo que es el camino seguro para entrar en él.

(Con permiso de los Padres de la Sociedad de San Pablo)

El Pueblo Dialoga Con Su Pastor

El Padre Gerardo Clarke, religioso de los Oblatos de San Francisco de Sales, administrador de la misión Nuestra Señora de las Américas, en Biscoe, ciudad situada cerca del límite Este de nuestra diócesis, ofrece de vez en cuando la oportunidad a sus feligreses, la mayoría mexicanos, de expresar sus ideas, sugerencias y deseos abiertamente en el templo, hacia el final de la celebración litúrgica dominical. Este estilo popular de diálogo con su pastor invita a todos a participar y a interesarse en los asuntos que deban comunicarse. La actitud del Padre Gerardo es muy respetuosa ante el pueblo, a quien considera como dueño de su iglesia local con estas palabras: "Esta es su iglesia" para que la gente decida lo que más le conviene, si es posible hacerlo. Así consigue el Padre Clarke buenos resultados de colaboración y de amistad, formando una verdadera comunidad.

EL PADRE CLARKE

Jóvenes De La Diócesis De San Augustín

Esto es lo que dicen algunos de los jóvenes de la Diócesis de San Agustín, Florida, quienes tuvieron la dicha de asistir al Día Mundial de la Juventud, en Denver, el pasado mes de agosto. Ellos nos comunican sus inolvidables experiencias con estas palabras:

Rosabel Ruíz: "Una de las cosas que más me impresionó fue cuando el Santo Padre dijo que Cristo necesita de cada uno de nosotros, porque sólo de pensar que un ser tan grande como Dios, pueda necesitar de seres tan imperfectos como lo somos nosotros ... Esta peregrinación representó un nuevo despertar en mis convicciones cristianas. Lo que sentí en Denver, Colorado, fue como un llamado a servir a Cristo y a honrar su nombre".

Manuel Aguila: "Cuando me embarqué para ir a Denver fui creyendo y pensando que el dinero era la cosa más poderosa, pero ¡qué equivocado estaba! Cuando el Papa hablaba había lluvia, pero con su palabra paró y un arco iris salió; me demonstró que el amor de Dios es más poderoso que cualquier pedaazo de papel".

Noticias Internacionales

CIUDAD DEL VATICANO (CNS) — De entre las 1,300 presuntas curaciones desde 1948 en el santuario de Lourdes, Francia, sólo 18 han sido dictaminadas como milagros por los funcionarios eclesiásticos, según informò la Radio Vaticano. "Puede haber curas inexpicables fuera de la Iglesia", dijo Monseñor Jean-Paul Jaeger, Obispo de Nancy, Francia, en una conferencia de prensa. "Un milagro, para la Iglesia, es la intervención de Dios". Lourdes es el lugar donde las autoridades eclesiásticas declararon que la Virgen María se apareció 18 veces entre el 11 de febrero y el 16 de julio de 1858, a la niña Bernadette Soubirous, que tenía 14 años de edad.

Noticias Diocesanas

La comunidad hispana de Greensboro comenzará a tener su celebración litúrgica en español a partir de domingo 19 de diciembre, en la iglesia de San Pio X, situada en 2208 N. Elm Street. La Misa empezará puntualmente a las 2 de la tarde y los celebrantes serán el párroco, Reverendo Robert Menard, OFM y el Padre Thomas Murphy, OSFS. Todos quedan invitados y los esperamos los domingos siguientes desde el 19 de diciembre. Para más informacion pueden llamar a la Hna. Nancy Stewart, DC, (910) 691-8959. Por favor, pasen esta buena noticia a sus parientes y amistades.

To Our Friends

Today we meditate on the feast of Christ the King and the demands of His Kingdom for peace, justice and love, to care for each other.

Young Hispanics who went to Denver to meet with the Pope express their experience, how they were touched by the words of the Holy Father and decided to follow Jesus more closely.

Oblates Father Gerald Clarke occasionally uses a "town meeting" style Mass with the Hispanics who fill Our Lady of the Americas at Biscoe every Sunday. Father Gerry shows much respect and appreciation for these people, most of whom are Mexicans. He tells them "This church is yours" so they can freely express their desires and ideas.

In order to start supporting the U.S. bishops' "Children and Families First" campaign, we had a workshop to learn about better communication at home with the help of Dr. Cecilia Montero, a psychologist.

Vocation Update

By FATHER FRANK O'ROURKE
Vocation Director

Q. What are the qualifications for someone who wants to enter seminary? At what stage in life are men accepted into seminary and what about educational backgrounds?

A. People enter seminary at different times in their lives. We have men who come to us as they enter college and others who come later in life.

There are a few seminaries whose specific function is to educate and form men during their college years. I am speaking with college-age men who are considering seminary for their entire undergraduate studies as well as some who are finishing their second year in college.

Among the possible seminaries for these candidates are St. Meinrad, St. Meinrad, Ind.; St. Joseph Seminary, St. Benedict, La.; Pontifical College Josephinum, Columbus, Ohio; and St. Charles Borromeo Seminary, Philadelphia. The emphasis is on education and formation in priestly life.

In our diocese, there appears to be more interest recently by men either entering or attending college. The first year in seminary is spent getting acclimated to seminary life and beginning the formation process. Seminary training is usually five or six years.

Most of our present seminarians came to us with undergraduate degrees. They will spend four or five years in formation.

A few older men have come to us without undergraduate degrees. They bring maturity and life experiences that prepare them well for entering the formation process. These men are looking at approximately six years of formation.

I am interested in talking with college-age men and others who would like to discuss the possibility of preparing for the priesthood for the Diocese of Charlotte. The usual age for acceptance is between 18 and 50.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283. Questions for this column can be sent to Father O'Rourke at St. Patrick Cathedral, 1621 Dilworth Rd. East, Charlotte, N.C. 28203.

Vocation To Diocesan Priesthood: One's Personal 'Fiat'

By FATHER RICHARD CONTILIANO

Webster provides the etymology for the word "vocation." The word is taken from the Latin word *vocatio:* A calling or summoning. How fitting it is then to consider the sacrament of the Holy Orders — in particular the priesthood — as an affirmative response to Christ's summoning of a man to serve Him and His mystical body, the Church.

We can attest to the multi-faceted dimension of diocesan priesthood: Spiritual father, presider/celebrant of the sacraments, teacher, counselor, confidant, confessor. I am sure we are aware as well of the many diverse and varied endeavors which have become a part of one's priestly life. But all in all, the broader and perhaps broadest scope of diocesan priesthood is in one's personal "fiat."

We associate the word fiat with the Blessed Virgin Mary, and rightfully so, since her "yes" was a most unique, sublime and spiritual response to God. But as a priest, I too must reflect and meditate upon my personal fiat, not merely on the day of my ordination, but each and every day thereafter.

I will celebrate the anniversary of my ordination to the priesthood of Jesus Christ in service for the Diocese of Charlotte on Jan. 16. On that day, I will humbly thank Our Lord for allowing me to be His priest for six years. Who could have imagined that six years would go by so quickly? And in the short span of those years, I have experienced many joys and have also been touched with times of deep sorrow.

Would I encourage a young man or perhaps a more mature man to pursue the vocation of priesthood? Absolutely! But the reality of societal norms and mores seem to shed less than a favorable light on the life and lifestyle of a Catholic priest today. Is there anything that one priest can do to make a difference when the task which lies ahead seems so monumental?

I would have to answer in the affirmative and it would appear that the quintessential element to our present-day vocation shortage or crisis is prayer. Prayer must be of singular importance, both in the life of any priest and in the lives of those to whom he is ministering. We cannot preach what we ourselves do not practice. Prayer provides the energy and the motivation needed to foster those other vistas which, unfortunately, today need to be resurrected and rejuvenated.

We need to encourage a strong, healthy, morally sound and balanced family life among our parishioners. We need to support and uplift their vocations, whether that be to married life or as a single man or woman. Is there any correlation between the family structure as I knew it when I was growing up and the disintegration and deterioration of the family today with a shortage of vocations to the priesthood?

I am neither an analyst nor a statistician, but I am of the conviction that a vocation can germinate in a home where the fertilizer of lived Catholic faith and examples of holiness are apparent in the lives of both parents and siblings alike. Pray, therefore, that family life and the family structure once again become the safe havens for Catholic Christian values and standards.

As a priest, should I not be blazing a path via my own personal holiness to show other men that a holy life is a good life, and can be a rich, rewarding and very satisfying life as well? That being the case, then we as priests should instill in our parishioners the premise that their holiness and self-worth in the eyes of Christ can help to turn the tide of today's crisis in vocations to the priesthood.

See **'Fiat,'** Page 16

Pope: Married Priests Not Answer To Shortage

VATICAN CITY (CNS) — Ordaining married men to the priesthood "is not the path to follow" in addressing a shortage of priests, Pope John Paul II told a group of Canadian bishops.

During his Nov. 8 meeting with the bishops from Canada's Atlantic region, the pope said "the difficulties involved today in keeping celibacy are not sufficient reason" to change the Church's discipline for Latin-rite priests.

The bishops from Eastern Canada were making their *ad limina* visits, which heads of dioceses make every five years.

The pope also said the scandal of priests and religious involved in sexual misconduct has caused great suffering in the church in Canada.

Among the bishops present was Archbishop James H. MacDonald of St. John's, Newfoundland. His predecessor resigned after the archdiocese was accused of covering up a sex abuse scandal. At least 10 archdiocesan priests were jailed or charged with abuse between 1988 and 1992. Eight Christian Brothers were also charged, and at least five were convicted.

"I have personally shared this anguish with you," the pope told the bishops, adding he has offered many prayers "for those who have been victims of sexual misconduct as well as for those who have been guilty of it."

"Let us abide by St. Paul's sound counsel: 'Do not be overcome by evil, but overcome evil with good,'" he said.

The pope's remarks on the priest shortage and the church's position against ordaining married men came just seven weeks after bishops from Western and Northern Canada asked the Vatican to consider allowing married priests, especially in the sparsely populated and heavily indigenous areas of their dioceses. The bishops had said that in the culture of some native communities, the respected elders are those men who have married and raised a family.

"At this time, when some question the desirability of maintaining the discipline of priestly celibacy, bishops must courageously teach the fittingness of linking this 'sign of contradiction' with the ministerial priesthood," the pope told the Nov. 8 group.

He said the Church's experience has shown with increasing clarity throughout the ages "that priestly celibacy is not just a legal requirement imposed as a condition for ordination."

"It is profoundly connected with a man's configuration to Christ as the Good Shepherd and spouse of the Church," he said.

"Cultural considerations and the scarcity of priests in certain regions sometimes give rise to calls for a change in this discipline," the pope said. But giving more weight to anthropological, sociological or psychological arguments than to the Church's living tradition "is certainly not the path to follow," he said.

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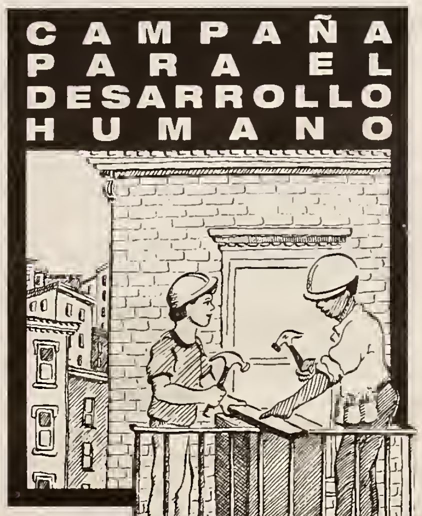

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— Papa Juan Pablo II

La Colecta 20-21 de noviembre

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Diocesan News Briefs

Fraternity Meeting

HENDERSONVILLE - The St. Francis of the Hills Fraternity will hold its regular monthly meeting on Sunday, Nov. 28 at 1 p.m. in the Holy Family Room of Immaculata School following 11:30 a.m. Mass. Bring a bag lunch.

Medjugorje Speaker

SPARTANBURG, S.C. — Parishioners from the Diocese of Charlotte are invited to hear Wayne Weible, author of *Miracle At Medjugorje*, speak at St. Paul the Apostle Church in Spartanburg, on Monday, Nov. 22 at 7:30 p.m. The parish's Family Night Prayer meeting will start with the rosary at 7 p.m.

Weible, who resides with his family in Myrtle Beach, investigated Medjugorje as a newspaper reporter in 1986. As a writer and lecturer, he has inspired thousands to travel to Medjugorje and seek the Lord through the intercession of the Virgin Mary.

St. Paul the Apostle Church is at 161 N. Dean St. For more information or directions, call the church at (803) 582-0674.

Christmas Tree Sale

CHARLOTTE - The St. Vincent de Paul Knights of Columbus #9560 will sell Christmas trees and wreaths on the church grounds at the corner of Old Reid and Park roads. The trees are Fraser firs from the North Carolina mountains, selling at $5.25 per foot. They will be sold Dec. 3 through Dec. 10 from 4 p.m.-9 p.m.

Proceeds will be distributed to Holy Angels basketball tournament, Catherine's House for homeless women and children and the Sisters of Mercy home for AIDS patients.

St. Peter's Centennial Gala

CHARLOTTE - More than 200 parishioners and friends of St. Peter Parish are expected to gather on Saturday, Nov. 20 at Nation's Bank Building in Founder's Hall. They will celebrate the 100th anniversary of the present St. Peter Church located in uptown Charlotte at 501 South Tryon St.

The 6:30 p.m.-11 p.m. "Italian Gala" starts with hors d'oeuvres and refreshments, followed by a buffet dinner, silent auction and announcement of the winner of a seven-day trip to Rome, Italy. Items for the auction include art objects, antiques, golf packages, pottery, mountain escapes, autographed Hornet basketball, firewood, catered parties, sports tickets, monthly roses, chinaware and baked goods.

The program includes musical entertainment, historical commentary and surprises. Tickets are $35 per person. For more information, call Caroline Crozier (704) 366-5651.

Upcoming Diocesan Events

Dec. 4 Lay Ministry Training:
Christian Morality
St. Gabriel, Charlotte
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 334-1805

Dec. 5 Second Sunday
of Advent

Dec. 5 Secret Santa
Gift Shop
Holy Cross, Kernersville
Following Masses
Jean Marie Beckman
(919) 5109

Dec. 11 Lay Ministry Training:
Social Ministry
Our Lady of Grace, Greensboro
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 523-5671

Retreat At The Basilica

ASHEVILLE - Father George Rutler will conduct a retreat at the Basilica of St. Lawrence D.M. during the weekend of Nov. 20-21.

Father Rutler, a native of Paterson, N.J., was ordained an Anglican priest in 1969 and a Roman Catholic priest in 1981. He earned a master's degree at Johns Hopkins University and studied at Oxford University in England. His doctoral degree in Sacred Theology was awarded by the Pontifical Angelicum School of Theology in Rome.

Father Rutler hosts programs on the Eternal Word Television Network and has written a book on the life of the Cure of Ars (St. John Vianney). He is in residence at St. Agnes Church, New York City.

Father Rutler will preach at all the weekend Masses at the Basilica of St. Lawrence and will hold an open conference session in the Laurentine Crypt from 10:30 a.m.-11:30 a.m. on Sunday. A high school students' retreat session will be conducted by Father Rutler on Saturday, Nov. 20 from 8 a.m.-noon.

Catholic Singles Of Charlotte

CHARLOTTE - Catholic Singles of Charlotte invite all interested singles to join them for a Game Night, Saturday, Nov. 20 at 7 p.m. at the home of Vince Carbone; 917 Scaleybark Rd., Charlotte. Bring cards, card tables or board games. Refreshments will be provided. For directions or more information, call Vince Barone at (704) 552-0014 or Brian Bashista at (704) 347-3950.

Advent Retreat

HOT SPRINGS - Jesuit House of Prayer is presenting an Advent Retreat Dec. 3-5. Jesuit Father Joseph McGovern will lead the retreat in preparation for Christmas. For more information, write to The Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call the retreat house at (704) 622-7366.

New Years Eve Party

CHARLOTTE — The Knights of Columbus will host a New Years Eve Party at St. John Neumann Church, 8451 Idlewild Road, in the social hall. The party is Dec. 31 from 7:30 p.m.-1 a.m. Hors d'oeuvres and wine will be served at 7:30 p.m., dinner of steamship round and chicken is at 8 p.m. and dancing with music by the Michael Montella Trio is from 9 p.m.-1 a.m.

Champagne, hats, noisemakers and a Continental breakfast are included. BYOB. Free set-ups and beer will be available. Cost is $30 per person with black-tie optional. Reservations close Dec. 15. For more information call Ed Servicky at (704) 535-6567, Walt Karasiewicz at (704) 536-3742 or George Kocher at (704) 365-2699.

Action League 'Lifeguards'

CHARLOTTE — Action League for Life, a ministry to preborn children and their families, is looking for 1,000 "Lifeguards" who can make a contribution of $25 and 500 "Life Preservers" who can make a monthly contribution of $12.50. Through this ministry, women are educated, encouraged and assisted to resolve problem pregnancies through alternatives to abortions.

Contributions can be sent to Action League for Life, P.O Box 470781, Charlotte, NC 28247. For more information, call (704) 365-9876.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

Sunday Vesper Service To Mark 90th Anniversary Of St. Michael

GASTONIA - St. Michael Parish will observe the 90th anniversary of its founding with a Vesper Service Sunday, Nov. 21 at 5 p.m.

The Vesper Service will include a narrative history of the parish and will give a special recognition to the monks of the Belmont Abbey and the Sisters of Mercy of Belmont.

The beginning of St. Michael at the turn of the century was tied to a booming textile industry in Gaston County. Mill owners, desperate for people to work in mills, asked Benedictine Abbot Leo Haid, abbot of Belmont Abbey and the vicar apostolic of much of western North Carolina, to open a parish. The expectation was Catholic workers would come from the Northeast. Although the workers never came in great numbers, the first St. Michael Church was dedicated on April 19, 1903.

The Benedictine monks have played a major role in the history of the parish serving as pastors from the founding until 1989. The original church was designed by Benedictine Father Michael McInerny, an architect and monk who designed many churches in the western part of the state.

In 1942, while Benedictive Father Alphonse Buss was the pastor, St. Michael School was founded. The Sisters of Mercy from the Sacred Heart Motherhouse in Belmont staffed the school. The school's 50th anniversary was observed in 1992. At the present time, two Sisters of Mercy — Sisters Margaret Mary Wharton and Carolyn Mary Coll — serve the parish.

Benedictine Father Gregory Eichenlaub became the pastor of the parish in 1944, and served there until his death in 1975. Under his leadership, a new school was built in 1952 and a new church in 1958. Father McInerny's architectural talents had been put to use again. He designed the new structure which is still in use. During the 1950s, Gravely Street on which the church is located, became St. Michael's Lane

A reception will follow the Vesper Service and former members of the parish are invited to attend.

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World and National Briefs

Two Men Seek $3 Million Each, Accusing Priest Of Child Sex Abuse

PROVIDENCE, R.I. (CNS) — Saying they were sexually abused as boys by a priest, two men have filed separate lawsuits for $3 million each against Bishop Louis E. Gelineau of Providence and his former auxiliary, Bishop Kenneth Angell, now of Burlington, Vt. R. Daniel Prentiss, attorney for the plaintiffs, said the alleged abuse by Father William O'Connell occurred from about 1972 to 1977, when the men were teenagers in St. Mary's Parish in Bristol, where Father O'Connell was pastor. He said the men are claiming an exemption from the state's three-year statute of limitations for civil cases because they only recently gained awareness of their abuse through therapy.

Court Rejects Argument For School Hiring Protestant Teachers Only

WASHINGTON (CNS) — A private school in Hawaii may not require its teachers to be Protestants because its programs are primarily secular, agreed the Supreme Court by refusing to hear the case. The court Nov. 8 without comment let stand a 9th U.S. Circuit Court of Appeals ruling that said despite the Kamehameha School's religious emphasis, its primary focus was secular and it therefore must comply with federal regulations about equal employment opportunities regardless of religious affiliation. The Catholic League for Religious and Civil Rights and the University of Notre Dame were among groups asking the Supreme Court to reverse the 9th Circuit ruling, saying it gave a green light to the Equal Employment Opportunity Commission to control hiring practices at religious institutions.

Kevorkian Leaves Jail After Lawyer Posts Bail

DETROIT (CNS) - Controversial suicide doctor Jack Kevorkian was released from jail Nov. 8 after a man concerned that the retired pathologist would starve himself to death bailed him out. Kevorkian, 65, had been on a hunger strike since Nov. 5 after a Detroit judge ordered him held on a $20,000 bond for violating the state's new assisted suicide law. Kevorkian, who has helped 19 people commit suicide since 1990, was released after an attorney named Jack DeMoss posted the $2,000 cash requirement, said Nancy Mouradian, chief of staff at the jail. DeMoss told reporters that while he does not support Kevorkian or assisted suicide, he did not want to see Kevorkian starve himself to death in jail.

Vatican Criticizes Initial Document For 1994 Cairo Population Meet

UNITED NATIONS (CNS) — A preparatory document for the 1994 Cairo International Conference on Population and Development has drawn criticism from the Vatican. In a statement from the Vatican mission to the United Nations, objections focused on language in the conference document regarding abortion, the family and the general concept of population stabilization. The Vatican statement was presented Nov. 5 by Msgr. Joseph A. DeAndrea, an attache at the Vatican mission, to a U.N. General Assembly committee reviewing plans for the conference, a successor to population conferences in Bucharest in 1974 and Mexico City in 1984.

Catholic Vote Seen Influencing Results Of N.Y. Mayor's Race

NEW YORK (CNS) — A series of actions by New York's Democratic Mayor David N. Dinkins that angered Catholics appears to have played a key role in his defeat by Rudolph W. Giuliani, according to political analysts and religious commentators. Giuliani, a Republican who ran with Liberal Party endorsement and — unsuccessful — Democratic running mates, beat Dinkins Nov. 2 by a 50 percent to 48 percent margin. Fred Siegel, a Cooper Union history professor who served as an informal adviser to Giuliani, said a 6 percent jump in white Catholic support made the biggest difference in Giuliani's move from loser to winner.

Cardinal Urges World To Prevent Massacre Of Bosnian Croats

ROME (CNS) — Croatia's top Catholic official has asked for swift measures to prevent the "genocide of Croats in Central Bosnia," the scene of heavy fighting between Croatian and Muslim militias. "You are a key to stop killing and suffering of innocent citizens," said Cardinal Franjo Kuharic of Zagreb, Croatia, in a letter to U.N. Secretary General Boutros Boutros-Ghali. Cardinal Kuharic, 74, said the "conflict between Muslims and Croats" is a "conflict of victims, with the victims of yesterday creating new victims of today."

Italian Bishops Call Country's Declining Birth Rate Alarming

ROME (CNS) — Italy's declining birth rate is an alarming sign that the population is abandoning traditional family values, said the Italian bishops. "The only child is almost a rule," they said. "Couples in our country refusing to have children are becoming more numerous, and Italy already has the lowest birth rate among all the countries in the world," they said in a 1994 Pro-Life Day statement. "Conceptions outside matrimony, statistically, have a poor chance of reaching birth," they added. The bishops complained that abortion is being used inside and outside of marriage as a birth control device.

Seminary Established In Siberia

NOVOSIBIRSK, Russia (CNS) — A new seminary for theology students of Asian Russia was opened in Novosibirsk, capital of Siberia. The seminary opened Oct. 15 with a Mass celebrated by Bishop Joseph Werth, apostolic administrator of Latin-rite Catholics in Siberia. Also attending were seminary officials, local Catholics and the school's first four seminarians, reported UCA News, an Asia church news agency based in Thailand. Novosibirsk is the administrative headquarters of the Catholic Church in Siberia. Mass was celebrated in the chapel of the seminary, an old building purchased just two weeks prior to the opening.

Ulster Protestant Leader Rejects Talk With Sinn Fein Chief

LONDON (CNS) — Northern Ireland Protestant preacher-politician the Rev. Ian Paisley vowed Nov. 9 never to talk to Gerry Adams, leader of the Irish Republican Army's political wing Sinn Fein. Reverend Paisley, due to have talks later with Prime Minister John Major on how to find a Northern Ireland peace formula, said: "These people have no right to be at the table because they have got there simply by bombing their way there." He also condemned extremist Protestant gunmen who have murdered several Catholics in recent weeks. Major, his efforts given new urgency by the deaths of 24 people in two bloody weeks of sectarian violence, is trying to get Northern Ireland's Protestant and Catholic politicians back to the negotiating table after a year of deadlock.

Bosnia Suspends Evacuation After Archbishop's Bodyguards Abducted

SARAJEVO, Bosnia-Herzegovina (CNS) — The Bosnian government demanded the release of two bodyguards of the city's Catholic archbishop and suspended the evacuation of Serbs from Sarajevo. The bodyguards, assigned by the Bosnian Interior Ministry to protect Archbishop Vinko Puljic, were snatched from a U.N. vehicle by Serb gunmen Nov. 8. "I do not believe that for security reasons we shall be able to continue today with the evacuations of these civilians," Prime Minister Haris Silajdzic told reporters Nov. 9. "The situation in town is very tense. We cannot risk (further evacuations) for the moment."

Youth Rightly Concerned About Hate Ideologies, Pope Says

ROME (CNS) — Young people are rightly concerned about neo-Nazism and other "harsh and dangerous" ideologies which seem to be gaining ground, Pope John Paul II said. Such movements must be rejected, the pope told young adults in a Roman neighborhood where immigrants have been attacked and swastikas have been spray-painted on the sides of buildings. As citizens and Christians, he said Nov. 7, the best response is "do not fear. Open the doors to Christ. When? Always, I say. Especially to you who are young I say: 'Do not fear.'"

Vatican Forecasts Budget Shortfall Of $26 Million For 1994

VATICAN CITY (CNS) — The Vatican forecast a budget shortfall of $26 million for 1994, one of the lowest predicted deficits in years. With a steady rise in giving from dioceses and religious orders around the world, officials said they hoped to cover the shortfall without dipping into the annual papal collection, Peter's Pence. The budget figures were made public Nov. 6 after a meeting of a council of cardinals charged with overseeing Vatican finances. U.S. Cardinal Edmund C. Szoka, head of the Vatican's Prefecture for the Economic Affairs of the Holy See, presented the 1994 forecast.

Pope Tells Lebanese Leader He Wants To Visit

VATICAN CITY (CNS) — Pope John Paul II has accepted an invitation from Lebanese President Elias Hrawi to visit the Middle East nation, although no date for such a trip has been set. "In accepting the invitation, the Holy Father expressed the hope that circumstances will permit him to travel to this beloved country," said Vatican spokesman Joaquin Navarro-Valls. Hrawi, a Maronite Catholic, and several high-level government officials met the pope Nov. 5 at the Vatican. The president told reporters after the 40-minute meeting that the pope has promised to "fix a date soon."

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U.S. Supreme Court Lets Stand Mississippi Parental Consent Law

WASHINGTON (CNS)—The U.S. Supreme Court has let stand a Mississippi law requiring an unmarried woman under age 18 to get the approval of both her parents or a judge before obtaining an abortion.

The justices without comment Nov. 15 declined to review a ruling handed down in May by a three-judge panel of the 5th U.S. Circuit Court of Appeals in New Orleans that declared the parental consent law constitutional.

The law requires a doctor to get written permission from both parents before performing an abortion on a single woman under 18. One parent's consent is sufficient only when the parents have divorced, when one parent is not available in a reasonable time or when the pregnancy has resulted from incest by the father.

The only alternative to parental consent would be for the woman to get the approval of a state court judge. She must show she is mature and well-informed enough to make the decision on her own or that the abortion would be in her "best interest."

In its May ruling, the three-judge panel had said that the law was a constitutionally permissible way for the state to "express profound respect for the life of the unborn" and gave women under 18 enough alternatives to the two-parent consent.

The law was adopted in 1986, but because of legal challenges did not go into effect until July after the appeals court refused to reconsider its decision. The appeals court's 2-1 opinion overturned a ruling by a federal judge who struck down the law as unconstitutional.

Abortion clinics and doctors challenged the law, arguing in their Supreme Court appeal that they were entitled to present evidence at a trial to prove the law poses an undue and unconstitutional burden on a woman's right to an abortion. Under a 1992 ruling, the Supreme Court set forth a new test that a state regulation cannot pose an "undue burden" on women who seek abortions.

Laws have been passed in 36 states requiring that a young woman notify or obtain the consent of at least one parent or an adult family member before obtaining an abortion.

In another abortion case, the Supreme Court rejected an appeal by a pro-life protester who said that because she sought to prevent harm to a fetus, she was not guilty of trespassing in 1991 at an abortion clinic in Wichita, Kan.

She claimed her actions were justified by the so-called necessity defense, a view rejected by the Kansas Supreme Court on appeal. A state judge had ruled she was absolved of criminal liability because harm caused by abortion was greater than trespassing.

Charlotte Catholic Loses Bid To Repeat As State Soccer Champ

NEW LONDON — North Stanly downed Charlotte Catholic 5-2 Nov. 14 to end the Cougars' bid for a second straight 1A/2A state soccer championship.

Ben Parry, son of North Stanly Coach Bob Parry, scored three goals to lead the Comets to the semifinal victory. North Stanly meets Southwest Guilford this weekend for the championship.

The Cougars, rebuilding after graduation took several stars from last year's championship team including all-time state scoring leader Mike Melvin, managed to keep it close against the Comets through the early part of the second half. They trailed 1-0 at halftime and tied it 1-1 on Mike Kenna's goal 10 minutes into the second half. But five minutes later, Parry scored the first of his three goals and that put the Comets ahead to stay.

It was North Stanly's third victory over the Cougars this season. The Cougars, who went undefeated last season, finished with a season record of 12-7-5. North Stanly is 18-1-1 going into the finals.

Charlotte Catholic reached the semifinals by beating Hendersonville 4-2 and Swannanoa Owen 3-1.

Four From Charlotte Profess Vows As Secular Franciscans

CHARLOTTE — Four people professed to live the Gospel life and follow Christ in the spirit of St. Francis as Secular Franciscan in the St. Maximilian Kolbe Fraternity of the Immaculate Conception Province.

Don and Karen Dellinger, Gail Horne and Dick O'Donoghue made their profession on Nov. 7.

Conventual Franciscan Father Carmelo Malacari, parochial vicar of St. John Neumann Church and fraternal spiritual assistant of the St. Maximilian Kolbe Fraternity, celebrated the Mass of Profession. Conventual Franciscan Richard Bellow, pastor of St. John Neumann, and Father James Byer of St. Ann Church, were concelebrants.

A reception for fraternity members, family and guests followed.

'Fiat' (From Page 13)

St. Paul tells us time and time again, that we are all members, essential parts (if you will) of Christ's Mystical Body, the Church and that Christ Jesus is the keystone/the cornerstone of the entire structure. On the parish level, make time and take time to pray and foster vocations within their parishes and certainly within their diocese. For example, we have at Saint Thomas Aquinas what we call a "Prayer Intention Board." This framed board, located directly outside our Daily Chapel has Prayer Intention Reminders for each day of the week. We encourage parishioners to take one of the "reminders" home with them and on that particular day of the week to offer their prayers for vocations to the priesthood and the religious life.

I pray at every Mass and especially during our weekend Masses at the Prayer of the Faithful that we may experience an increase in vocations to the priesthood and the religious life, especially in our diocese.

Another way to live out my "fiat" to priesthood is to encourage parishioners through the use of a Seminarian Directory to write to our seminarians; to encourage them in their studies and to make them aware that they are being prayed for.

At Saint Thomas Aquinas, we have taken it one step farther. The children in our Religious Education Program were each given the name of a seminarian and, with the assistance of our Director of Faith Formation and teachers, have been aided in their writing to our diocesan seminarians.

Small endeavors on the part of one parish? Perhaps. But many small endeavors make for even larger efforts to emphasize and promote an awareness, a need, a desirability to answer the call to be a priest, or a sister or a brother. A simple "fiat" can truly change the world!

Father Richard Contiliano is parochial vicar at St. Thomas Aquinas Church, Charlotte.

Human (From Page 5)

nals will gain ascendancy, buildings will become like fortresses."

I believe the computer's new powers of communication and the accompanying calls for caution will lead us into a new era of computer ethics. When automobiles grew in speed and power we needed new laws to control safety and pollution. Similarly, potential abuses of electronic communications will need to be addressed.

One ethical issue concerns the workplace, which ought more and more to become a place to affirm an employee's God-given human dignity. The workplace should become more human, not less so. An abuse of electronic communications in the workplace, however, might lead to treating employees less as persons and more as objects or things.

Will E-mail allow co-workers to communicate without taking into consideration each other's feelings and reactions to information or developments?

E-mail is exciting. But it challenges us not only to understand and utilize its power, but to use it ethically. As harmless as it looks, E-mail needs some growing up. Attaining maturity here will depend on how well we formulate an ethical code to deal with this new awesome power.

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God's Justice and Peace cry out to bear fruit in human works of justice and peace . . . .

— Pope John Paul II

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 3 Number 13 • November 26, 1993

A Living Memorial...

Kristin Reilly, a sophomore at Bishop McGuinness High School, adds a shovel of earth to a tree planted by Bishop McGuinness students as a memorial to Jake Manoogian, who died in an automobile accident last year. All students from his class attended a prayer service, followed by the planting ceremony, with members of the Manoogian family present. The purple leaf plum tree was purchased with contributions from students. A memorial fund — The Jake Manoogian Memorial Fund — was established by the school and the Manoogian family. (Photo provided by the *Winston Salem Journal.)*

Martin Luther, St. Thomas Aquinas

Scholars Seek A Common Bond

By JOANN KEANE
Associate Editor

HICKORY — Another chapter in living testament to the 1991 covenant signed by former Bishop John F. Donoghue of Charlotte, Bishop F. Joseph Gossman of Raleigh and former Bishop Michael McDaniel of the Lutheran-Synod, was etched for North Carolina ecumenical efforts, Nov. 18-20.

Corroboration of faith took place as 200 clergy and lay persons gathered on the campus of Lenior-Rhyne College to participate in the Center for Theology's theological lecture series, "Aquinas & Luther: Friends or Foes?"

The three-day conference underscored the great strides in interfaith relations that have occurred between Catholic and Lutheran communities in this state.

Dr. McDaniel, former bishop of the North Carolina Synod of the Evangelical Lutheran Church, is Distinguished Professor of Theology and founding director of the Center for Theology at Lenoir-Rhyne. He brought an internationally renowned panel of Catholic and Lutheran theologians to openly discuss the likely prospect of camaraderie between Martin Luther and St. Thomas Aquinas.

"If we can make some progress in understanding these two giants of Christian faith — Aquinas in the 13th-century and Luther in the 16th-century — then we have done something that is good for people," said Dr. McDaniel.

Pairing the greatest theologians of Catholicism and Protestantism was the brainchild of Dr. McDaniel. "All my life I've delighted in reading Aquinas," said Dr. McDaniel. He likens the writings of Aquinas to listening to Bach sonatas. "It's brain food."

"I never thought I'd be able to do anything about this desire to see Aquinas and Luther harmonized," said Dr. McDaniel. But the theological match up seemed perfect for the premiere event for the Center for Theology. "This is the kind of matrix we are establishing for the Center of Theology," he said.

Bringing the forum together raised excitement among the Lutheran and Catholic communities. St. Aloysius Deacon Hugo May found fellowship with his Lutheran brethren. "This gives an opportunity to share Christ in very comfortable surroundings with love and concern for one another."

Msgr. John J. McSweeney, diocesan administrator of the dicoese of Charlotte called the Catholic-Lutheran gathering "a significant moment for local ecumenical efforts." He said, "It's unique to bring scholars — who read and study each other — to North Carolina. This will heighten the ongoing dialogue between our parishes and the Lutheran community."

See **Bond,** Page 2

Bishops Approve Peace, Family Statements

WASHINGTON (CNS) — The U.S. bishops approved statements on the family, parish social ministry and world peace but made revisions in a massive liturgical updating process during their Nov. 15-18 general meeting in Washington.

They also thanked the nation's 10,000 permanent deacons for their service to the Church and passed new rules which, if approved by the Vatican, would make it easier to dismiss priests who have sexually abused minors.

The regular fall meeting of the bishops was almost overshadowed on its first day by sex abuse allegations made just before the meeting against Cardinal Joseph L. Bernardin of Chicago, one of the U.S. Church's top-ranking members.

The cardinal, who was accused of sexually abusing a teen-ager in the 1970s, received a standing ovation from his fellow bishops after Archbishop William H. Keeler of Baltimore, head of the National Conference of Catholic Bishops, said the cardinal's "distinguished career of service to the Church provides a firm foundation for confidence in his categorical denial of the allegations made against him in recent days."

At an impromptu press conference later the same morning, Cardinal Bernardin repeated his denial of ever having abused anyone.

Sex abuse issues were only a small part of the formal agenda for the four-day meeting in Washington. In addition to approving the new rules on dismissing abusive priests, the bishops also heard a progress report from Bishop John F. Kinney of Bismarck, N.D., chairman of a special panel looking into the church's response to allegations of sex abuse by priests.

Bishop Kinney said his committee won't be able to provide "fast, easy answers." He also reported that his committee met with five survivors of clergy sex abuse two days before the general meeting.

Launching one of their most massive liturgical updating projects in recent years, the bishops decided to defer a vote on the first part of a new Sacramentary — the prayers at Mass — until next year. Against a backdrop of a new campaign challenging the whole basis of English liturgy translations made since the Second Vatican Council, they decided that their Committee on Doctrine should have a say in the shape of English translations for the Mass.

The document on families, approved by the bishops after a two-year consultation process, urges married couples to reject "an unhealthy competitive spirit" in their relationship and parents to put their children's needs first. It is designed as a Catholic contribution to the United Nations' 1994 International Year of the Family.

The bishops' new peace statement was prepared to mark the 10th anniversary of the bishops' landmark peace pastoral, *The Challenge of Peace*. It says that to work for real peace, the United States needs to avoid the temptation of isolationism and make substantive new commitments to international justice, Third World development, human rights and nonviolent conflict resolution.

In approving their statement on the permanent diaconate, several bishops rose to praise the work of deacons. The

See **Bishops,** Page16

Clinic Protest Bill Faces Court Test

WASHINGTON (CNS) — A bill passed in mid-November by both houses of Congress that would make violence at abortion clinics a federal crime seems destined to face immediate court challenges if approved, said the spokeswoman on abortion for the U.S. Catholic Conference.

The Senate voted 69-30 Nov. 16 to make it a federal crime to use force or threats of force against anyone using or working in abortion clinics. It also would prohibit physical obstruction to keep people from entering clinics and damaging or destroying buildings. The House approved a similar measure with tougher sentences in a voice vote Nov. 18.

In the Senate version, those prosecuted under the law could be sentenced to six months in jail for a first offense and up to 18 months for later convictions. The House bill would impose one-year prison terms for first offenses. Both versions call for sentences of up to 10 years if someone is hurt in a protest and life in prison for someone convicted of a protest-related death.

Sen. Edward Kennedy, D-Mass., the Senate bill's chief sponsor, said it would not punish anyone who peacefully protested at an abortion clinic as long as they did not block access or threaten or harass anyone. Opponents of the bill say attempts to hand a brochure to a clinic client might be interpreted as

See **Clinics,** Page [illegible]

Msgr. John J. McSweeney (l), diocesan administrator of the Diocese of Charlotte, discusses Martin Luther and St. Thomas Aquinas with Dr. Dennis Janz of Loyola University in New Orleans and Dr. Otto Pesch (r), Roman Catholic professor of Systematic Theology at the University of Hamburg. Photo by JOANN KEANE

Bond (From Page 1)

Bringing Luther and Aquinas together in dialogue was the challenge for the seven panelists of the first conference of the newly dedicated Center for Theology.

"Luther and Aquinas are in one sense both dead, but in another sense, they're not. We're their disciples, continuing their work," said Dr. Peter J. Kreeft, of Boston College. "By the accident of history, they were separated by 300 years, and we're trying to overcome that accident.

Joining Kreeft in discussion were Dr. H. Harding Meyer, professor at the Institute for Ecumenical Research in Strasbourg, France; Dr. George A. Lindbeck, Lutheran professor of Historical Theology at Yale; Dr. Harry J. McSorley, Roman Catholic scholar, and faculty member of St. Michael's College, the University of Toronto; Dr. Bruce D. Marshall, Lutheran scholar at St. Olaf College, Northfield, Minn.; Dr. Otto Hermann Pesch, Roman Catholic professor of Systematic Theology at the University of Hamburg, Germany; and retired Lutheran Bishop James Crumley, Lutheran co-chair of the International Lutheran/Roman Catholic Dialogue.

"After 450 years, to discover that two seminal thinkers might be brought together to any extent is news," said Dr. McDaniel. "If this isn't exciting, then we are so jaded that nothing can be exciting anymore."

Dr. Bruce Marshall (r), Lutheran scholar at St. Olaf College in Minnesota and Dr. H. Harding Meyer of Strasbourg, France, during a break at Lenoir-Rhyne Center for Theology's conference on Martin Luther and St. Thomas Aquinas. Photo by JOANN KEANE

Marcy Whitrow (l) chats with Benedictine Sister Paula Hagen during a MOMS mini-retreat at St. Gabriel Church in Charlotte. Photo by JOANN KEANE

MOMS Helps Mothers Find Faith In Daily Routine With Kids

By JOANN KEANE
Associate Editor

CHARLOTTE — With four preschool children, Marcy Whithrow doesn't have a lot of time to focus on spirituality. Her 4-year-old and 8-month-old triplets keep her days pretty occupied.

Even so, Whithrow feels her spirituality is crucial for her family faith life as well as her emotional well being. "Our lives are so busy that often (spirituality) gets put on the back burner," says Withrow.

But through the Ministry of Mothers Sharing (MOMS), she's learning to find faith in the daily routine of playing ringmaster to a houseful of active kids.

Mothers of all ages rekindled solidarity in faith during a recent mini-retreat co-sponsored by the Diocesan office of Family Life and Christians Mothers group of St. Gabriel.

Trinitarian Sister Miriam Fiduccia, diocesan director of Family Life, says the gathering helps encourage mothers to affirm their role in the ministry of motherhood. "I believe the Church needs to reach out, support and encourage mothers," says Sister Miriam. "MOMS is a spiritual enrichment program, and provides a service in helping with family spirituality."

Sister Miriam arranged for MOMS founder, Benedictine Sister Paula Hagen, to facilitate the weekend program.

MOMS goal is to instill an awareness of the inner sacred self in mothers In her book, *MOMS, Developing a Ministry*, Sister Paula says, "Through th process of personal and spiritual growth women have the opportunity to clarif their values, claim their own giftedness and bring these new strengths to thei family relationships and to the Christia community."

"Mothers don't think of themselve as being in ministry," says Sister Paula "Motherhood is a call, a vocation, and ministry."

And somewhere under a pile o undone laundry, and in the tiny voice that clamor for attention, Sister Paul encourages mothers to find God in reality.

Sister Paula's heard it many time before. Overwhelmed, stressed ou mothers questioning that very reality Mothers minister daily to their families she says. "There is a sacredness of lif that mothers have a key role in protecting." Sometimes, in the day-to-day routine, sacredness is easy to forget, sh says.

As group facilitator, Sister Paul listens to the mothers. Her backgroun as a family therapist and in parish famil ministry provides the expertise for he skills. For years — as a family therapis — she listened to hundreds of mother "As time went on, I learned that the were united by an inner desire — th desire to learn to live more health complete lives."

Combined with her work as a Family Ministry director, she observed commonality. Many women with seemingly full lives felt a void. "What thes women needed was each other — t talk, to listen, to share their own exper ences and wisdom." A sense of inne peace is one of the greatest gifts we giv ourselves, she says.

"They planted the seed and MOM blossomed and is still growing," sa Sister Paula. Today, the Arizona-base program is thriving. Sister Paula pul lished companion manuals, and to her program on the road. Across th country, women are feeding on the frui of her labor, and family spirituality growing.

"My reserve comes from my spir tual self," says Whithrow. "That's whe I get my strength to go on, and try to the best I can."

Vatican, Israel Moving Closer To Diplomatic Ties

VATICAN CITY (CNS) — The Vatican and Israel are nearing completion of an agreement on church-state problems, Vatican and Israeli officials said Nov. 17 — a development widely seen as paving the way for diplomatic relations between the two states.

Since July 1992 a high-level commission of Vatican and Israeli government representatives has been working on the agreement which gradually would lead to formal links — something Israel has wanted for years.

An Israeli official said she expects that after the recent progress in talks, full diplomatic relations would be established by the end of 1994.

Joaquin Navarro-Valls, the Vatican spokesman, said, "the work has gone well and I can say that it is nearing its conclusion."

"However, the method, timing and form for signing this agreement remain to be settled," he said.

"We are getting closer and closer to an agreement," said Miriam Ziv, the liaison to the Vatican at Israel's Embassy to Italy. "There are still some very small items to finalize, but both sides are preparing for the signing ceremony."

The commission was to formulate principles which would help resolve church-state problems in Israel and its occupied territories. Some of the major questions involved were the status of holy places in Israel, and particularly in Jerusalem; the legal status of the Church itself and its personnel; the establishment and operation of schools; and the taxation of the Church and Church institutions.

Ziv told Catholic News Service Nov. 17 that progress on the agreement has been swift, considering the legal nature of many of the questions and the need for both sides to carefully review its provisions.

Vatican and Israeli officials have said the initial exchange of diplomatic representatives is unlikely to be at the level of ambassadors — the highest diplomatic post. Rather, the pope and the Israeli prime minister probably will exchange consuls or personal representatives.

After the commission's November 1992 meeting, Msgr. Claudio Celli, the head of the Vatican delegation, told reporters progress toward full diplomatic relations would be a "long road, to be taken step by step in a gradual approach."

Several weeks earlier after a private meeting with the pope, Israeli Foreign Minister Shimon Peres said the first step in closer Israeli-Vatican relations would be the exchange of personal representatives. Ziv said, "we expect diplomatic relations within the next year, certainly."

The Vatican has long maintained what while it recognizes the existence of Israel, full diplomatic relations must await the resolution of legal and diplomatic questions.

Advent Reflections

The First Sunday Of Advent

By FATHER JOSEPH R. VALENTINE

Isaiah 63:16-17, 19, 64:2-7; 1 Corinthians 1:3-9; Mark 13:33-37.

Just as we are preparing to recall the first coming of Christ in history, the Church gives us readings about the second coming of Christ at the end of time to remind us that we are not looking back on Advent, but that we are experiencing it here and now.

You see, we are dealing with two Advents here, two different stories. The first one is the familiar Christmas story we all grew up with — the journey to Bethlehem, the child born in the stable, the star, the shepherds and wise men. It's a nice story. If the Christmas story was all that there was to the Christian faith, the world would love us because it's a "safe" story ... and it sells, too. That's why, down at the mall, it has already been Christmas for two weeks! The Christmas story is safe and marketable because we all know how it ends. It doesn't threaten us or challenge us. You can mold it out of plastic and paint it paste colors and it just sits there and smiles back at you. It's nice, but there's more to being a Christian than "nice."

That's why the Church takes this occasion to remind us of the second Advent, the one that is bad for business, the one the world doesn't like because it isn't safe. It's about God rending the heavens and coming down with the mountains quaking before Him and doing awesome deeds the likes of which no one can imagine.

As Christians, we are supposed to look forward to this second Advent. After all, it is what St. Paul calls the "revelation of our Lord Jesus Christ" — the return of our beloved Master — but it's still a pretty scary business. It challenges us because we don't know the day or the hour on which it will come and we know that any of us, given our sinful human nature, could find ourselves in the position of the servant whom the Master finds asleep on the job.

Living in Advent means living between the two Advents. The second Advent keeps us on our toes, while the first gives us hope by showing us that the Lord who will come to settle our accounts at the end of time also loved us enough to become one of us in time and to pay our debt in advance.

Advent turns time inside out, drawing past and future together into the present because, after all, the present is the only place that we can experience it. So, I guess you could say there are really three Advents — the past, the future and the present where we are invited to live Advent here and now, in joyful anticipation and careful vigilance.

Clinics (From Page 1)

blocking access and praying loudly might be construed as harassment and subject to the law.

If the House and Senate agree on a compromise version, President Clinton has said he would sign it.

Helen Alvare, of the USCC Secretariat for Pro-Life Activities and an attorney, said she thought there was a good chance the law's constitutionality would quickly be challenged in court. A similar law was declared unconstitutional by the Philadelphia Municipal Court in July, Alvare said. And even supporters of that law were quick to declare the court's finding would have little effect because existing statutes were adequate, she said.

A campaign to make it easier for federal authorities to intervene in abortion clinic protests gained momentum after the death of a Florida abortion doctor and the wounding of another in Kansas earlier this year. Both were shot by people who said they were acting to prevent further abortions. The U.S. Catholic bishops have stated that violence is never an acceptable tactic in fighting abortion.

Alvare said the Freedom of Access to Clinic Entrances legislation errs by singling out one type of protest as more deserving of federal attention than others. The bill discriminates against people because of their viewpoint, not because of their actions, she said. It also puts the right to abortion above free speech rights of those who protest at clinics, which she predicted would be the basis for constitutional challenges.

"I wouldn't be surprised if it spends a great deal of time in the federal courts," Alvare said.

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Msgr. John J. McSweeney

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Dr. Vincent Fortanasce (l) listens as Geoffrey Fieger talks during a press conference at the Mecklenburg County Medical Society Fall Forum on assisted suicide.

Photo by CAROL HAZARD

Is Right To Die Right? Doctor, Lawyer At Odds On Issue

By CAROL HAZARD

Associate Editor

CHARLOTTE — You're in pain, the prognosis is bad and you're tired of living. In all likelihood, you're also suffering from depression. Is it reason enough to kill yourself?

One speaker said no, the other said yes.

"We have to treat the pain, not kill the patient," said Dr. Vincent Fortanasce, a neurology professor at University of Southern California School of Medicine and patient advocate against physician-assisted suicide. He serves on the Los Angeles County Bioethics Committee and the Los Angeles Archdiocesan Commission for Catholic Life issues.

Both the pain and depression can be treated, he said.

Providing the counterpoint for the topic "The Right To Die Act — Is It Right?" was Geoffrey Fieger, attorney for controversial doctor Jack Kevorkian. Kevorkian has helped 20 people commit suicide since 1990.

Fortanasce and Fieger were the keynote speakers at the Nov. 17 First Annual Forum for the Mecklenburg County Medical Society. About 120 physicians and health care professionals attended.

"The issue is not about the right to die; it's about the right not to suffer," said Fieger, senior partner of Fieger, Fieger & Schwartz, Southfield, Mich.

"The government is attempting to require you to suffer when you're sick, dying and in horrific pain," he said. "Some people want to go volitionally and not made into a blithering idiot by drugs." They want what he called "a soft landing out of this world."

Suicide is "an inalienable right," central to personal dignity and autonomy, Fieger said. "Suicide is not a crime in any of the 50 states." People say putting their suffering cats or dogs to sleep is humane. "I am personally outraged we don't extend this to our own kind."

As a leading opponent of California Proposition 161, a right-to-die ballot initiative that was narrowly defeated last year, Fortanasce said most people supported it until they understood what it was about.

"A person does have a choice to decide if they want treatment or not. A person does have a choice to withdraw life support. Unfortunately, California thought this was euthanasia."

Euthanasia is a willful act whose implications are sinister, Fortanasce said.

"The problem is there can be no limits." The elderly will feel as if it is their duty to die so they won't become burdens, he said. Youth, whose leading cause of death is suicide, "will not only be given permission, they will also be given the weapon" to kill themselves.

The solution is not death, he said. It is teaching doctors how to treat pain. "If all pain can be treated, there is no reason to use that as an excuse for euthanasia."

Euthanasia supporters assume that people who consider suicide are mentally competent, Fortanasce said. "I have had 106 requests in the last two years from people who wanted me to kill them, including my father-in-law. These individuals were terribly depressed. Once competent psychiatric and medical treatment were provided, the anxiety disappeared."

Regarding Kevorkian, he said, "What we have is the blind leading the blind."

Fieger countered by saying Kevorkian is a compassionate doctor who understands that individuals under "assiduously controlled circumstances" have the right not to suffer any more.

The argument is enticing but it doesn't work, Fortanasce said. "Seventeen years ago I was for euthanasia, but I changed my mind when I realized the havoc it will play on our society."

In a separate interview with *The Catholic News & Herald,* Fortanasce spoke about his religious convictions and how they affect his views on euthanasia. "Life is not ours to give or take. We are the stewards of our life and it is God's to give or take. As soon as man decides he is God, he will destroy himself."

Crusaders To Host Italian National Team

BELMONT — Belmont Abbey's College's basketball team will host the Italian National men's team at 7:30 p.m. Wednesday, Dec. 1 in the Wheeler Recreation Center on the Belmont Abbey campus. Admission is $3 for adults and $1 for students. Groups of 10 or more also will be admitted for $1 per person.

The Italian team, currently touring the United Stares, is made up of 16 men under the age of 20. Traditionally, Italy's Olympic basketball team is chosen from these touring teams.

A DECADE OF EVANGELIZATION 1990 - 2000

Diocese of Charlotte

Editorial

It's Bad Law

The Freedom of Access to Clinic Entrances bill apparently will become law in the very near future. Both the House and Senate have passed versions of the bill which now goes to a conference committee to iron out differences in the penalties it would provide. The House version calls for stiffer prison sentences than the Senate version. President Clinton presumably will sign the measure once a final version is approved.

We think that the faster it become law the better because that means the planned court challenges can come quickly. And, if there ever was a measure which cried out for court challenge, this is it.

The bill's ostensible purpose is to prevent violence at abortion clinics. It stems from shooting incidents outside abortion centers in Florida and Kansas. We're on record as opposing violence to block abortions but this bill goes beyond stopping violence. It is so vaguely written that it could be used by over-zealous federal officials to arrest those taking part in *peaceful* anti-abortion protests.

The bill makes it a federal crime to use force or threats of force to keep anyone from using or working in an abortion center. It also would prohibit damaging or destroying buildings or physically obstructing anyone from entering a center.

Violence is already adequately covered by state and local laws and there is no need for federal legislation on the subject.

What worries us is how federal officials will interpret provisions regarding obstruction of clinic entrances. As vague as the measure is, it seeems entirely possible that picketing or handing out leaflets could be called obstruction subject to prison sentences.

The abortionists who run the centers will certainly claim that such activities are illegal. We fear that too many law enforcement officials would go along with that interpretation.

From where we sit, it appears that the act could be used to make criminals of people exercising constitutionally protected rights of freedom of speech and assembly. It also singles out protests against abortion centers — and only abortion centers — as potentially criminal activities. As Helen Alvare of the USCC Secretariat for Pro-Life Activities points out, it discriminates against people on the basis of their viewpoints, not their actions.

The whole thing is bad law and the sooner the courts can deal with it the better.

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Pro-Life Corner

Respect Life

Lord God, fill us with those blessings that bind and make us whole. Restore your broken people in body and spirit to the fullness of life manifested in your Son. We make our prayer through Christ our Lord.

Happy Thanksgiving!

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Encourages Study Of Life Issues

VATICAN CITY (CNS) — Pope John Paul II said the Vatican's doctrinal congregation should show "courage and perseverance" in its current theological examination of issues relating to human life. The pope made the remarks Nov. 19 to a plenary meeting of the Congregation for the Doctrine of the Faith, headed by German Cardinal Joseph Ratzinger.

In developing doctrinal positions, the congregation usually works without publicity and may spend many years researching single topics. The pope offered a glimpse at the congregation's current agenda, referring to ongoing studies on contraception, sterilization, abortion, organ and tissue transplants, medical care of the terminally ill and euthanasia.

"These studies have made it possible to offer answers and direction to various sectors of the church, on problems that are sometimes quite complex and delicate," he said. "I ask you to continue along this line with courage and perseverance, despite the difficulties presented by such a task."

The pope also used the occasion to praise the congregation for documents published in recent years on Church communion and on the doctrinal aspects of the use of communications media.

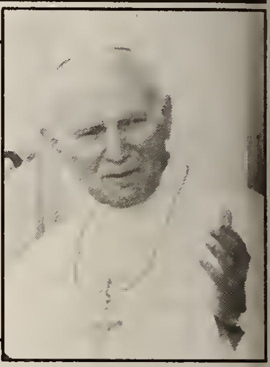
The letter on Church communion was needed because along with a deepened understanding of the Church's structure following the Second Vatican Council, there emerged a dangerous idea that the Church could be "reduced to a federation of local churches," the pope said.

The instruction on communications media underlined the importance of modern media to the Church's mission, concentrating on the disciplinary elements related to doctrine, he said. The pope said the Church greatly appreciates what bishops are doing to promote the Gospel through use of the media, often in difficult circumstances.

Church norms guarantee the proper freedoms of all involved in communications, he said. That includes the faithful, who have the right to receive the Gospel message in its pureness, and it includes pastoral workers, theologians and Catholic writers, who have the right to communicate their thought, as long as they respect the integrity of the faith, morals and their pastors, he said.

POPE JOHN PAUL II

The Pope Speaks



Pope Cancels Public Services But Continues Private Meetings

VATICAN CITY (CNS) — Pope John Paul II, recovering from a dislocated shoulder, canceled public liturgical services in late November and early December but planned to keep up his regular schedule of private meetings, the Vatican said.

The Vatican said the pope was skipping ceremonies that would "compromise the perfect immobility of his right shoulder," which he dislocated in a fall Nov. 11. Doctors who treated the pope said he would wear a sling for four weeks.

The pope was canceling several pastoral visits to Rome parishes, at which he normally celebrates Mass and mixes with parishioners, said a Vatican statement Nov. 19. On Dec. 8, the pope will make his traditional visit to a statue of Mary in central Rome but will not celebrate Mass at a basilica, as he has in previous years, it said.

The pope planned to make an appearance to greet and bless visitors at his weekly general audience, but apparently without giving the usual talks and without shaking hands with pilgrims in the audience hall. All other audiences are being maintained, the Vatican said. It did not say when the pope would be able to resume his regular public activities.

The pope, 73, spent a night in the hospital after he fell on some steps during an audience at the Vatican. Doctors reset the shoulder under general anesthesia and said the pope was doing fine afterward.

We're Marking The Advent Season

With this issue of *The Catholic News & Herald,* we begin a special series of Advent reflections written by recently ordained priests of the Diocese of Charlotte. There will be four articles appearing in the issues immediately preceding each of the four Sundays of Advent.

The first was written by Father Joseph R. Valentine who was ordained earlier this year. Subsequent reflections in the series will be written by Fathers Anthony Marcaccio, Damion Lynch and J. T. Putnam.

We hope that by showcasing the work of some of our most recently ordained priests we will augment our efforts to encourage priestly vocations, especially for the diocesan priesthood.

This issue also marks the end of the series of columns on canon law written by Mercy Sister Jeanne-Margaret McNally, a licentiate in canon law. Sister Jeanne-Margaret has published the series in booklet form. Anyone interested in obtaining a copy should write to her at Sacred Heart Convent, Belmont, NC 28012.

BOB GATELY

Editor's Notebook

I hope that the statement on families approved by the U.S. bishops at their annual fall meeting last week in Washington will put an end to charges that the Church's all-male hierarchy has no interest in the problems of women.

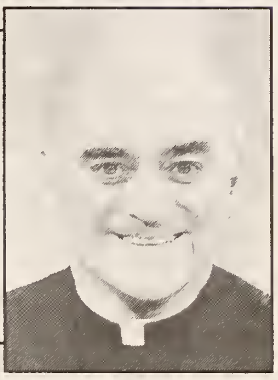
The statement makes it plain that the Church regards marriage as a partnership in which both husband and wife bear equal responsibility for *all* matters pertaining to family life. For the benefit of husbands

See **Notebook,** Page 16

The Tiny Apple Seed

FATHER JOHN CATOIR

Light One Candle



Thanksgiving is a time to reflect gratefully on all that God has given us. Blessed Julian of Norwich used the symbol of a hazelnut to teach a magnificent spiritual lesson. She suggests that we can gain comfort and insight from imagining something exceedingly small to be the entire universe. Most of us don't have access to a hazelnut, so why not try it with an apple seed. Hold it in the palm of your hand and imagine this tiny pit as a symbol of the world with all its allurements and fascinations. All that life has to offer is passing and insignificant.

Blessed Julian reasons, "Wouldn't it be foolish to seek satiety and satisfaction from something so small when everything in us cries out for the all, (for God)."

In this exercise, Julian teaches us that everything, including the entire human family is tiny in comparison to God who is all in all. Everything is made and supported by God's love, which keeps it from falling into nothingness. We are made, loved and preserved by God and even though we are not able to see Him, our Maker, our Lover and our Preserver — we can see His attributes reflected in Creation.

Julian explains that we are made in God's image, and therefore we reflect God's beauty. We embody His attributes. Julian explains that this is something like wearing the clothing of a great designer. We have His label on us. We belong to Him.

In our final state, in the Beatific Vision, we will not merely be reflecting God's attributes, we will be intimately united with Him. Our Divine Savior loves us and preserves us in being precisely for one reason: to love us and to be loved by us for all eternity.

Let's face it, you and I are special creatures. "Our souls are restless until they rest in You, God." (*Confessions*, St. Augustine). We are moving slowly from our smallness to His greatness.

From the apple seed we learn about the insufficiency of our tiny being and the all importance of God's sustaining power. And we learn the importance of gratitude. Without Him, we are nothing.

This comparison of the human race to an apple seed is a bit abstract I admit, but we are speaking about the mystery of God's Creation. Even though we can learn the facts that surround this great mystery, we will never be able to comprehend the mystery itself.

Blessed Julian tells us, "When you truly become aware of God dwelling within you, you will no longer seek other creatures, you will long for the Beautiful One Who is your Maker."

The next time you hold an apple seed in your hand, think about your littleness and think about your own beauty as a reflection of God's beauty. But more interestingly, I recommend that you think about your destiny as an object of God's desire.

God enfolds you in the embrace of His unchanging, unconditional love this very minute. You may not feel it or understand it, but it's true. Consider the apple seed and be grateful. God's presence in your life is more real, more powerful than you realize.

For a free copy of the Christopher Newsnote, "Gratitude," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.

Father John Catoir is tdirector of The Christophers.

Coping With Holiday Stress

MARTHA W. SHUPING, MD

Crosswinds

Dear Dr. Shuping,

Every year I spend the whole month before Christmas in a frenzy of shopping, baking, making special gifts and decorating. Then, by Christmas, I'm so exhausted and stressed out that nobody can stand me. I really want Christmas to be special for my kids and I know that overdoing it isn't the answer, but I don't know how to do it differently.

CS

Dear CS,

Stop and think about which projects are most important to your family. Maybe the kids especially like to go with you to pick out the Christmas tree or you have a tradition of caroling every year. Ask the kids which Christmas activities they most enjoy in your family. Maybe the kids really love to help you bake Christmas cookies but you usually don't let them because it takes too long. As a family, focus on what things are the most important and then simplify or eliminate the things that are less central.

For example, several of us in my family started a tradition of getting together at my home for Christmas. I had originally intended to do all of the cooking myself. But when I realized that wasn't realistic for me, other family members offered to bring some of the food. We later recognized that our December schedules were overcrowded with numerous church and family activities, so we shifted the party to right after Christmas when our schedules were less hectic. We also shifted from buying presents for everyone to buying presents for children only which has further reduced everyone's stress. So, we've kept the central activity that was important to us, but adjusted it to make it work for all of us.

There may be activities that you find you can completely live without. Many of my friends have given up sending Christmas cards because it was so time consuming and they felt it really didn't mean that much to them. But we all have different priorities.

I love to send cards but my first year in medical school I couldn't find the time. So, the next year, I planned ahead and addressed cards Thanksgiving weekend while others watched football games. Other years, I've addressed two or three each day and included these people in my daily prayers, as one of my Advent activities. But I finally decided that I feel okay about sending the cards out *after* Christmas Day since liturgically we celebrate the Christmas season for 12 days. I love to send the cards and it gives me time to do it peacefully.

To simplify shopping, trim your gift list if you can. Catalog shopping can be a time saver if you start early. For next year, some people enjoy doing the Christmas shopping a little at a time through the year as they come across things that they know would be special to various family members.

Finally, enlist your family's help as much as possible. Let them know that you need their help with certain things in order to enjoy Christmas as a family. Let the kids help with the cleaning, decorating and gift wrapping. They may not do any of it perfectly but resist the urge to redo everything. Relax and enjoy the holiday season.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

On Soaring Aloft This Advent

FATHER EUGENE HEMRICK

The Human Side

"Dancing With Professors: The Trouble With Academic Prose," a recent *New York Times* book review by Patricia Nelson Limerick, contains a sage parable worth contemplating. It explores why many brilliant scholars write in incomprehensible language. But it holds a lesson for all this Advent.

Limerick tells a parable about buzzards. In a scene in the movie "Hud," Paul Newman discovers one of his cattle has been killed. Distressed, he looks up at buzzards perched on a dead branch and fires his pistol, scattering them into the sky.

Filming this simple scene was a disaster. Problem 1 began with the buzzards looking too scruffy. More photogenic ones had to be imported.

Next came the problem of keeping them perched on a branch until the right moment. The buzzards' feet were to be wired and then released at the exact moment of the shot. However, though their feet were tied, they retained enough mobility to pitch forward and to fall upside down, which they did. Buzzards have poor circulation, so every time this happened they passed out. A buzzard psychologist was enlisted, who finally got them to sit upright.

Finally, the scene was set and Newman fired his pistol, but nothing happened. The buzzards just sat there as if to say: "Forget it! We tried that before and it didn't work."

Limerick applies the parable to some students who go to a university to get their "feet" tied down to knowledge. For whatever reason, awkward moments cause them to experience the intellectual equivalent of pitching upside down; the world begins to seem hostile, so much so that once graduated, instead of trying to spread their wings by untangling complicated thought, they hide behind it for fear of being challenged and thrown upside down once again.

This parable applies to everyone. The complexity of today's life often turns the best of us upside down. It can cause us to hide from the "hostility." — the potential for conflict - - that lurks behind the circumstances of our lives.

See **Human**, Page 16

Canon Law And Due Process

SISTER JEANNE-MARGARET MCNALLY

How Canon Law Affects Us

Matthew 18:15-17 reads, "If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses.' If he refuses to listen to them, tell the Church." The early Christians saw that their disagreements and disputes militated against the kind of Church Christ established. Above all else, as followers of Christ, persons in dispute must seek reconciliation.

In civil law reconciliation may be achieved through due process which protects one's constitutional rights. Canon law recognizes that there are many areas of potentially significant conflicts in the Church, particularly when the acts of a given administrator may seem to violate one's rights, e.g. the removal of a pastor, the suppression of a parish, the imposition of a diocesan tax. Administrative authority is intended to protect the public good through various decrees, by resolving controversies and by imposing penalties. Administrative acts may be challenged. The one exception to this rule would be an administrative act of a pope or of an ecumenical council.

Canons 1733-1739 of the code delineate the procedures for recourse against administrative decrees. However, recourse for one aggrieved by an administrative action must be resolved administratively by way of appeal to the next highest administrative authority. Early in this publication there was discussion of the rights of the People of God. Canon 1667 asserts the canonical principle that every right can be enforced in court (ecclesiastical court).

The code is specific in its directive that the formal process of recourse should be avoided whenever possible in situations where there is a dispute or contention. If at all possible those involved should resolve their problems with a fair solution worked out so as to bring reconciliation between the parties in conflict without formal action being taken.

The code finds that the appropriate manner of resolving conflict would be through conciliation; however, arbitration may be necessary especially in issues of compensation. Conciliation requires the adjustment and settlement of a dispute in a friendly, unantagonistic manner, thus avoiding a trial and dispute. Arbitration requires the referring of a dispute to a third party with the disputing parties agreeing to abide by the arbitrator's decision after a hearing at which both sides of the dispute have the opportunity to be heard. This method is intended to avoid formalities, delays, expenses and the vexation of litigation.

Canon 1733 encourages the establishment of diocesan offices or commissions to facilitate equitable solutions to conflicts arising from administrative decisions. Individual bishops have the responsibility for seeing that conflicts within the Christian community are resolved equitably and justly (c. 1446).

When there is a lack of unity or when there is dissension in a community, then undoubtedly, this is a counter-witness to the whole spirit of the Gospel. For this reason reconciliation is more than just a question of justice; it involves the whole mission of the Church and its credibility.

Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working on a research project on dysfunctional families and marriage.

Donating Human Organs

FATHER JOHN DIETZEN

Question Box

Q. Does the new Catechism of the Catholic Church require that organ donors actually sign the document donating their organ rather than provide their organs in advance in the event of an unexpected death? (Illinois)

A. I don't know where or how this error arose, but the new catechism makes no such provision. It says only that organ transplants are morally acceptable if the donor, or the donor's agent, gives clear consent to the procedure.

Such transplants, says the catechism, are not only morally lawful but can even be meritorious if the physical and emotional dangers and risks incurred by the donor are proportionate to the benefits expected for the recipient (n. 2296).

These words may refer to both living and deceased donors. Explicit mention is made later that the gift of organs after death is morally legitimate, even virtuous (n. 2301).

As I have noted in the past, Pope John Paul II is among those who personally encourage such donation of bodily organs. A few years ago he lamented the shortage of available donors for patients awaiting transplants.

It is a matter of Christian generosity, he said, and "no solution will be forthcoming without a renewed sense of human solidarity," based on Christ's example, which can "inspire men and women to make great sacrifices in the service of others" (April 30, 1990).

Q. As many of my friends, I was confused for years about the meaning of the Immaculate Conception of the Blessed Virgin Mary. I now believe one reason for this confusion is the Gospel that is read on that feast. As I understand it, the Immaculate Conception celebrates our Blessed Mother's freedom from sin at the time of her conception in the womb of her mother, St. Anne. The Gospel every Dec. 8, however, talks about the conception of Jesus in the womb of Mary at the Annunciation. Isn't there some way to change this? (New Jersey)

A. You are right, of course, about the meaning of the feast, and perhaps about the confusion resulting from the Gospel on that day. I doubt that there is any practical way to correct the situation, however. First, nothing in the Gospels goes back to the time of the beginning of Mary's life in the womb of her mother.

Our Lady enters the Gospel story because of her relationship to Jesus. We would expect, therefore, that the Gospel on this feast would somehow reflect that relationship and how early Christian believers viewed her and the unprecedented gifts of grace she received from God.

This should make a bit more clear why we have Luke's story of the Annunciation on the feast of the Immaculate Conception. Every word and phrase of that passage reflects themes that praise Our Lord, and Mary's sharing, as participant and recipient, in his saving work.

Just one of many possible examples. Gabriel's words to Mary, "the power of the Most High will overshadow you" (Luke 1:35), are seen as a clear echo of the overshadowing cloud or light, the "glory of the Lord," which stood over the Ark of the Covenant in the Exodus, and later in the temple of Jerusalem.

For the Jews, this hovering sign marked the presence of God. (See, for instance, Exodus 40:35.) For Luke's readers, therefore, this new overshadowing revealed a new ark, in whom the Lord God himself was present.

It would be difficult to find a more fitting Gospel passage for the celebration of life's beginning for her who was to become the Ark of the New Covenant.

(A free brochure answering questions Catholics ask about Mary, the Mother of Jesus, is available by sending a stamped self- addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.

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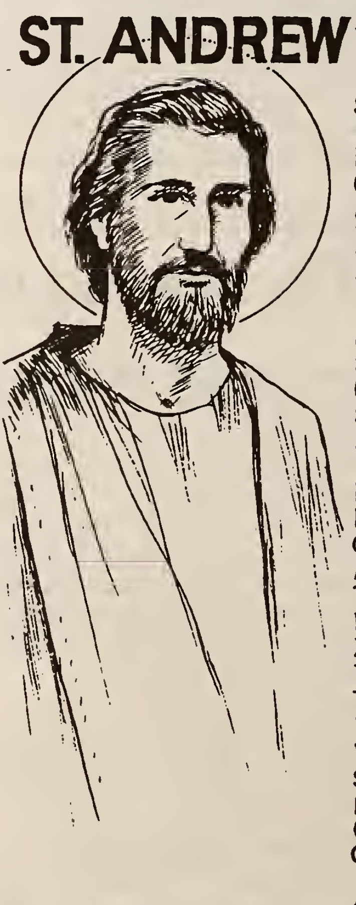
the Saints *by Luke*

ST. ANDREW



ST. ANDREW, THE APOSTLE, BORN IN THE FIRST CENTURY, WAS THE SON OF JOHN A FISHERMAN AND BROTHER OF SIMON PETER, HE WAS A NATIVE OF BETHSAIDA, GALILEE, AND WAS A FISHERMAN. HE BECAME A DISCIPLE OF JOHN THE BAPTIZER AND WHEN HE MET JESUS AT JESUS' BAPTISM, HE WAS CALLED TO BE CHRIST'S FIRST DISCIPLE. THEN HE BROUGHT PETER TO JESUS.

FOR A TIME, THEY FOLLOWED JESUS OFF AND ON, BUT WHEN THE SAVIOR RETURNED TO GALILEE, HE CALLED THEM FROM THEIR FISHING, SAYING HE WOULD MAKE THEM FISHERS OF MEN.

AFTER JESUS' DEATH AND RESURRECTION, HE IS REPUTED TO HAVE PREACHED IN SCYTHIA AND GREECE. WHERE AND HOW HE DIED ARE UNCERTAIN, BUT A VERY OLD TRADITION HAS HIM CRUCIFIED IN PATRAS, ACAIA, (GREECE), ON AN X-SHAPED CROSS. ST. ANDREW IS THE PATRON OF RUSSIA, THOUGH THE TRADITION HE PREACHED THERE IS UNFOUNDED, AND OF SCOTLAND, WHERE ANOTHER TRADITION SAYS SOME OF HIS RELICS WERE BROUGHT IN THE 4TH CENTURY IN CONSEQUENCE OF A DREAM OF ST. RULE, WHO WAS CUSTODIAN OF ANDREW'S RELICS.

THE FEAST OF ST. ANDREW, APOSTLE AND MARTYR IS NOV. 30.

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Entertainment

'Tis The Perfect Season For Family Video Viewing

NEW YORK (CNS) — 'Tis the season for Christmas lists and here is one for stay-at-home movie fans.

The object of this exercise is to consider theatrical movies that have stood the test of time in their appeal over the years to all ages, especially the young seeing them for the first time.

These are a select group of family entertainment classics, as notable for their production quality as for their moral values.

Though most of them have no movie industry rating, all have been classified A-I — general patronage — by the USCC.

1. **"Pinocchio"** (1940; Disney) stands out in the animation category, with "Bambi" (1942) and "Dumbo" (1941) close seconds — though everyone has their own favorites — it's among the many classics produced by Walt Disney in his prime.

Disney, of course, is not the only name in animation. It's a field rich in family classics, from Richard Fleischer's "Gulliver's Travels" (1939; Republic) to Alan Bunce's "Babar: The Movie" (1989; Family Home Entertainment).

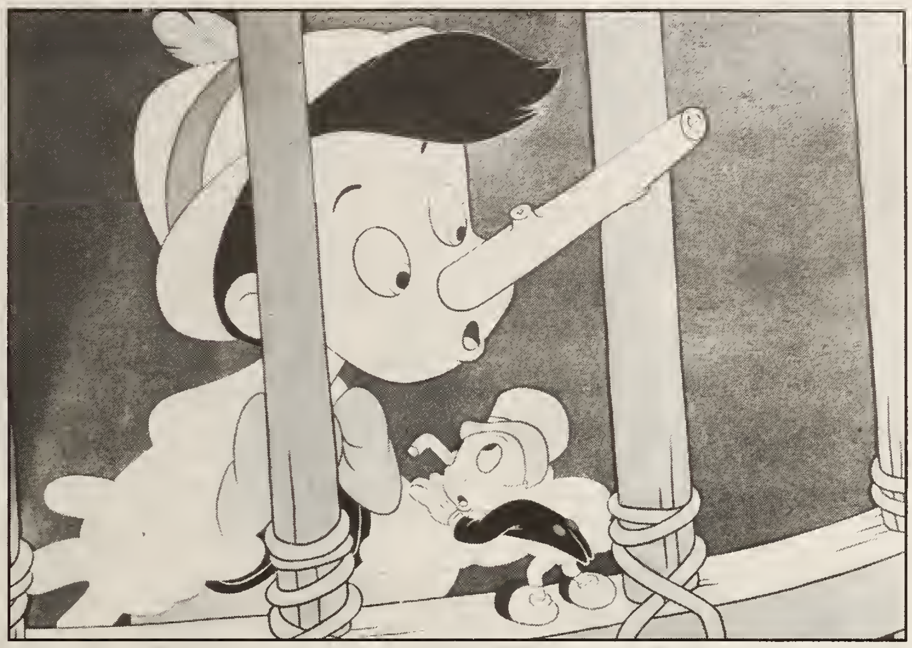
2. **"The Wizard of Oz"** (1939; MGM/UA) is a pleasure to put at the head of the fantasy category. Though one can always look forward to its annual TV airing, family viewers would probably enjoy it even more without commercials.

But there are many, many other wholesome fantasy movies, offering their own brand of special wonderments from the marvels of "The Thief of Bagdad" (1940; HBO) to the contemporary innocence of "E.T. The Extra-Terrestrial" (1982; MCA/Universal).

3. **"Lassie Come Home"** (1943; MGM/UA), the story of a canny canine, leads the list of animal movies in a category having special appeal for youngsters.

But whether it's horses ("National Velvet," 1944; MGM/UA), or dogs ("Benji," 1974; Vestron, $19.98), dolphin ("Flipper," 1963; MGM/UA), or deer ("The Yearling," (1946; MGM/UA), animal movies are sure-fire winners with the small fry.

4. **"The Adventures of Robin Hood"** (1938; MGM/UA) still offers a rousing good time for anyone interested in grand adventures with some greater purpose than special effects.



FAMILY CLASSIC — Jiminy Cricket urges his pal Pinocchio to tell the truth when the wooden boy's nose grows in proportion to the lies he tells in "Pinocchio." The animated classic has stood the test of time. (CNS photo from Walt Disney Productions)

There are other sorts of adventures besides the action variety. Use your armchair to go "Around the World in 80 Days" (1956; Warner), safari to "King Solomon's Mines" (1950; MGM/UA) or search for the fabled "Lost Horizon" (1937; Columbia TriStar).

5. **"Meet Me in St. Louis"** (1944; MGM/UA) is a perfect family musical, loaded with charming nostalgia, memorable songs and a splendid cast.

Others may prefer the lyrical Austrian locales of "The Sound of Music" (1965; CBS/Fox), the small-town flavor of "The Music Man" (1962; Warner) or any of a number of other musical favorites.

6. **"I Remember Mama"** (1948; Turner) is an enduring picture of family life in the decade before World War I.

Movies about families are rich in values, offering a variety of human portraits ranging from the gentle Quakers facing the Civil War in "Friendly Persuasion" (1956; CBS/Fox) to a black family facing oppression in "Sounder" (1972; Paramount).

7. **"The Court Jester"** (1955; Paramount) is a stylish spoof of medieval costume pictures with some clever nonsense and a classic patter song from Danny Kaye.

Comedy, however, is largely a matter of individual taste. If the buffoonery of Abbott and Costello in "The Time of Their Lives" (1946; MCA/Universal) doesn't tickle your funny bone, maybe the daffy antics of Laurel and Hardy in "March of the Wooden Soldiers" (1934; GoodTimes) will.

8. **"Captains Courageous"** (1937; MGM/UA) still rivets attention as Portuguese fisherman Spencer Tracy straightens out a spoiled rich kid rescued from the ocean.

More recent examples in the drama category include a black handyman's encounter with some German nuns in "Lilies of the Field" (1963; MGM/UA), dedicated athletes vying in the 1924 Olympics in "Chariots of Fire" (1981; Warner), and the multigenerational saga of a Jewish immigrant family in "Avalon" (1990; Columbia TriStar).

9. **"A Man for All Seasons"** (1966; Columbia TriStar) deserves a place in the "something to grow on" category of movies that parents will have to help their children understand.

St. Thomas More trying to keep his head in the English Reformation when all about him are losing theirs is a challenging experience youngsters and one they have to be prepared for.

The trick is knowing when a child is ready to handle such emotionally difficult subjects as the tragic plight of the Native Americans in "Cheyenne Autumn" (1964; Warner) or the human cost of war in "The Red Badge of Courage" (1951; MGM/UA).

10. **"A Christmas Carol"** (1951; VCI) heads the seasonal holiday category because it's that time of year and Alastair Sim is surely Dickens' definitive old humbug.

Not far behind, however, is Albert Finney's broad interpretation of the role in the musical "Scrooge" (1970; CBS/Fox).

The above list is a sampling from a century of movies, singling out a few titles that should be shared with the younger generation.

It may stimulate you to recall your own favorite movies, the ones you enjoyed most as a child.

Some of them may not be available in the local video store, which is a good reason to tape them when they are shown on television.

But if you do visit the video store, this list will help save your money and your family's time by avoiding such gaudily packaged but deadeningly inferior family features as "The Wacky World of Mother Goose" (1968) and "Santa Claus Conquers the Martians" (1964).

Videos

"The Adventures of Huck Finn" (1993)

Spirited rendition of Mark Twain's tale of an irrepressibly mischievous lad (Elijah Wood) rafting down the Mississippi with a runaway slave (Courtney B. Vance) until a brush with disaster when they become involved with a pair of colorful con men (Robbie Coltrane and Jason Robards). Adapted and directed by Stephen Sommers, the zestful performance of the young Wood brightens the fast-moving, handsomely mounted production that makes abundantly clear its anti-slavery stance. Some menace and stylized violence. The USCC classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

"The Adventures of Huckleberry Finn" (1939)

Still one of the best screen adaptations of the Twain classic with Mickey Rooney properly scrappy in the title role and Rex Ingram strong and dignified as his companion, the freedom-seeking Jim, with Walter Connolly and William Frawley as the confidence men they meet along the river. Director Richard Thorpe captures much of the youthful wonderment and the spirit of adventure that makes the original such enjoyable reading. Fine family fare. The USCC classification is A-I — general patronage. Not rated by the Motion Picture

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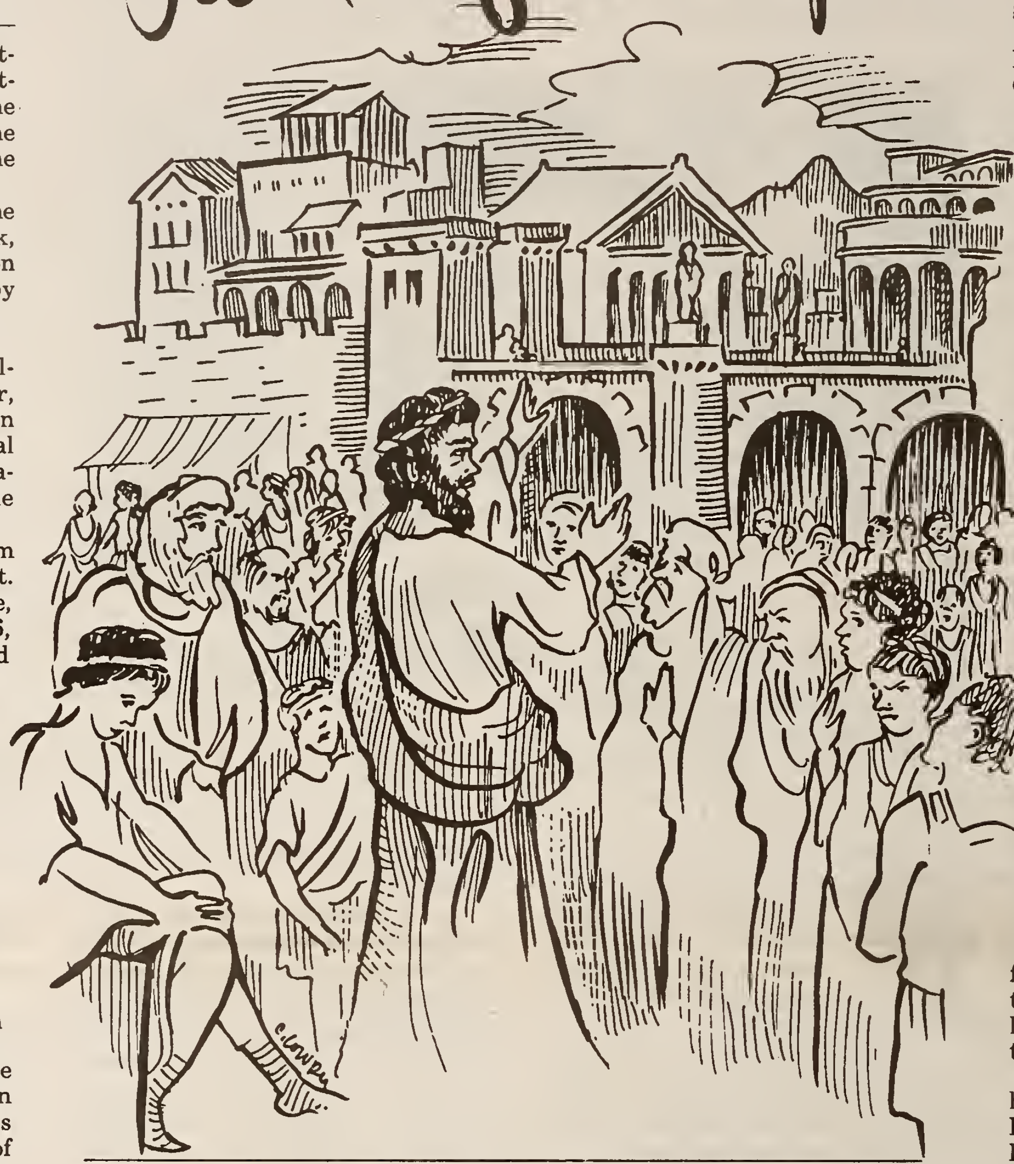
Walking in Paul's footsteps

By Father Eugene LaVerdiere, SSS
Catholic News Service



Carroll and I were in Corinth visiting the ruins of the ancient marketplace, the Agora. We had found the grooves dug into the pavement for the footraces, an important event in the life of sports-loving Greeks.

Laughing, we had one toe in the forward groove, the other in the back, hands on the ground, head up, eyes on the finish, which we imagined over by the temple of Apollo.

Ready, get set, go!

Father Carroll Stuhlmueller, already a well-known Scripture scholar, had just defended his dissertation on Isaiah 40-55 at the Pontifical Biblical Institute. I was on my way to Jerusalem for further studies at the Ecole Biblique.

We were reliving a moment from ancient life — in the footsteps of St. Paul. After a few yards of our footrace, we stopped and quoted 2 Timothy 4:6, "I have competed well; I have finished the race; I have kept the faith."

We thought, too, of First Corinthians 9:24, fancying ourselves in the stadium for the Isthmian games, held just outside Corinth: "Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win."

Some 2,000 years ago, Paul watched young Greeks practice for the games. In the athletic race Paul found an image for Christian life, where people run hoping to receive an eternal crown.

Jesus drew his images from the peaceful, rural setting of Palestinian villages and country life. Paul drew his images from the hustle and bustle of life in the Greek city.

The world of Paul was that of the marketplace, the theater, the stadium, the amphitheater, the docks, the synagogue and the private homes of the Hellenistic world.

Paul did much of his preaching in the shadow of great temples dedicated to Apollo, Poseidon, Zeus, Artemis and countless others.

■■■

The Hellenistic world was far greater than Greece; the Greeks, or Hellenes as they call themselves, lavishly shared their culture. But Paul spent many months in cities of what is now Greece.

One of those cities was Philippi, a Roman colony with imperial troops guarding the Roman frontier against attackers from the north. Philippi was cosmopolitan, its people coming from all over the empire. Among them were a few Jews, merchants from Egypt.

Jews from Palestine and Syria referred to their place of assembly as a synagogue. Those from Egypt referred to theirs as a "proseuche," a "place of prayer." Philippi did not have a synagogue. It had a "proseuche."

Paul was a missionary from Antioch in Syria. At Philippi, he came in touch with Jews from Alexandria in Egypt. Some of them became the nucleus of the Christian community to which Paul would one day write the letter to the Philippians.

I have walked the ancient streets of Philippi often, tracing with my hand the deep grooves cut by Roman carts and chariots in the paving stones of the Via Egnatia.

Paul traveled this way going to Thessalonica, a second major Pauline city in Greece. Thessalonica was the capital of the Roman province of Macedonia. It was also a major port and a market center for produce brought from a wide area to the north.

Thessalonica had a thriving Jewish population with a prominent synagogue. Paul preached there and was expelled for announcing the Gospel of grace for gentiles as well as Jews.

Only a few of the Jews welcomed Paul's message. The community of Christians at Thessalonica would be mainly from gentile background. It is to this community that Paul wrote the letters to the Thessalonians.

The third great Pauline city in Greece is Corinth, capital of the Roman province of Achaia. Corinth was strategically situated, just southwest of the narrow isthmus connecting the Peloponnesos with the mainland of Greece.

Corinth had two ports, one called Kenchreai — for ships in the Aegean, the other called Lechaion — for ships in the Adriatic.

As a maritime center, Corinth had the most diversified Christian community in Greece. The Corinthian Christians came from every conceivable way of life. Forming them into a community was an extremely bold and difficult undertaking, as is obvious from Paul's two letters to the Corinthians.

It is from the ancient port of Lechaion that one boarded for Rome, capital of the whole empire.

■■■

When Paul went to Rome, there was already a thriving community of Christians there, many of Jewish background. Very likely the Gospel first reached Rome through Jews returning from a pilgrimage to Jerusalem, where they came in contact with the apostolic community.

The Roman community seems to have been somewhat suspicious of Paul's preaching. In the letter to the Romans, Paul had to defend the universality of his Gospel of salvation for both Jews and gentiles.

Paul's world was very different from ours. No one knew of the New World then, or of Australia, New Zealand and the Philippines.

Still, Paul set no limits for his world. He dreamed of going to Spain and beyond.

Who could have imagined where that beyond would bring him?

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

"The world of Paul was that of the marketplace, the theater, the stadium, the amphitheater, the docks, the synagogue and the private homes of the Hellenistic world. Paul did much of his preaching in the shadow of great temples dedicated to Apollo, Poseidon, Zeus, Artemis and countless others."

FAITH alive!

FOOD FOR THOUGHT

How do you get to know more about a certain author?

You would probably begin by reading more of your author's work. You would examine the author's language and style. You would pay attention to the author's ideas, beliefs and recurring themes. You might try to see whether the author's ideas changed or expanded over time.

If you wanted to know still more, you might study the influence of the times in which your author wrote. Again, you might try to learn more about places where your author lived — what was occurring there, what was stirring people up. And you might try to learn more about other people who were part of your author's life — their needs, their beliefs.

It is similar with Scripture. Take St. Paul, for example. Reading his works once is not enough. It is always possible to comprehend his writings in a fresh way. One way to know Paul better is to attempt to walk in his footsteps — to know the times when he lived, the places he visited, the people he met.

One way to gain a fresh perspective on Paul's letters is to get to know what his life was like.

David Gibson, Editor, Faith Alive!

FAITH alive!

The more things change ...

By Father Lawrence E. Mick
Catholic News Service

"I don't see why you always talk about how things were in the early church," she objected. "I want to know about what's going on now, not about what happened centuries ago."

It was not the first time I had heard that reaction during a workshop. I tried to explain why I felt that knowing our history is valuable for the church today.

Much is different in our world from the world of the first or second century after Christ. Nevertheless, as the adage has it, "The more things change, the more they stay the same."

The life and mission of St. Paul is a case in point. No doubt about it: The world St. Paul knew and the world we experience are different in many ways.

What a difference 2000 years make!

It is intriguing to speculate how Paul would have made use of modern media in his efforts to spread the Gospel, for example. Think how much easier his missionary journeys would have been if he had a new Taurus or a Land Rover, or how his perspective might have changed if he had known the true size an shape of the world!

Again, what might Paul have to say about space shuttles and planetary probes?

Still, it is important to recognize that there are many similarities between Paul's time and our own.

Paul's missionary work was helped immediately by the existence of the Roman Empire. The Roman system of roads and shipping made his travels possible.

The use of a common language — Greek — throughout the empire made his preaching understood by people in different locales. The general peace maintained in the empire made his travels safer. And the existence of the empire provided an image of one world that perhaps made it easier for Paul to see the Gospel as intended for all peoples.

Our own time also has efficient means of travel. The end of the Cold War has not brought universal peace, but total war seems less likely. As in Paul's time, the world knows one superpower today. And we are increasingly learning to see ourselves as one world linked by bonds of commerce, shared cultures and basic humanity.

> "As in Paul's time, the world knows one superpower today. And we are increasingly learning to see ourselves as one world linked by bonds of commerce, shared cultures and basic humanity."

A major shift that occurred in the early church was learning to see the church as inclusive of the gentiles. This was not an easy change of perspective, for it asked Jewish Christians to broaden their horizons and see Christ as Lord of all nations, not just the Jews.

The 20th-century theologian, Jesuit Father Karl Rahner, pointed out that this change of perspective — seeing the church as encompassing all the nations of the Mediterranean world (which was the whole known world then) — is similar to the shift that we face today in learning to see the church as truly worldwide and not fundamentally European in character.

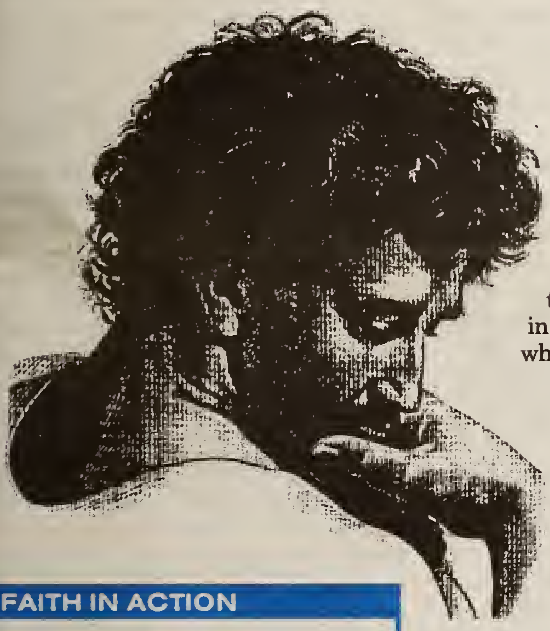
Christians of the West today are much like the early Jewish Christians, who had to learn to see the church as much bigger than themselves.

Another similarity is found in the wide variety of religions and philosophies competing for the minds and hearts of people. Just as in Paul's' time, our world offers a wide variety of competing worldviews and religious movements.

Our time, like Paul's, experiences a great need for believers convinced enough of the value of their faith to want to share it with others. Paul's life and ministry in the first century gives us a model for today.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)

The people Paul met in Asia Minor



By Father John J. Castelot
Catholic News Service

One town in Asia Minor that St. Paul evangelized was in a district called Lycaonia where the people retained their local dialect. When Paul cured a cripple at Lystra, the crowds became so excited that they shouted: "The gods have come down to us in human form."

They called Barnabas "Zeus" and Paul "Hermes," and the priest of Zeus made preparations to offer sacrifice to them.

In their excitement the people had been speaking in Lycaonian, and by the time Paul and Barnabas realized what was going on, it was almost too late to stop being made objects of idolatrous worship (Acts 14:8-18).

Actually, as he traveled along, his audiences understood his preaching because three centuries before Paul set out to make the world Christian, Alexander the Great made it Greek — all the way to India.

Greek was the universal language. Rome had taken over as the ruling power, but its influence was mainly political and administrative.

Paul himself was born in a center of Greek culture, Tarsus of Cilicia, in the southeast corner of what is now Turkey. So he was quite at home in the world of his day.

Turkey was then Asia Minor, the setting for much of Paul's early missionary work. While all shared a common language and culture, there were local peculiarities — as we saw in Lycaonia.

A little farther north lived a group known as Galatians. One of their three cities, Ancyra, is now Turkey's capital, Ankara.

The Galatians were a distinctive ethnic group who migrated from Celtic lands in Europe a few centuries before. They possessed a simple, openhearted generosity.

In fact, they cared tenderly for Paul when a serious illness forced him to stop among them. But along with their attractive simplicity went a disconcerting gullibility. This caused trouble after Paul had established Christian communities and departed.

A group of zealous Jewish Christians arrived and disturbed the Galatians by insisting that to be fully Christian they had to submit to circumcision and adopt Jewish customs.

When word of this reached Paul at Ephesus, he was furious and wrote his letter to the Galatians to set them straight. His distress and bewilderment are behind outbursts such as, "O stupid Galatians! Who has bewitched you?" (Galatians 3:1).

Whether simple Galatians or more sophisticated Ephesians, the people in Asia Minor lived in a culture marked by vices such as "immorality, impurity, licentiousness, idolatry, sorcery, hatreds, rivalry, jealousy, outbursts of fury, acts of selfishness, dissensions, factions, occasions of envy, drinking bouts, orgies and the like" (Galatians 5:19-20).

This was the climate of the towns where Paul preached. That he succeeded testifies to the power of his word, the word of God, and to the people's basic goodness.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

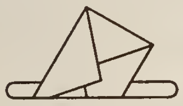
St. Paul's "temperament did not allow him the leisure to rest and reflect and carefully compose his thoughts. Rather, Paul seems like the harried executive who dashes off a letter while between planes ... trying to balance too many projects with too many personal demands from too many friends and enemies alike. No wonder people have trouble with Paul!" writes Father John F. O'Grady in *Pillars of Paul's Gospel: Galatians and Romans* (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1992. Paperback, $9.95). Father O'Grady writes, "If we can understand some of the historical background of Paul we can understand more of him and his writings."

Reflection: Do you already know what you need to know about Scripture? Many testify that it always is possible to know Scripture better — to appreciate it on a new level and from the vantage point of yet another new stage in their lives.

FAITH IN THE MARKETPLACE

What, more than anything, helped you to enter into the Bible more fully?

"Getting more involved in church activities like Renew. The Renew process helps us take the readings in the Bible and apply them to our daily lives. This makes Scripture become a lot more relevant." — Tom Bowers, Muncie, Ind.



"I'm a member of the Focolare movement. Each month we have a verse that we try to live out. Being able to concentrate on one sentence and put it into practice gives you a new insight into God's word." — Eileen Johnstone, Indianapolis, Ind.

"The way the liturgical year is structured ... allows me to hear the readings over and over so they can help me at different points in my life. They become like old friends. Then when I have a life crisis, it sends me back to the Scriptures." — Terry Coulton, Charleston, Ill.

"A Bible study. I grew up at a time when reading the Bible was not encouraged. So I was skeptical at first. But the guides can help give you a lot of background." — Judy Dreyer, Carmel, Ind.

An upcoming edition asks: What would you not see if you were spiritually "blind"? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

People In The News

Pope Greets Crowd From Apartment Window After Audience Canceled

VATICAN CITY (CNS) — Pope John Paul II, his usual midweek general audience canceled by injuries he suffered in a fall, greeted a crowd of would-be audience-goers in a brief talk from his apartment window high above St. Peter's Square. With his right shoulder immobilized and his right arm in a sling, Pope John Paul told the assembly: "I didn't want to deprive myself of the joy of greeting, even though it is briefly, all those who have come to Rome to meet the successor of Peter." The pope thanked all who had sent "moving declarations of affection and solidarity."

Pope Plans Trip To Belgium To Beatify Father Damien

ROME (CNS) — Pope John Paul II plans a May 13-15 trip to Belgium to beatify Father Damien de Veuster, the 19th-century priest who worked and died among victims of Hansen's disease in Hawaii, the Belgian bishops announced. The missionary was born in Belgium. The beatification Mass is scheduled for May 15 at Osseghem Park in the capital of Brussels, according to the Belgian bishops' itinerary. Other papal events include visits to Father Damien's birthplace in Tremelo and to his grave in Leuven. Both sites are near Brussels.

President Of Philippines Presented Honorary Doctorate By Fordham

NEW YORK (CNS) — President Fidel V. Ramos of the Philippines was awarded an honorary doctor of laws degree by Fordham University in New York Nov. 16. Jesuit Father Joseph A. O'Hare, Fordham president, noted that the university and the Jesuits of the New York Province had special ties with the Philippines. He said Fordham had more students attending from there than from any other foreign country. Currently about 70 study at the university. The citation for Ramos's degree recalled that he as chief of staff of the Philippines armed forces "chose, at the moment of truth in the Revolution of February 1986, to stand with the people of the Philippines in defiance of the armed might of the entrenched ruler."

Cardinal Says Bishops Who Died Were Powerful Witness For Church

VATICAN CITY (CNS) — Taking Pope John Paul II's place at a memorial Mass for cardinals and bishops who have died in the last year, Cardinal Bernardin Gantin said their lives and their suffering were a powerful witness for the Church. Cardinal Gantin, dean of the College of Cardinals and prefect of the Congregation for Bishops, presided at the Nov. 16 Mass in St. Peter's Basilica as the pope continued to recover from a dislocated shoulder and fractured shoulder socket suffered in a Nov. 11 fall. Joaquin Navarro-Valls, the Vatican spokesman, said that the pope's presence at public Masses and the weekly general audience has been suspended for his comfort.

Sacramento Charities Want To Build Cottages For The Homeless

SACRAMENTO (CNS) — Charitable organizations in Sacramento are teaming up in an effort to build 1,000 cottages for the homeless. At a recent ribbon-cutting ceremony outside a prototype cottage that has been built, Bishop Francis A. Quinn commended fellow residents of Sacramento for being sensitive and responsive to the problems of homelessness. "The measure of the character of a city is how it treats its poor," he said, kicking off a campaign to fund the project co-sponsored by the local social service agency Loaves and Fishes, the Sacramento Religious Leaders in Support of Cottage Housing and the Friends of Cottage Housing.

Rome Officials Hope Christmas Concert Boosts Building Fund

ROME (CNS) — Rome vicariate officials hope that a Christmas concert of international stars will be music to the ears of its church-building campaign. The benefit concert is scheduled for Dec. 23, and international popular and classical music performers have agreed to participate, said an announcement by vicariate concert organizers. Money from the sale of 7,000 tickets will go to the church-building fund, it said. Performers scheduled to appear include pop singer Randy Crawford, opera singer Monserrat Caballe and classical flutist Jean Pierre Rampal.

Father Robert Lawson (c) of Pinehurst, state chaplain of the Knights of Columbus, was honored at the recent Fourth Degree Exemplification at Greensboro. Pictured with him are Vice Supreme Master Clyde King (l) and District Master Ronald J. Carney.

Knights Honor State Chaplain At Fourth Degree Ceremony

GREENSBORO — Father Robert T. Lawson, pastor of Sacred Heart Parish in Pinehurst and state chaplain of the Knights of Columbus, was honored Nov. 6 at the K of C's Fourth Degree Exemplification in Greensboro.

The Greensboro native was honored for his enthusiastic dedication to the principles of Columbianism over the past 50 years. In addition to serving as state chaplain, Father Lawson is chaplain of the Father Dillon Assembly, Fourth Degree Knights of Columbus.

More than 600 K of C members and their wives were present for the banquet following the ceremony at which 122 Knights were elevated to the Fourth Degree, the highest degree of the order. The Fourth Degree is the patriotic arm of the Knights, promoting loyalty to God and country. District Master Ronald Carney of Lenoir said the new Fourth Degree Knights represented the largest class in the history of the K of C in North Carolina.

As banquet speaker, Father Lawson spoke about the contributions of the Catholic Church to the state and the support that the Knights of Columbus provide to the Church and community. He challenged members of the new class to continue the tradition of service and to display the dedication and devotion of all Fourth Degree Knights who preceded them.

Father Lawson also called attention to the crisis of values facing the nation and the need for constant prayer, vigilance and positive action by men and women of good will.

Msgr. John J. McSweeney, administrator of the Diocese of Charlotte, gave the invocation at the banquet. Vice Supreme Master Clyde W. King of the DeSoto Province brought greetings and congratulations from Supreme Knight Virgil DeChant.

Employment Opportunities

Part-time Youth Minister: St. John Neumann Church is seeking a person to coordinate and supervise catechetics and activities for Grades 7-12. Requirements: enthusiastic, enjoys youth, experience with teens, a team player. Send resumes or inquiries to: Director of Religious Education, St. John Neumann Church, 8451 Idlewild Road, Charlotte, NC 28227. Phone (704) 535-4197.

✠ Scripture

Readings for the Week of November 28 - December 4

Sunday: Isaiah 63:16-17, 19, 64:2-7; 1 Corinthians 1:3-9; Mark 13:33-37.

Monday: Isaiah 2:1-5; Matthew 8:5-11.

Tuesday: Romans 10:9-18; Matthew 4:18-22.

Wednesday:Isaiah 25:6-10; Matthew 15:29-37.

Thursday: Isaiah 26:1-6; Matthew 7:21, 24-27.

Friday: Isaiah 29:17-24; Matthew 29:27-31.

Saturday: Isaiah 30:19-21, 23-26; Matthew 9:35-10:1, 6-8.

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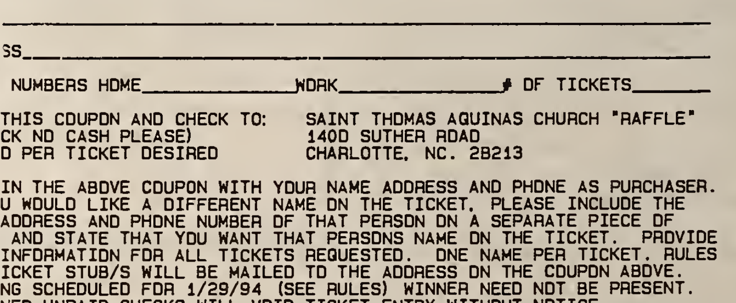
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GIVE A TICKET. GIVE A TRUE GIFT

Sự Biết ơn

“...và nhiều người, mặc dầu có ít nhưng dã cho tất cả...Và qua những người này Thiên Chúa tỏ mình ra với lòng ưu ái trên nhân gian.” Kahlil Gibran.

Thiên Chúa tỏ lòng ưu ái với trần gian vì có những người tuy túng cực nhưng lòng dại dộ của họ thì vô hạn. Đó là câu phát ngôn của nhà văn Kahlil Gibran, tôi thành thật tán dồng quan diểm dó.Hằng năm có nhiều Lễ mừng nhưng tôi rất thích ngày lễ Tạ ơn và tôi sẽ chia sẻ với quý vị quan diểm của tôi.

Sáng ngày trong lúc di dạo tôi chợt thấy những hàng cây nhuộm màu sặc sỡ nhất là sáng nay tiết trời vào Thu, trong phong cảnh dó làm tôi sảng khoái lạ thường. Tôi bất giác nhìn lên những lá vàng rực rỡ như những ngọn lửa sưởi ấm tâm hồn,tôi cảm thấy say sưa hạnh phúc,một sự hạnh phúc tự nhiên và không bị ngăn cản bởi bất cứ yếu tố nào. Niềm vui hạnh phúc trao ban dang chờ tôi dón nhận. Gió trong lành tuôn tràn cho tôi hít thở. Đây chính là lúc Thiên Chúa mỉm cười trên tôi và trên trần thế. Tôi chiêm ngưỡng và tri ơn Ngài với cả tâm hồn. Những người có những tâm tình ấy,nhà văn Kahlil Gibran dã gọi họ “là những người dặt niềm tin vào dời sống và sự sung mãn của nó. Vì thế ống tiền của họ sẽ chẳng bao giờ cạn.”

Xa kia một quãng, tôi bắt gặp bà mẹ dang âu yếm con mình. Đứa trẻ cười vui thoải mái, tiếng cười dó tan dần trong gió mai. Nhưng khi mẹ nó lẩn trốn, nó kêu la inh ỏi. Qua cảm nghiệm dó tôi tự nghĩ giọng cười vui của dứa bé này dã tùy thuộc rất nhiều vào sự hiện diện của mẹ nó. Nó cười chỉ khi nào mẹ nó gần bên. Câu “chỉ khi nào” hàm chứa một diều kiện. Lòng tri ân bị giới hạn khi tình yêu bị giới hạn. Những người này có thể họ nghĩ rằng “Tôi sẽ cho nhưng chỉ cho những người xứng dáng mà thôi!”

Một gương khác, khi tôi bước vào một phòng họp dông người, tôi dể ý một người bề ngoài xem ra rất tự tin. Ông ta dến dể giải quyết một vấn dề. Không có ai cạnh ông cả. Khi tới lượt ông phát biểu ông dứng ra bênh vực sự thật mặc dầu ông sẽ bị dị nghị. Ông dã biết sự thật và ông muốn bảo vệ sự thật không kể dến cá nhân hay lời dèm pha của người khác, ngay cả sự liên hệ về tình cảm với những người chung quanh. Người này chỉ muốn làm việc phải vì quyền lợi những người chung quanh. Danh từ “mặc dầu” tỏ lộ người dó không dặt diều kiện. Đây là khởi diểm gặp của giá trị Chân,Thiện, Mỹ. Đây là tâm hồn cao thượng sáng chói. Về những người này nhà văn Kahlil Gibran dã nói “Bạn cho rất ít khi bạn chỉ cho tài sản, khi bạn cho Chính Bạn lúc dó bạn mới thật sự cho.”

Vì thế, dịp lễ Tạ Ơn là cơ hội dể chúng ta góp nhặt những hồng ân do Chúa dã ban và những người chung quanh trao tặng. Đó chính là lúc chúng ta dám nhìn vào mắt họ dể dâng lời TRI ÂN và CẢM TẠ, BẠN LÀ NGƯỜI RẤT ĐẶC BIỆT! Vì Chúa vẫn âu yếm mỉm cười nên nhân gian mới tồn tại. Đau khổ vẫn có, khó khăn vẫn còn nhưng Chúa vẫn ở tại dây trên vũ trụ này. Tôi còn nhớ dã nghe qua dòng tư tưởng sau dây: “Nếu Chúa ở dây mọi sự sẽ tốt lành và hết thảy mọi sự sẽ tuyệt hảo.” Trong “Một Phút Khôn Ngoan “Cha Anthony dã thuật lại.” Một Thầy Giảng luôn luôn nhấn mạnh ‘Chúng ta phải dưa Chúa vào dời sống của chúng ta’ nhưng vị Sư Phụ nói ngay “Ngài dã ở dó rồi diều cần thiết là bạn phải nhận diện ra Ngài, thế thôi!”

In Gratitude

SISTER CECILIA TONG

Vietnamese Catholic Community

“...and there are those who have little and give it all....Through the hands of such as these God speaks, and from behind their eyes He smiles upon the earth,” writes Kahlil Gibran

God smiles upon the earth because of those who have little and give it all. That is the statement made by Kahlil Gibran and I think he is right. Of all the celebrations, I like best the celebration of Thanksgiving and I will tell you why.

During my morning walk, I noticed all the trees dyed with colors. The intricate combination of colors were lavished on my eyes. The autumn and its morning freshness filled me with joy and wonder. I looked up and behold — leaves like flames of fire warmed my heart and made me deliriously happy. The joy just filled me to the brim and I was not conditioned by anything at all. The joy is there for me to grasp; the morning freshness is there for me to breath. And I think this is where God smiles upon me and the earth. I think that His love is unconditional and I was truly grateful. This is where behind me God smiles upon the world. In response to that smile I contemplate and thank him wholeheartedly.The people who have this attitude Kahlil Gibran called “the believers in life and the bounty of life, and their coffer is never empty.”

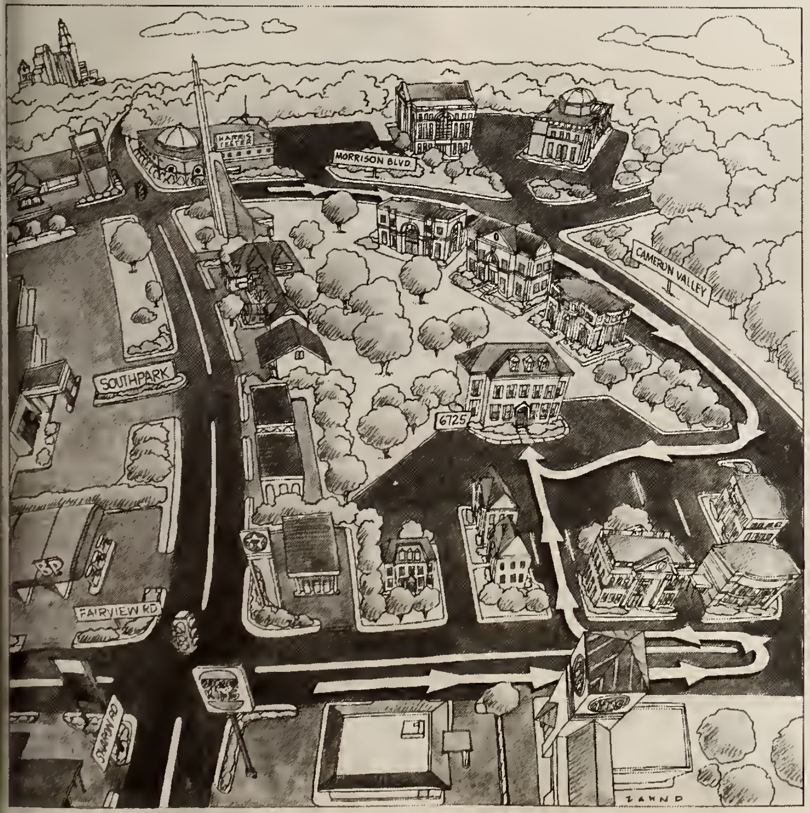
A short distance away I saw a mother who was carressing her baby. The little one was laughing uproariously; the morning breeze carried her laughter far and wide. But, the moment the mother tried to hide from her, the baby cried for her and I thought to myself that this laughter is being conditioned, since the child will smile only when her mother is there. The word “ only “ brings up some condition. The gratitude is conditioned because the love is conditioned, too. This kind of person is like those who say: “I would give, but only to the deserving.”

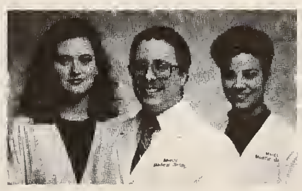
Another example: I entered a meeting room filled with people. I noticed a person, who apparently was very sure of himself. He came to solve a problem. No one was with him, he was alone. When his turn came, he defended the truth, regardless of criticism, because he knew that was the truth and he must defend it even at the cost of his reputation. And his relationship to others was at stake. This man was doing something good for others inspite of human reasoning. The words “in spite of” show that he puts forth no condition. This is where truth and beauty meet. This is where nobility shines. Kahlil Gibran says it in these words: “You give but little when you give of your possessions. It is when you give of yourself that you truly give.”

Therefore Thanksgiving is the time to recollect the wonders of the gifts received from God and from friends. It is the time to look into one another's eyes and say “Thank you, You are special!” God smiles on the whole world, that is why it still exists. Suffering, yes, hardship, yes, but He is there in the world. Someone said to me: “If God is there, all things will be well, and all manners of things will be well.” In One Minute Wisdom, Anthony de Mello related a story about holiness. “To a preacher who kept saying, ‘We must put God in our lives,’ the Master said, ‘He is already there. Our business is to recognize this.’”

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

See more Vietnamese news on Page 13





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Comunidad Hispana
Comuniquémonos

Esta es una vista parcial de un grupo de hispanos que participaron en un programa de Formación de Fe en el Centro Cristo Rey de Yadkinville.

Vigilancia

Este fin de semana comenzamos el tiempo litúrgico de Adviento y una vez más la Iglesia nos invita a una digna preparación para la venida del Mesías, nuestro Salvador. La venida de Cristo es una ventana a la esperanza, a la paz y al amor.

El Adviento, para nosotros los cristianos, no debe ser solamente un recuerdo de un acontecimiento histórico, sino que, más bien, debemos encarnar ese Adviento en nuestra vida diaria. La aparición del Precursor Juan el Bautista, fue la última llamada para el Pueblo elegido. Para nosotros, cada año con la celebración del Adviento Dios nos hace una llamada personal al arrepentimiento y a la penitencia. El Adviento cristiano es más comprotetedor para nosotros que para el pueblo elegido, porque nosotros tenemos ante nuestros ojos el punto máximo de la revelacion: Cristo.

El Evangelio de hoy nos invita a la vigilancia porque la venida de Cristo es inminente y el estar preparados para ello es definitivo.

¿Qué tan lejos está nuestro encuentro personal con Cristo? Tan lejos como dista nuestraa vida de la muerte. ¿Qué debemos entender con las palabras "velar y estar preparados"? Primero que nada, estar en gracia de Dios, buscar de agradar a Dios en todo lo que hacemos y gastar nuestra vida al servicio del prójimo. El Adviento es un período de conversión, renovación y penitencia. Son esos momentos indispensables, para replantear nuestra vida cristiana. No nos hagamos ilusiones de que aún tenemos mucha vida por delante, porque así se han perdido muchos. Tomemos conciencia que ésta es otra gran oportunidad que Dios nos concede, no nos hagamos sordos a su voz, porque a lo mejor es nuestra última llamada. Consideremos estos cuatro domingos de Adviento como una gracia especial de Dios y todos colaboremos positivamente, para crear en nuestra familia el ambiente ideal para recibir al Niño Dios esta Navidad. ¡Ojala! Que nos encontremos en gracia de Dios y con las mejores disposiciones.

(Con permiso de los Padres de la Sociedad de San Pablo)

Martín Mata

Nuestro seminarista hispano fue entrevistado por una reportera del periódico católico de nuestra diócesis, traducimos lo que Martín Mata le dijo. Martín vino a los Estados Unidos en 1991 para vivir con su hermano en Carolina del Norte.

Este joven mexicano, uno de los menores de una familia con doce hijos, creció en la clase media de la ciudad de San Luis. Su vocación al sacerdocio nació de una familia profundamente cristiana, así como también la vocación de su hermana religiosa.

Desde los 18 años, después de graduarse de secundaria, Martín, ahora 25, pensó hacerse sacerdote e ingresó en un seminario de México. Estando más tarde en Asheboro, su párroco le animó a regresar al seminario para completar sus estudios, lo cual hizo cuando los trámites de papeles se facilitaban para poder ingresar en el Seminario de San Vicente de Paul, en Boynton Beach, Fla., enviado por la Diócesis de Charlotte. Martín vio claramente cúal era la voluntad de Dios para él y respondió al llamado.

Nuestro seminarista hispano cree que la oración es algo muy importante y desea llegar a ordenarse para ayudar a la gente, siendo instrumento de Dios en la propagación del Evangelio. A los hombres que estén considerando una posible vocación sacerdotal, Martín les dice: "¿Te gusta la oración, el estudio y los deportes? Sí, los deportes son un gran medio para evangelizar".

Hombres, mujeres y niños aparecen en esta foto tomada durante una de las celebraciones eucarísticas dominicales en el Centro Católico Hispano de Charlotte.

El Reino De Dios

En uno de los Encuentros Subregionales celebrado en Atlanta, Ga., el Equipo SEPI nos ayudó a profundizar en el conocimiento de lo que es el Reino de Dios y de todos los aspectos que implica:

- Es reinado de Dios en cada uno de nosotros. Es soberanía transformante de Dios en el corazón humano.

- Es abrirse totalmente a dios y a los demás hermanos.

- Es conversión del "yo" al "tú"; de salir del egoísmo a orientarse hacia los demás.

- Es transparencia de la vida que acaba, para eliminar las ambiguedades y las opacidades.

- Este reino tiene 4 dimensiones: personal, social, temporal (aquí y ahora), escatológica (en el cielo).

- El Reino de Dios abarca todo: el ser humano, el mundo, la sociedad.

- No es otro mundo, sino el viejo transformado en nuevo.

- Es la manifestación de la soberanía de Dios sobre este mundo en su contante lucha contra las fuerzas del mal.

- El Reino de Dios no es sólo espiritual o fuera de este mundo. Es la totalidad de este mundo material, espiritual y humano ahora introducido en el orden de Dios.

- No quiere decir sólo la eliminacióndel pecado, sino de todas las consecuencias del mismo: injusticias, explotaciones, hambre, manipulaciones, guerras, opresiones, mentiras personales e institucionales.

- Es la transfiguración total, global, estructural de esta realidad, del ser humano y del cosmos.

- Es proyecto cósmico.

- Es la destrucción de todo el mal: físico - dolor y muerte; moral - desunión; pecado - odio.

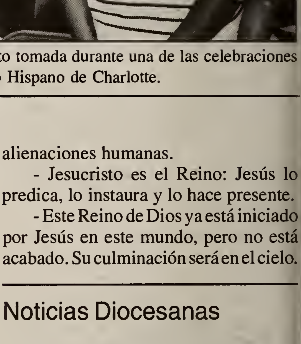
- Es la superación de todas las alienaciones humanas.

- Jesucristo es el Reino: Jesús lo predica, lo instaura y lo hace presente.

- Este Reino de Dios ya está iniciado por Jesús en este mundo, pero no está acabado. Su culminación será en el cielo.

Noticias Diocesanas

La Organización Nacional de Catequistas para Hispanos ofrece la oportunidad de inscribirse como miembros a cualquier catequista de la diócesis, con derecho a recibir el boletín informativo 3 veces al año y la revista Voz Catequética, también 3 veces al año.Quienes deseen utilizar este medio valioso, pueden comunicárselo a nuestr oficina diocesana, quien asumirá el costo de las subscripciones, teléfono (704) 335-1281.



La Hermana Sagrario Núñez, de las Esclavas del Sagrado Corazón de Jesús, estuvo un año en Charlotte atendiendo a los refugiados Ella nos ayudó también dirigiendo un Retiro Carismático y un Reitro para los Jóvenes Católicos Unidos. Ahora se encuentra en Miami dedicada a la evangelización de los hispanos.

To Our Friends

Sister Sagrario Nuñez, a Handmaid of the Sacred Heart, who helped Hispanics giving retreats last year, is presently in the Archdiocese of Miami, dedicated to the evangelization of Latinos.

The priests of the Society of Saint Paul talk to us about the meaning of Advent. At a meeting in Atlanta, a SEPI team explained to us the deepest meaning of the Kingdom of God, which entails total openness to God and to others, transformation of the whole world, initiated by Jesus and completed only in Heaven.

We translated the interview of seminarian Martin Mata by Carol Hazard from last week's paper.

Our National Catechists' Organization invites all to subscribe to receive their publication.

Gifts Of Securities Hold Mutual Benefits

By JIM KELLEY
Diocesan Director of Development

Because our worldly possessions take so many forms, Catholics can benefit greatly by paying careful attention to *what* they give to the Church.

If you've always given a check or cash, you may be interested to learn that other types of property may be given — often at greater advantage to you.

One asset that many people find convenient to give is securities. Stocks, mutual funds, and many bonds are among the securities that can be used to fulfill your charitable goals.

Securities that have increased in value since you've acquired them are known as *appreciated* securities. These are the assets for which every investor hopes.

But when you sell appreciated securities (stock, for example), you will generally owe tax on the capital gain, or increase in value. The tax can be as high as 28 percent under current law and may cause you to think twice before selling your stock.

Making a gift of the stock to your parish, the Diocese of Charlotte, or other Catholic agency or schools offers certain advantages:

1. You are generally allowed a charitable income tax deduction for the value of the stock when you give it, not the lesser amount you originally paid (as long as you have owned the stock for at least 12 months and a day).
2. You do not incur capital gains taxes on the increase in value.
3. You can conserve available cash for other uses.

Who might find a gift of securities to be especially attractive? Let's look at a hypothetical, but not uncommon, example:

Mr. and Mrs. Porter purchased some shares of a certain company's stock 30 years ago. In reviewing their financial affairs, they noted that the stock is now worth $10,000 — $9,000 more than they paid for it. If they sold it, they would owe about $2,500 in capital gain taxes.

The Porters have been considering a gift to their parish in memory of his parents. By giving the stock, they avoid the $2,500 capital gains tax and receive a $10,000 charitable gift deduction.

As you can see, the opportunities for giving securities can help you exercise good stewardship of your property.

Each person's circumstances are different, so it will be wise to discuss your plans with your tax advisor or other professional advisor.

A Word About Timing

As we near the end of the year, keep in mind that all gifts — including securities — must be made before Jan. 1 in order to affect this year's taxes.

If you are considering a gift of securities before the end of the year, contact the diocese's Development Office as soon as possible for information about making the transfer in a timely manner. Your stockbroker can also assist you.

We also have available a free booklet, "Giving Securities." For your copy, call the Diocesan Development Office, (704) 331-1709 or 377-6871, or write to me at 1524 East Morehead Street, Charlotte, NC 28207.

Vietnamese Catholic Community News

At 1 p.m. Nov. 28, there will be a celebration in memory of the Vietnamese Martyrs at the Vietnamese Catholic Center. This is the fifth year of the celebration. Father Tan Le will be the celebrant.

On Dec. 4 at 2:30 p.m., Father Tan Le will celebrate the Liturgy for the Vietnamese community in the Triad area at Christ the King in High Point.

On Dec. 11, Father Tan Le will offer he Liturgy for the Dega and Montagnard community in Charlotte at 1 p.m. at the Vietnamese Catholic Center.

Through the help of Catholic Social Services and the United Way, we had 15 Thanksgiving baskets and have a good number of families for the Empty Stocking Fund and Christmas baskets for another group of Vietnamese new arrivals. The Vietnamese Apostolate wants to send to all our American benefactors our heartfelt thanks for your generosity. This is the third year that we are giving these goods.

Give prayerful thought
to considering a vocation
to the priesthood
in the Diocese of Charlotte.

Contact
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

Vocation Update

Church Or Country? Officer Picks Service To Church As Priest

By CAROL HAZARD
Associate Editor

Thomas Williamson had a good idea of what he wanted to do. He wanted to serve his country.

Commissioned a second lieutenant in the infantry, Williamson was preparing for a career in the military. But an odd thing happened.

He was given reserve status, despite honors he'd won for military excellence.

"I think God placed me in that position so I would seriously consider becoming a priest," he says. Williamson, 30, is in his third year at St. Meinrad Seminary, St. Meinrad, Ind., studying to become a priest for the Diocese of Charlotte.

The thought of serving the Church instead of his country occurred to Williamson while he was at college. Even so, the ROTC cadet proceeded along military lines.

He completed officer basic training in Fort Benning, Ga., and attended airborne school. Meanwhile, he'd won the Distinguished Military Student Award and the American Legion Medal for excellence.

On reserve status, he worked for two and a half years for a furniture rental company in Virginia. He began to think more about the priesthood and less about the military.

"When God is calling you to become a priest, you look at what you thought you wanted and it no longer seems as important," Williamson says.

What's more, his lifestyle didn't mesh with the people he worked with. Williamson went to church more frequently and he was active in his parish. He also participated in two March for Life rallies in Washington to protest abortion.

The oldest of four children in a Catholic family, Williamson says his faith was always important to him. But it became even more so while he was in high school in his hometown near Detroit. He attended Wednesday night prayer services and the experience changed his faith.

THOMAS WILLIAMSON

"Before, I hadn't experienced a sense of prayer," Williamson recalls. The deeper his prayer life, the greater his parish involvement. "I reached a point where I really wanted to go to church instead of something I just did."

Williamson considered the priesthood while he was in the ROTC program at George Mason University, Fairfax, Va., and pursuing a degree in business administration. He earned his degree in 1986.

His training as an officer prepared him well. "It helped me to be more decisive and physically fit, and it gave me a sense of discipline and service," he says.

After visiting several dioceses, Williamson decided to study for the Diocese of Charlotte. He was impressed with the spirituality he detected here.

"There's a sense of spirituality in the parishes that you don't readily see in larger parishes in the Northeast," says Williamson. Since the Catholic population in North Carolina is about 3 percent, people seem "more attentive to their faith," he says.

Williamson says he is "very content" with the idea of serving in the Charlotte diocese.

See **Update,** Page 16

Diocese Updates Personnel Policies

By JOANN KEANE
Associate Editor

CHARLOTTE — As the Diocese of Charlotte grows, so does its workforce. More than 94,000 Catholics are registered in parishes, and the diocese is keeping pace to ensure adequate coverage, right down to the workforce that provides its day-to-day operation. With nearly 900 employees in 46 counties, the diocese is becoming a sizable employer in North Carolina.

On Nov. 15, the diocese set employment policies that will serve as guidelines for a healthy, vibrant workforce. "Many personnel policies and benefits were already alive and well," said Deacon Curtiss Todd, vice chancellor of the diocese. "The new policies handbook expands and explains personnel policies and procedures in more detail than the old manual."

"In the past — as a small diocese — we weren't that concerned with personnel practices being uniform. Each parish and agency was its own entity," said Deacon Todd. "We are no longer a small diocese, and we need to be aware of the liabilities as well as the requirements placed on us as an employer."

Deacon Todd's 22 years of experience with the Equal Employment Opportunity Commission gives the diocese an edge on policies and and federal laws enforced by the EEOC. "We want the diocese to be in compliance," he said.

The diocese is conducting a series of one-day workshops on employment policies in Charlotte, Hickory, Asheville and Clemmons. The workshops — for pastors, parochial vicars and supervisors — are designed for effective and uniform implementation of policies.

"It is important to understand what the laws require of an employer," said Deacon Todd.

"The workshops are a result of efforts begun by the Diocesan Synod under the direction of Archbishop Donoghue," said Msgr. John J. McSweeney, diocesan administrator. "One of the synod goals — addressed by the growth commission —called for review and implementation of personnel policies. Under Deacon Todd's direction, we have approved policies with a deep respect for all those employed in the many different entities of the diocese."

"It is our intention to develop a just and responsible workforce in service to the people of the Diocese of Charlotte," said Msgr. McSweeney.

Diocesan News Briefs

Christmas Tree Sale

CHARLOTTE - The Knights of Columbus Council #770 are selling Christmas trees to benefit the Charlotte Catholic High School Scholarship Fund. The trees, selected and cut by the Knights of Columbus a few days before pickup, sell for $4 per foot for white pine and $6 per foot for Fraser fir. Sizes range from 5 to 10 feet. Wreaths are available for $12 (12 inch) and $14 (14 inch). Garlands are $1 per foot.

The deadline for orders is Nov. 30. Pickup is Saturday, Dec. 4 at the K of C Hall, 220 E. Kingston Drive. To order, send check payable to K of C Scholarship Fund to Tim Walker, 3224 Enfield Rd., Charlotte, NC 28205. For more information, call Tim Walker at (704) 563-2251.

Benefit Concert

CHARLOTTE — A musical concert to benefit Mecklenburg Ministries is Saturday, Dec. 4 at 8 p.m. at First United Methodist Church, 501 N. Tryon St. The concert will feature the Paul Winter Consort and the Dimitry Podrovsky Singers. Paul Winter and the Consort are artists in residence at New York's Cathedral of St. John the Divine. The Dimitry Pokrovsky Singers is a Russian folk singing troupe. Tickets are $25 and are available at all area Ticketmaster outlets. A special benefactor package is available by calling (704) 347-2404.

Engaged Encounter

HICKORY - Engaged Encounter Weekends at the Catholic Conference Center are available for engaged couples. Weekends fill up four to six weeks in advance. The next weekend is Jan. 28-30. For information or a brochure, call Jane Anklin at the Catholic Center at (704) 377-6871 or 331-1720 ext. 310.

Upcoming Diocesan Events

Dec. 4 Lay Ministry Training:
Christian Morality
St. Gabriel, Charlotte
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 334-1805

Dec. 5 Second Sunday
of Advent

Dec. 11 Lay Ministry Training:
Social Ministry
Our Lady of Grace, Greensboro
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 334-1805

Dec. 12 Secret Santa
Gift Shop
Holy Cross, Kernersville
Following Masses
Jean Marie Beckman
(919) 966-5109

Dec. 12 Annual Winter
Soup & Sandwich Dinner
St. Margaret Mary
Swannanoa
Follows 11 am Mass
Pat Berry (704) 686-3853

Babysitting Course

CHARLOTTE - The Mercy Maternity Center at Mercy Hospital South is offering a babysitter's course for boys and girls ages 12 and older on Saturday, Dec. 4 from 8:30 a.m. to 1 p.m. Topics include safety, first aid, emergencies, play, discipline, how to find babysitting jobs, providing references, talking with parent-employers, responsibilities and sitting fees. Reference materials are available to take home.

Drinks and snacks are provided by the maternity center. Pre-registration is required. Cost is $15. For a registration form or more information, call Bobbi Kimsey at the Mercy Maternity Center, (704) 543-2309.

Prayer Network

CHARLOTTE - Women are invited to First Fridays for Praying Women, an inter-denominational prayer gathering of women, at St. Gabriel Church on Dec. 3 from 10 a.m.-noon. The guest speaker is Pat Johnson from Love Inc.

First Fridays promotes unity and is dedicated to prayer for the family, church, city and nation.

For babysitting, call Julie by Tuesday, Nov. 30 at (704) 364-4594. For more information, call Renate Weining at (704) 554-6290.

St. Mary's Renewal

GREENSBORO - St. Mary Parish is concluding a five-week "Renewal" program. A week of small group discussions will culminate with an International Cultural Night on Friday, Dec. 3 from 7 p.m.-9 p.m., a Parish Party on Saturday, Dec. 4 at 6:30 p.m. (after 5:30 p.m. Mass) and a Parish Assembly on Sunday, Dec. 5.

Coping

CHARLOTTE — Caring for Older Parents (COPING) is meeting Thursday, Dec. 9 from 7:30 p.m.-9 p.m. at St. Gabriel Church in the Family Room. The monthly support group offers encouragement, emotional support and an opportunity to share mutual concerns with others who are caring for aging parents.

Fraternity Meeting

HENDERSONVILLE - The St. Francis of the Hills Fraternity will hold its regular monthly meeting on Sunday, Nov. 28 at 1 p.m. in the Holy Family Room of Immaculata School following 11:30 a.m. Mass. Bring a bag lunch.

Former Pastor To Present Adven Program At St. Peter Church

CHARLOTTE—Jesuit Father John Haughey, former pastor of St. Peter Church, will be the presenter at the parish's annual Advent morning of instruction and prayer Saturday, Dec. 4, at 9:30 a.m. in the parish hall.

Father Haughey's talks will be ce tered on two themes: Are we awaiti what we should already enjoy? Are presuming to produce what we can or await?

The program sponsored by the p ish Adult Education Committee w conclude with Mass at 12:10 p.m. a will be followed by a light lunch. All invited.

As pastor of St. Peter from 1986- Father Haughey assumed a leadersh position in the community. He org nized breakfast meetings of busine leaders to discuss ethics and commun problems and played a leading role ministering to the city's homeless.

He was one of the founders Mecklenburg Ministries, an organi tion which seeks to unite the efforts area churches and synagogues in s vices to the disadvantaged.

In the field of the arts, he was sponsible for the painting of Ben Lon fresco in St. Peter's sanctuary. That to Long's commission to paint a fres in the NationsBank headquarters bui ing a few blocks from the church.

Father Haughey left St. Peter accept offers to return to teaching a research. After a year as visiting prof sor at Weston School of Theology Cambridge, Mass., he went to Loy University in Chicago where he is p fessor of ethics and director of the C ter for Ethics Across the University.

Knights Tree Sale

CHARLOTTE - The St. Vincent de Paul Knights of Columbus #9560 will sell Christmas trees and wreaths on the church grounds at the corner of Old Reid and Park roads. The trees are Fraser firs from the North Carolina mountains, selling at $5.25 per foot. They will be sold Dec. 3 through Dec. 10 from 4 p.m.-9 p.m.

Proceeds will be distributed to Holy Angels basketball tournament, Catherine's House for homeless women and children and the House of Mercy, a Sisters of Mercy home for persons with AIDS.

Advent Retreat

HOT SPRINGS - Jesuit House of Prayer is presenting an Advent Retreat Dec. 3-5. Jesuit Father Joseph McGovern will lead the retreat in preparation for Christmas. For more information, write to The Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call the retreat house at (704) 622-7366.

New Years Eve Party

CHARLOTTE — The Knights of Columbus will host a New Years Eve Party at St. John Neumann Church, 8451 Idlewild Road, in the social hall. The party is Dec. 31 from 7:30 p.m.-1 a.m. Hors d'oeuvres and wine will be served at 7:30 p.m., dinner of steamship round and chicken is at 8 p.m. and dancing with music by the Michael Montella Trio is from 9 p.m.-1 a.m.

Champagne, hats, noisemakers and a Continental breakfast are included. BYOB. Free set-ups and beer will be available. Cost is $30 per person with black-tie optional. Reservations close Dec. 15. For more information call Ed Servicky at (704) 535-6567, Walt Karasiewicz at (704) 536-3742 or George Kocher at (704) 365-2699.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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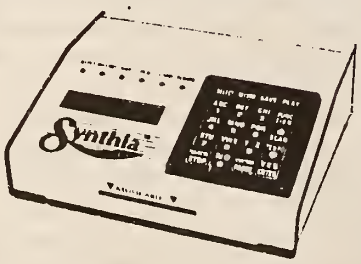

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World and National Briefs

Vatican Reiterates Call For Special Status For Jerusalem

UNITED NATIONS (CNS) — The Vatican observer at the United Nations reiterated the call for giving Jerusalem a special international status in a statement Nov. 15. While welcoming the Sept. 12 agreement of Israel and the Palestine Liberation Organization, Archbishop Renato R. Martino emphasized that Jerusalem was among the "difficult issues" that remain unresolved. He said resolving it would not be easy, but could be done "with the good will of all parties." Archbishop Martino made his comments in a statement to the U.N. General Assembly committee reviewing work of the U.N. Relief and Works Agency for Palestine Refugees in the Near East.

Bishops Re-Elect General Secretary; Seattle Prelate New Treasurer

WASHINGTON (CNS) — The U.S. bishops Nov. 16 re-elected Msgr. Robert N. Lynch as general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference. They elected Archbishop Thomas J. Murphy of Seattle as NCCB-USCC treasurer and elected more than a dozen new committee chairmen. Msgr. Lynch, 52, a priest of the Miami Archdiocese, has been NCCB-USCC general secretary for the past five years. Under conference rules, a general secretary is initially elected to a five-year term but after that is eligible to be re-elected only on a year-by-year basis.

Priest Arrested In Robbery Innocent Says Diocesan Official

NEW YORK (CNS) — Father Patrick M.J. Moloney, an Irish-born Melkite priest, has been jailed on charges connected with an armored car robbery last January, but the chancellor of his diocese said Nov. 15 he is confident the priest is innocent. "In my personal opinion, the charges are all fabricated," said Father James E. King in a telephone interview from the offices of the Melkite Diocese of Newton, Mass. Father Moloney, a 61-year-old native of Ireland ordained in the Melkite rite in 1977, was arrested by FBI agents Nov. 12, along with former Rochester police officer Thomas F. O'Connor and Irish immigrant Samuel I. Millar.

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Clinton Signs Religious Freedom Restoration Act

WASHINGTON (CNS) — Affirming what he called "the most precious of all American liberties — religious freedom," President Clinton signed into law the Religious Freedom Restoration Act. Among those attending the signing ceremony Nov. 16 on the South Lawn of the White House were Cardinal Roger M. Mahony of Los Angeles, Bishop John J. Leibrecht of Springfield-Cape Girardeau, Mo., and Auxiliary Bishop Peter A. Rosazza of Hartford, Conn. Leaders of other religious and civil rights groups also attended. The U.S. Catholic Conference had joined a broad coalition of religious groups in supporting the bill after changes in wording were worked out that eased concerns about how it might be used to justify abortion or limit the ability of church-sponsored agencies to apply for government social service contracts.

Archdiocesan Panel Says Cardinal Will Not Have To Step Down

CHICAGO (CNS) — In its preliminary review of sexual abuse charges against Cardinal Joseph L. Bernardin, a Chicago archdiocesan review board said the prelate does not have to step down during the investigation because he poses no risk to children, the archdiocese said Nov. 15. Cardinal Bernardin was named Nov. 12 in a $10 million lawsuit filed in Cincinnati by Steven Cook, 34, now of Philadelphia. Under a Chicago archdiocesan policy instituted by Cardinal Bernardin, a review board of church and lay leaders begins examining any sexual abuse charges lodged against priests within approximately 48 hours of receiving the allegation. The initial investigation merely determines if the accused priest should be removed from his duties.

Youth Day About Hope, But Media Missed Story, Says NCCB Head

WASHINGTON (CNS) — Like the contrast Charles Dickens painted in "A Tale of Two Cities," the story of how Denver was transformed by the pope and World Youth Day was striking, said the president of the National Conference of Catholic Bishops in opening the bishops' annual fall meeting Nov. 15. Baltimore Archbishop William H. Keeler said that while the news reporting of the pope in Denver was "fair, even glowing," the media's assessment of the Catholic Church in general during World Youth Day showed there is "a pre-programmed 'Catholic Story.'" The archbishop highlighted the crime problems of Washington and Denver and compared that to the weeklong calm that took over Denver when 186,000 youths from around the world met there this summer for World Youth Day '93.

Pope Appoints New Bishops For Des Moines, Davenport

WASHINGTON (CNS) — Pope John Paul II has appointed Auxiliary Bishop Joseph J. Charron of St. Paul and Minneapolis as the new bishop of Des Moines, Iowa, succeeding Bishop William H. Bullock, who was transferred to Madison, Wis., last April. The pope also has accepted the resignation of Bishop Gerald F. O'Keefe, 75, of Davenport, Iowa, and appointed Auxiliary Bishop William E. Franklin of Dubuque, Iowa, to succeed him. The appointments were announced Nov. 11 in Washington by Archbishop Agostino Cacciavillan, apostolic pro-nuncio.

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Support For Cardinal...

Cosima Dean (r) signs a letter of support for Chicago Cardinal Joseph Bernardin at St. Lawrence O'Toole Church in Matteson, Ill., after a lawsuit charged the Cardinal with sexually abusing a teenager in the 1970s. (CNS photo by Frank Casella, *The New World*)

Two Franciscans Killed When Muslim Troops Break Into Friary

ROME (CNS) — Two Franciscan priests were killed in central Bosnia-Herzegovina when Muslim troops broke into their friary, said Franciscan Father Hermann Schaluck, the order's minister general. The Vatican newspaper criticized the killings and said they showed that there is no end in sight to the tragedies caused by the war. Father Schaluck said the violent killing of the two priests took place Nov. 14 at Fojnica, a city 40 miles from the Bosnian capital of Sarajevo. Five other priests and several nuns at the friary were taken hostage, he said in a Nov. 16 statement issued at the Rome headquarters of the Franciscans.

Abbot Resigns Following Claims Of Sexual Assault

MANCHESTER, England (CNS) — The abbot of a well-known British Benedictine monastery has resigned following claims that he sexually assaulted a male visitor. Abbot Mark Hargreaves resigned as head of Prinknash Abbey, Gloucestershire, in a letter to the Benedictine authorities in Rome Nov. 6. The resignation was made public in a statement by the prior of Prinknash, Father Fabian Binyon, Nov. 12, two days before allegations about the assault appeared in *The News of the World*, a British tabloid Sunday newspaper that specializes in scandal stories.

Vatican Official Says Press Freedom Must Be Used With Respect

VATICAN CITY (CNS) — Freedom of the press must be exercised with honesty, truth and respect for the privacy of individuals, said Cardinal Angelo Sodano, Vatican secretary of state. "True communication does not consist in showing all or telling all to the detriment of persons whose private and intimate lives must be respected," the cardinal said. Cardinal Sodano's message on freedom of the press was addressed to Catholics in France participating in an annual week of reflection on social concerns. The 1993 theme focused on the powers and freedom of the media.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

RB, CL

Mexican Bishop May Be Facing Removal By Vatican

WASHINGTON (CNS) — The Vatican reportedly is considering whether to remove Bishop Samuel Ruiz Garcia, widely known for his civil rights work, from his southern Mexico Diocese of San Cristobal de las Casas for what it considers the practice of Marxist-influenced theology. Bishop Ruiz told Catholic News Service in a telephone interview that he has "not been notified by the Vatican yet" of any such decision. "This is not the first time I have heard something about my permanence," he said. "There have been a lot of powerful groups that have been writing letters about my work addressed to the nuncio (Archbishop Girolamo Prigione) and the Vatican," he said.

Anglican Priests Resign Over Women's Ordination

LONDON (CNS) — At least 36 of the Church of England's 11,000 clergymen have resigned their ministries over the issue of women's ordination. According to information made available at the church's General Synod, which on Nov. 11 voted overwhelmingly for the ordination of women, at least 31 of the clergymen were planning to join the Catholic Church and one to join the Orthodox, the synod was told. The synod's vote followed the British Parliament's passage of laws approving such ordinations and the assent of Queen Elizabeth II to the measure. The synod also overwhelmingly rejected an amendment which would have barred from the ministry those who believe it is impossible for women to be effectively ordained.

This newspaper is printed on recycled newsprint and is recyclable.

Meeting Of Minds Young And Old...

The Memory Makers, made up of people 75 and older, meet monthly at St. Gabriel in Charlotte. At their Nov. 19 meeting, they were joined by students from St. Gabriel School.

Above left: Ed Means brings marbles for "show and tell" with fourth grader Kevin Benfield.

Above: Rose Coiro chats about school days with fourth grader Victoria Penilla.

Photos by CAROL HAZARD

Update (From Page 13)

"I feel very comfortable with the Diocese of Charlotte," he says. "It's a good match."

Two summers ago, he worked at Sacred Heart Church in Brevard. "I found the people there to be very supportive of my vocation," he recalls.

Williamson says he hasn't doubted his decision to become a priest. "I was fairly certain when I came in (to seminary), and after two years here, I have become even more certain," he says.

Notebook (From Page 4)

who haven't received the message yet, that does include helping with household chores and taking care of the kids.

The traditional division of duties with the husband earning a living and the wife taking care of everything at home doesn't work any more. With more wives and mothers sharing the bread-winning role, it is fitting that the Church has recognized the need to share the household duties as well.

I fear, however, that it's going to take a while for the message to sink in with some men.

A couple of times in recent weeks, I have been in the office on a Saturday when I received calls from people wanting to conduct business — most frequently regarding changes of address or other subscription matters.

I don't mind handling such calls iof I happen to be here but, for the record, we normally do not work on weekends, holidays or holy days. Regular office hours are 9 a.m. to 5 p.m. Monday through Friday.

Bishops (From Page 1)

statement marks the 25th anniversary of the restoration of the permanent diaconate in the United States.

Several bishops also lauded the new pastoral reflection on the social mission of the parish approved by the bishops. The reflection includes examples of 10 U.S. parishes actively engaged in social ministry and says the Church's social ministry takes on new urgency at a time of declining respect for human life and human dignity in society.

Abortion also was addressed in two different forums. The bishops approved a proposal to draft a special message on abortion and other pro-life issues to coincide with a papal encyclical on the subject expected next year. And they viewed a professionally acted video dramatization called "The Right Choice" aimed at showing teen-agers options for handling an unexpected pregnancy.

One proposal endorsed by the bishops but issued as a committee document was a statement of solidarity with newcomers to combat what Archbishop Theodore E. McCarrick of Newark, N.J., said was an anti-immigration sentiment in many parts of the country. The statement decried the temptation to blame immigrants in times of recession and anxiety.

In other actions at the meeting, Msgr. Robert N. Lynch was re- elected to a one-year term as NCCB general secretary and Archbishop Thomas J. Murphy of Seattle was chosen as treasurer of the NCCB and its public policy arm, the U.S. Catholic Conference. The bishops also approved extending for a fifth and final year the national collection to aid the church in Eastern and Central Europe and adopted a 1994 NCCB-USCC budget of $41.7 million.

Archbishop Keeler opened the meeting with a presidential address that contrasted the crime problems of Washington with the weeklong calm that took over Denver when 186,000 youths from around the world met there this summer for World Youth Day.

The archbishop said that while news coverage allowed millions of people to share in some of the World Youth Day events in Denver, the media was less refined when trying to describe the American Catholic Church in general.

"The media's 'American Catholic Story' is a caricature wherein complex issues are crudely stated — crudely and quickly stated," he said. For example, the archbishop said he was invited on NBC's Today Show to explain the Catholic Church's position on abortion, birth control, celibacy and the male priesthood — in 30 seconds.

Among those honored during the meeting was Catholic Relief Services, celebrating its 50th anniversary this year. Prelates and politicians gathered at the Basilica of the National Shrine of the Immaculate Conception for a Mass honoring the relief agency.

Human (From Page 5)

Some are raising teen-agers and face the struggle of protecting them from drug dependency, gangs, illicit sex or just the natural turmoil of teen years. Unfortunately many parents get turned upside down, complicating the whole situation by being overgenerous in material things and not generous enough in the gesture of sharing more personal time with their children or finding the support today's parents may need in offering children necessary guidance.

Then there is the rocky economy. Some, whose jobs are in jeopardy, see the world as vicious and conflicted; they become paralyzed and simply won't let go and fly on to new fields.

Big cities experiencing violence respond by proliferating laws. This allows some to hide behind law-and-order measures rather than taking steps to address the root causes of crime.

Our topsy-turvy world is frightening and can easily cause us to run from life.

So I have a proposal this Advent for meditation. Think about how life seems at times to pitch us upside down — to throw us off balance so that we lose sight of our priorities and our authentic potential.

Next, reflect on the possibilities for flexing your wings by striving to clarify problems and not to run from them. What problem or conflict can you address directly and creatively, never allowing yourself to lose heart or hope, never allowing yourself to say "I've tried to address this before and my attempts failed"?

Conversion — change — in this life often begins slowly as we face our lives head on, refusing to remain perched on a dead limb.

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Unabridged Encyclical Available

Veritatis Splendor

Pope John Paul II's encyclical "Veritatis Splendor" is available in complete text, prepared and printed by Origins, Catholic News Service's Documentary Service.

The Catholic News & Herald makes copies available through this newspaper for our interested readers.

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Charlotte, NC 28237

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ATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 3 Number 14 • December 3, 1993

ighting A Candle...

\ student at Our Lady of the Asssumption School in Charlotte lights a candle on Advent Vreath.
Photo by JOANN KEANE

Pope Plans Pastoral Visit To ebanon If Security Permits

VATICAN CITY (CNS) — Pope ohn Paul II plans to make a pastoral isit to Lebanon in mid-1994 to comfort ıe Church community there after years f civil strife, a papal spokesman said.

Security factors in Lebanon remain big concern for the Vatican, however, nd it is possible the trip could be deıyed if the pope's safety cannot be ssured, spokesman Joaquin Navarro-'alls said Nov. 26.

The papal visit is currently on the genda for next year, probably in June, lavarro-Valls said. It would come ahead f a special synod for Lebanon that is xpected for 1995 at the earliest. The urpose of the trip is "to comfort the ishops and Catholics of various rites /hich are present in that martyred land" nd to help prepare the local Church for ıe synod, the spokesman said.

The pope has said many times that e wants to travel to Lebanon, which as the strongest Catholic presence of ny Middle Eastern country. He and ther Church officials are particularly oncerned about Christian migration out f the country over recent years.

While a 1989 peace accord ended 16 years of factional fighting in Lebanon, some Church leaders insist that self-determination for the country is only possible if the peace accord is fully enforced. That includes withdrawal of all foreign forces from Lebanon's borders, they say.

Israeli, Palestinian, Syrian and Iranian-backed forces operate in Lebanon, and the factional militias that were deeply involved in the years of civil war have not been completely disarmed.

The pope announced the Lebanese synod in 1991. A synod outline published last March said Christians and Muslims should join in restoring the country as a model of interreligious cooperation in the Middle East.

Holy Day

Next Wednesday, Dec. 8, is the Feast of the Immaculate Conception, a holy day of obligation. All offices in the Catholic Center will be closed in observance of the feast.

Bishops To Continue Unresolved Debate On English In Liturgy

WASHINGTON (CNS) — To resolve issues raised in their extended liturgy debate in November, the U.S. Catholic bishops have agreed to extend their June assembly in San Diego, taking an extra day to discuss the principles behind liturgy texts.

One of the basic issues: How literally should Latin prayers be translated into English, a language with significant structural differences? Should the Vatican translation guidelines in effect since 1969 be revised in light of experience since then?

What makes the debate especially crucial at this time is the fact that the bishops are embarking on one of their most important liturgy decisions in a quarter-century: a new translation of the Sacramentary, the book containing all the prayers of the Mass. The process of evaluating and approving a new English Sacramentary, expected to last at least two to three years, began at the bishops' November meeting.

The seriousness with which they are addressing the project could be seen in the lengthy debate they had over the process itself for reviewing the proposed text. The process they finally approved included changes designed to strengthen the doctrinal evaluation of each text.

During the debate it was also evident that there was considerable support among the bishops for a proposal by Cardinal Roger M. Mahony of Los Angeles to extend the timetable for the project by a year or two.

For starters, the bishops voted to delay until next year a vote on the first segment of the Sacramentary. Originally, they were supposed to vote during their meeting on that segment. But they decided it, too, should undergo the more rigorous review process that future segments will go through.

The first segment consists of opening prayers, prayers over the gifts and prayers after Communion for the Sundays of "Ordinary Time" — the weeks between the end of Christmas season and Lent and between Pentecost and Advent.

Originally, the bishops were to consider the remaining six segments at their meetings in 1994 and 1995. Now it appears likely that they will take them up at a slower pace.

According to several Catholic News Service sources, the bishops decided on the extra study day in June at the suggestion of their president, Archbishop William H. Keeler of Baltimore.

See **Liturgy**, Page 3

Pope: Church Teaching Does Not Restrain 'Generosity Of Love'

VATICAN CITY (CNS) — Catholic teaching on sexuality and parenthood is not designed to put "a restraint on the generosity of love," Pope John Paul II said. Rather, he said, the Church's teaching is aimed at helping couples see new life as an expression of their complete self- giving.

The Church recognizes the legitimacy of using natural methods of family planning when couples decide they have a valid reason to delay having a child, the pope told a Vatican-sponsored conference marking the 25th anniversary of Pope Paul VI's encyclical on human life and married love.

"Adhering fully to God's design for matrimony, couples do not feel impoverished in their love, but on the contrary, experience the fullness of their mutual dedication," the pope said.

The Nov. 25-26 conference on the encyclical *Humanae Vitae* (*Of Human Life*) was sponsored by the Pontifical Council for the Family. More than 100 Catholic university leaders, moral theologians and people involved in ministry to families took part.

Pope John Paul said Pope Paul, "in promulgating this highly valuable document in one of the most delicate and difficult moments of his pontificate, showed apostolic courage, love for the truth and authentic fidelity to God and to human beings."

"It is comforting to see how in the Catholic Church today the service to humanity rendered by this great pope is gaining recognition despite the demanding character of the doctrine he reaffirmed and the strong resistance offered by those opposed to it," the pope said.

Humanae Vitae "touches essential aspects of the experience spouses are called to live as their means of sanctification" and is a document requiring "the distinct attention" of all pastoral workers.

Greater scientific attention to the accuracy and benefits of natural family planning and the "silent and serene witness" of couples who use it show the world "the full compatibility between the requirements written by the Creator in human nature and the requirements of the person, between the harmony of the couple and the respect owed to God's design for the generation of human life," the pope said.

He asked how it can be that some people who profess great concern for the environment can be so little concerned about the human person and procreation. And how, he asked, can someone alarmed by the increasing "medicalization" and possible manipulation of human sexuality "not appreciate the harmony between human nature and the person proposed by the church

Members of the youth group at St. Thomas Aquinas in Charlotte with some of the 55 boxes of Thanksgiving food they collected and delivered to needy families in the area.

The Art Of Giving... Thanksgiving, That Is!

By KRISTINE JOHNSON

CHARLOTTE — The youth group at St. Thomas Aquinas Church wanted to donate 15 boxes of food to the needy for Thanksgiving.

They were hoping to fill each box with a turkey, two vegetables, bread, cranberry sauce, a five-pound bag of potatoes, dessert, stuffing, gravy mix, foil and turkey pan.

They worried they wouldn't get enough donations to fill all the boxes. But they worried for naught.

As the project was underway, project leader and coordinator Martha Kay reported that her garage was filling up with boxes. "Looks like we're going to make our goal and them some," she said.

Then a call came in from someone representing a housing project. The person requested 28 boxes. The youth group responded by saying they would do their best.

There were families in the parish who needed help, too. "Can St. Thomas youth group help?" asked Franciscan Sister Carol Bennett, St. Thomas' director of faith formation.

"Of couse, we can!" replied the youth. The project had grown beyond their dreams. They prayed for God's help: "God, please provide us with the food we need so that all people may have at least a decent Thanksgiving meal."

Word traveled throughout the parish and neighborhood. The Knights of Columbus Council 10505 donated $150 for food, faith formation classes supplied additional food items and parishioners contributed generously.

It was looking more and more like the youth group would meet and exceed the expanding goal.

Winn Dixie cut prices on turkeys to help offset costs, and the youth group came away with 40 turkeys.

On Saturday, Nov. 20, they decorated boxes, made cards for each box and filled each with enough food for a complete Thanksgiving Day dinner.

The grand total was 55 Thanksgiving boxes. The hope was that families who might otherwise have gone without Thanksgiving dinner will have reason to give thanks to God.

Kristine Johnson is a parishioner at St. Thomas Aquinas Church, Charlotte, and co-chairperson of the parish Youth Ministry Council.

Advent Celebrations Help Holy Family Parish Grow In Faith

CLEMMONS — In an effort to renew the celebration of Christ's birthday, Holy Family Parish is sponsoring Advent Celebrations. The event is also meant to help the parish family grow in faith.

Traditional as well as new activities have been planned for celebrations centered on weekly themes. Parishioners have been asked to invite friends and family to all activities.

The theme for the first week of Advent was "Longing." Advent wreathes were made and blessed, and Christmas cookies were shared. Vespers was observed Nov. 30.

The theme for this week is "Preparing." A soup and bread supper is Sunday, Dec. 5 in the Parish Center from 6 p.m.-7 p.m

A Vigil Mass for the celebration of the Feast of Immaculate Conception is Tuesday, Dec. 7 at 7:30 p.m. The feast day Mass — on Wednesday, Dec. 8 — will be celebrated at 9 a.m. and 7:30 p.m.

The theme for the third week of Advent is "Rejoicing." The parish has planned an "Ethnic Night" in the Parish Center on Sunday, Dec. 12 from 6 p.m.-8 p.m. Parishioners will bring their favorite ethnic dish to share.

There will be a Penance Service in the church on Tuesday, Dec. 14 at 7:30.

"Hoping" is the theme for the fourth week of advent. On Sunday, Dec. 19 at 6 p.m., parishioners will bring brown-bag suppers to eat around bonfires with "shepherds as they tend to their sheep." The story of the Nativity will be told and re-enacted from the shepherds' perspective. Friends and family again are invited.

The rosary will be recited on Tuesday, Dec. 22 at 7:30 p.m.

Program Canceled

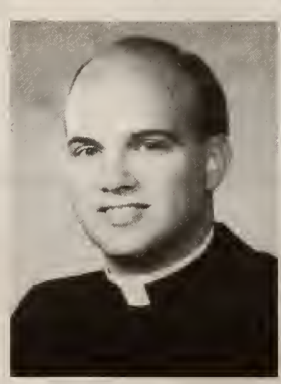
Jesuit Father John Haughey of Loyola University in Chicago was to present an Advent Program at St. Peter Church in Charlotte on Saturday, Dec. 4. However, Father Haughey — the former pastor of the parish — is unable to come. The program has been cancelled.

Advent Reflection

The Gospel Preached As News

By FATHER ANTHONY J. MARCACCIO

A reflection on Isaiah 40:1-5, 9-11; Psalm 85; II Peter 3:8-14; Mark1:1-8.



"It should never be forgotten that Christanity did not come into the worl through the editorial page, it came through the news columns. It was a news even — the front page. Stop-the-press news. Something happened. 'The Word becam flesh and dwelt among us.' The Gospel was firs preached as news. Whenever it has been preache with power, it has been preached as news. Whenever it has dwindled down to mere advice, become merely editorial Christianity, it has evaporated into a cloud as vague as fog." (Halford Luccock)

In this confused and clouded century, the Gospe of Christ is the beacon that breaks through the fog becoming new and real again at Advent. On these four Sundays, we preach the coming of a Kingdom that is both immediate and imminent, both here and hanging over us. But do we believe what we preach? Do we believe that this Kingdom is over us and upon us? Do we believe that it could come before this sentence is finished or this page is turned? Is the preaching of Advent, the preaching of the Kingdom really new, tha is, Good News to be shared or has the Kingdom hovered above us so long tha it has become history?

By the time of the writing of the Second Letter of Peter, by the turn of the firs century — a relatively short period of time — the delay of the Kingdom was already a problem that the Apostles had to address. The delay which distracts us now, the delay which dulls and lulls us into a false sense of security, or the even more dubious problem of doubting if the Kingdom will ever come, that same delay the Second Letter of Peter says is no delay at all but an exercise in patience on the part of the Lord. "The Lord does not delay in keeping His promise — though some consider it ' delay.' Rather he shows you generous patience, since he wants none to perish but all to come to repentance." (II Peter 3:9)

A question arises in my mind as to who is waiting on whom. In this period of Advent, is it an abiding Lord waiting for us? And what is He waiting for? Fo us to seize the moment and spirit of this season ... to believe that Good News and repent, to believe and make straight the way, to believe and share in the Kingdom which is immediate and imminent. Now, today. THAT'S NEWS.

As true bearers of the Good News, we must be heralds of what has happened and we must hasten what is to be. First as heralds, like John the Baptist, or bette yet, as paper boys of old, we must "cry out at the top of our voices" (Is 40:9) the mystery of faith — Extra! Extra! Christ is born! Christ has died! Christ is risen Christ will comre again! Extra! Read all about it!

As true messenger, it is not enough to read; we must also believe. The commitment of faith gives us courage to teach and preach our belief. The challenge that falls to true heralds of the Gospel is to practice what we teach; i is precisely in our practice of the faith that we preaqch most clearly. Strictly speaking, there is nothing that we can do to bring about the Kingdom. Th Kingdom comes, the Christ comes in God's time "like a thief." (II Peter 3:10) Bu a true herald will hasten what is to be by working and awaiting "a new heaven and a new earth where according to His promise, the justice of God will reside." (I Peter 3:13).

More newsworthy than an upheaval in Haiti, a coup in communist Russia o a broken peace in Palestine, the old order passes away and the Kingdom of God is at hand. We herald it by "being holy in conduct and devotion" (II Peter 3:11 by our works and faith, by our deeds and words, by our "work and prayer."

For the true herald, Advent is a time for action. If the world is to believe ou preaching of the Kingdom, we must live the higher law of love, we must b courageous in compassion, we must manifest works of mercy until "truth spring out of the earth and justice looks down from heaven." (Psalm 85:12) This is no editorial. This is not history. This is news! This Advent let us accept the challeng of the Good News and...

"Receive the Gospel of Christ
whose herald you now are
Believe what you read,
Teach what you believe
Practice what you teach"
(Rite of Ordination of Deacons)

Father Marcaccio is a parochial vicar at St. Gabriel in Charlotte.

Pope Urges Catholics To Make Room For Christ At Advent

VATICAN CITY (CNS) — Pope John Paul II asked people to make room for Jesus as they count down to Christmas this year.

"We can't meet the Lord if our minds are distracted, if our hearts are cold, if our eyes are unable to open to the mystery," he said at a blessing Nov. 28, the first Sunday of Advent.

Jesus asked for "vigilance" among His followers, the pope said. This is a request that challenges "our laziness, asking us to make room for Him in our daily lives," he said. People should not look at Christmas as a merely historical commemoration, but as a chance to welcome Christ anew in a personal w the pope said.

As it celebrates Christmas this y he said, the Church is looking ahea the U.N. International Year of the F ily in 1994.

The pope said people should re that a family, born from the decisio a man and a woman to join their live by its nature projected toward the ture. He called marriage a "projec love" marked by "the expectation children, new lives that the fan nucleus is called to accept with ten ness, to care for attentively and to e cate with wisdom."

Liturgy (From Page 1)

He proposed it Nov. 18 at a closed-door session that concluded the bishops' four-day general business meeting in Washington. The need for fuller study and discussion emerged from several hours of public debate by the bishops which showed significant differences among them about how Latin liturgy texts should be translated for use in English.

Sources said when Archbishop Keeler asked for a show of hands to see how many bishops wanted an extra day on liturgy in San Diego, support for the idea appeared to be unanimous.

The San Diego assembly, scheduled for June 16-22, is not a business meeting, but a retreat-style session of prayer and reflection that the bishops hold once every three years. The theme of the assembly is "Shepherding a Future of Hope."

The study day is to be tacked on to the end of the assembly. The main topic, said one bishop, will be a review of the translation principles contained in the English version of *Comme le Prevoit*, the 1969 Vatican instruction on translating Latin liturgical texts into English.

Before the meeting, bishops all across the country got mail complaining about use of gender-inclusive language in the liturgy and about plans to introduce original alternative opening prayers in addition to those translated from Latin from the Roman Missal.

Comments by bishops at the November meeting and in CNS interviews afterward indicated that they were not swayed by the letter and postcard campaign, however.

Cardinal Mahony, who for two years has pressed for stronger episcopal involvement in the liturgy translation process, publicly criticized the campaign, saying some pre-meeting mail the bishops got was "unhelpful, even hysterical."

At a press conference after the meeting Archbishop Keeler was asked if the bishops' concerns about the liturgy translations stemmed from the letter campaign. "I'd say what unease was expressed came more from bishops talking with bishops," he said.

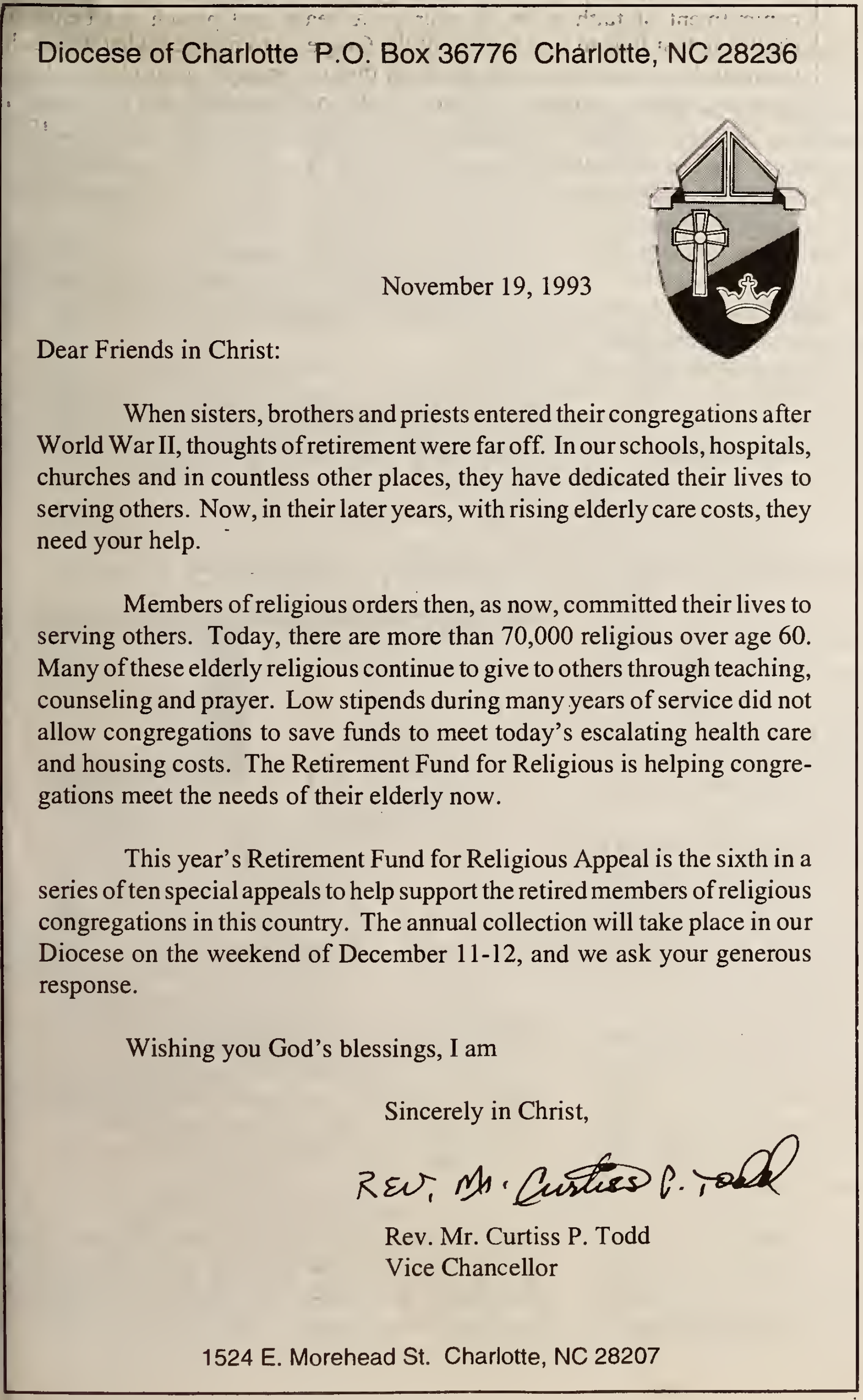
He added that he himself "made a number of suggestions" on the liturgy texts facing the bishops, but "I didn't do it because of the mail I received."

He noted that the current and past NCCB delegates to the International Commission on English in the Liturgy, which drafted the proposed Sacramentary texts, "have been pleading for years" for the U.S. bishops to get more involved in the writing and translating process. "Now this is being realized in practice," he said.

Archbishop Oscar H. Lipscomb of Mobile, Ala., said in an interview after the meeting that he and other bishops "listen very carefully to the grass roots around us, until it becomes clear that the grass roots is being manipulated."

When it is clear that there is an orchestrated campaign under way, with dozens or hundreds of letters making the same or nearly identical complaints, "I don't think the bishops count the number of letters they receive," he said.

He attributed the new questioning of liturgical translations partly to the fact that "a new generation of bishops is, I think, looking at the translations with a far more exacting set of criteria."



Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

November 19, 1993

Dear Friends in Christ:

When sisters, brothers and priests entered their congregations after World War II, thoughts of retirement were far off. In our schools, hospitals, churches and in countless other places, they have dedicated their lives to serving others. Now, in their later years, with rising elderly care costs, they need your help.

Members of religious orders then, as now, committed their lives to serving others. Today, there are more than 70,000 religious over age 60. Many of these elderly religious continue to give to others through teaching, counseling and prayer. Low stipends during many years of service did not allow congregations to save funds to meet today's escalating health care and housing costs. The Retirement Fund for Religious is helping congregations meet the needs of their elderly now.

This year's Retirement Fund for Religious Appeal is the sixth in a series of ten special appeals to help support the retired members of religious congregations in this country. The annual collection will take place in our Diocese on the weekend of December 11-12, and we ask your generous response.

Wishing you God's blessings, I am

Sincerely in Christ,

Rev. Mr. Curtiss P. Todd

Rev. Mr. Curtiss P. Todd
Vice Chancellor

1524 E. Morehead St. Charlotte, NC 28207

Parishioners Get 'Taste' Of Real World, Raise Money For Poor

By STEVE UZZELL

MINT HILL — Nearly 100 children, women and men came to dinner at St. Luke. But only a few were allowed to indulge. Most would find their plates nearly empty.

The "less fortunate" people represented the Third World, which makes up 66 percent of the world's population. The others represented the wealthy and the middle class.

All came to the parish for a Third World Dinner sponsored by Pax Christi and the parish outreach committee. The Nov. 12 function was part of RENEW, a parish-sponsored spiritual renewal program.

Envelopes with varying sums of token dollar bills were distributed. The majority — 70 people — discovered they barely had enough to purchase food and only a little at that. "You will find two tickets...equal to $2," the instructions said. "You may purchase any food you can afford from our dining table. You are entitled to 20 percent of the earth's buying power. Your place of dining is somewhere in Africa, perhaps India or maybe Haiti or El Salvadore."

Prices were $5 for meat, $2 for vegetables, $1.50 for rice, $1 for bread, $3 for dessert, $1 for tea and coffee and 50 cents for water.

Four guests of the First World were seated and served at a table with a red linen tablecloth, tall dinner candles, china, silver, crystal wine glasses, cloth napkins, and printed menus.

There was a generous sum in their envelopes with instructions that read: "You are privileged...You will find 25 tickets...You are part of 6 percent of the earth's population...For your dining pleasure, we have everything money can buy. Tonight, you will dine elegantly...and your place of dining is somewhere in the United States." They were served in 10 minutes.

The kicker is they were lousy tippers. Grumbling began to emerge from those not yet allowed to take their place in a line to get their food from buffet tables.

Twenty Second World guests were invited to form a line and begin to serve themselves. These people did not overload their plates but enjoyed an adequate meal. Their instructions read: "You will find eight tickets...You have limited enjoyment...Purchase whatever you can from the serving table. You comprise 28 prcent of the world's population...You have enough for basic necessities...Your place of dining is somewhere in China, or perhaps Spain, Thailand or Korea." Second World diners were seated in 15 minutes at bare tables with plastic cups and utensils and paper plates and napkins.

"They're going to eat it all!" More impatience erupted from the large Third World crowd finally had been invited to form a long line to serve themselves.

Some children in the Third World line were given an extra dollar from parents or relatives at one of the tables. One man who was waiting approached seated guests and offered to take photographs for extra money, and shared his windfall with a friend. Some considered sneaking to the far end of the buffet and walking away without paying for some food.

As Third World guests bought their meals, many sat on the floor to eat. Families shared portions of different items they could not afford individually. After the last dollar was spent, food prices were eliminated and the buffet was open for all to return for seconds.

"Being poor was like the pits," said 7-year-old Kip Gray, making a thumbs down motion. "You have to beg for change."

"I felt as if I was not as good, not as deserving," said parishioner Carol Triplett. "And hungry!"

Father Michael Flannigan made a presentation on "Food For The Poor," an interdenominational, non-profit charitable organization that serves the indigent poor primarily in the Caribbean. Proceeds from the dinner were given to the organization.

Steve Uzzell is a parishioner at St. Luke Church, Mint Hill.

EWTN Available On Asheville Cable

ASHEVILLE -- TCI Cablevision of Asheville says it is now carrying the Eternal Word Television Network. EWTN, America's largest religious network, is available weekday mornings on TCI Cablevision's channel 10.

EWTN, founded in Birmingham, Ala., in 1981 by Franciscan Mother Angelica, features family-oriented spiritual growth programming from a Catholic point of view.

Programs include a daily Mass, live Church events, teaching series andd devotional programs.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that
works, contact Jim Kelley, Director of De
Diocese of Charlotte, 1524 East or 377-6871.
Charlotte, NC 28207,

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

How To Say 'Thanks'

"You always wanted to say thanks. "

That's the theme for this year's sixth annual collection for the Retirement Fund for Religious (RFR). This year's collection in the Diocese of Charlotte will be taken up at all Masses next weekend, Dec. 11-12.

The fund and the Tri-Conference Retirement Office which administers it were established in 1986 by the National Conference of Catholic Bishops, the Leadership Conference of Women Religious and the Conference of Major Superiors of Men. The purpose was to raise money through 10 annual collections to help religious congregations meet the needs of their retired members now and in the future.

There are now more than 70,000 members of religious orders over the age of 60. There are more over 80 than under 50. Many of them continue to serve but others are elderly and infirm. There are shrinking numbers of wage earners to help meet retirement costs.

Low stipends during many years of service did not allow congregations to save the funds needed to meet today's escalating health care and housing costs. Sisters, brothers and religious order priests are facing the future with meager financial resources.

RFR contributions are distributed to religious congregations that face a shortfall in retirement funds. The grants are restricted for the care of retired members.

The first five RFR appeals raised a combined total of more than $120 million. Contributions last year made possible grants of almost $25 million to 600 congregations.

A major goal of the RFR is to help congregations help themselves and the Tri-Conference Retirement Office provides financial assessment and management consultation to the congregations which need help.

As teachers, nurses, counselors and friends, women and men religious have enriched your lives in many ways. Now, they are counting on your help. Active religious face the double task of ministering to today's needs while supporting their retired members. Your contribution to the RFR will help them with those tasks.

The collection last year in the Diocese of Charlotte raised more than $96,000 for the retirement fund. We hope that you will be even more generous Dec. 11-12.

It's your opportunity to say "Thanks" to the men and women who have served the Church so faithfully over the years.

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Pro-Life Corner

Respect Life

"But we have not the right to despair. Most important, we have not the reason to despair. Not if God is God. And He is, thank God."

Richard John Neuhaus

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Says Holiness Measured By Charity

POPE JOHN PAUL II

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II, at a slightly abbreviated weekly general audience, said personal holiness is measured by charity — not by a person's position in the church or in society. The hourlong general audience Nov. 24 was the pope's first since he injured his shoulder in a fall Nov. 11.

Doctors had suggested the pope avoid mingling with large crowds so as not to jostle his right shoulder and arm, which is in a sling. But after reading shortened prepared texts in Italian, French, English, Spanish and German, the pope went down to greet his visitors.

With a now-familiar red cape covering the sling, the pope moved along the line of guests with his left side toward the crowd. Using his left hand to grasp the outstretched arms and to bless individuals, he seemed to be able to protect his right shoulder.

In his main audience talk, continuing a series on the role of the laity in the church, the pope said lay men and women are called to holiness just as much as clergy and religious are.

"The degree of personal holiness does not depend on the position one occupies in society or in the Church, but only on the degree of charity lived," he said.

"A lay person who generously accepts divine charity in his or her heart and life is holier than a priest or bishop who accepts it in a mediocre way," the pope said.

Christians are marked with holiness through baptism, he said. But each person has an "ethical obligation" to maintain, develop and perfect that gift. "The holiness which they possess does not save them from temptation or from every fault, because the persistent fragility of human nature remains in the baptized in this life," he said.

The reality of the human condition must push each person to pray for an constant renewal of God's grace, for perseverance in doing good and for the pardon of sins, the pope said.

Pope Warns Against Dark Side Of Tourism

VATICAN CITY (CNS) — As countries in the Indian Ocean develop the tourism industry, special attention must be paid to the negative side effects of creating a playground for foreigners, Pope John Paul II said.

During a Nov. 24 meeting with bishops from the Seychelles, Reunion, Mauritius and the Comoros, the pope said the Church has an obligation to develop pastoral plans for tourism. The bishops were in Rome for their *ad limina* visits, which the heads of dioceses make every five years.

"Your islands, which have had an essentially agricultural vocation, now want to profit from the beauty of their settings and their beaches to diversify their economies," the pope said.

With the growth of the tourist industry, he said, "artistic creativity, cultural activities and local artisanship are stimulated and fruitful human relations are developed." But, he said, "negative effects are appearing," including prostitution, drug abuse, and a passion for gambling.

"The Church has a word to say regarding this reality which involves the meeting of and exchanges between people from different parts of the world," the pope said.

"Catholics favor a balance between the relaxation of leisure time and service to others, and they never hesitate to affirm their sense of social justice and their respect for the human being, the image of God," he said.

The Media And Familly Values

BOB GATELY

Editor's Notebook

There's always a lot of talk about "family values" and "wholesome entertainment" but I sometimes wonder if anyone is listening. It's fairly apparent that the folks who run the media aren't.

For instance, the television series "NYPD Blue" is still running on ABC despite a large number of protests and threats of boycotts even before it aired.

Another case in point is the comic strip "Gasoline Alley." The strip, drawn since 1986 by Charlottean Jim Scancarelli, celebrated its 75th birthday last month. For all of those 75 years, it has provided wholesome reading for people of every age. If any comic strip ever epitomized family values, "Gasoline Alley" was the one.

Jim's office is near the Catholic Center and we see each other at lunch several times a week. He tells me that a number of newspapers have dropped the strip, including some of the nation's biggest. The rationale apparently is that the strip is "too old-fashioned" without enough violence or sex or what frequently now passes for "humor."

Now you would figure a strip like "Gasoline Alley" would have plenty of faithful readers who would object to it being dropped. You'd figure correctly. The readers objected — by the thousands in some cases. Jim says one newspaper received something like 30,000 letters of protest.

Now, if you figure that newspapers are going to listen to thousands of unhappy readers, you're figuring wrong. Not one paper reversed the decision.

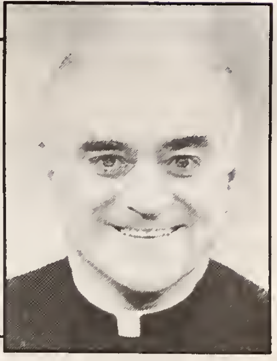
So much for media respect for family values.

As we approach the holiday season, I want to remind readers of our holiday printing schedule. There will be an issue of *The Catholic News & Herald* on Friday, Dec. 24 but there will no issue Dec. 31 with the next one Friday, Jan. 7.

The Language Of Poetry

FATHER JOHN CATOIR

Light One Candle



Catherine de Vinck's new book of oetry, *God of a Thousand Names,* trancends ordinary language and teaches s that our trust in God cannot be reluced to abstractions or philosophical ormulas. I wrote the book's introducion and advised the reader to suspend udgment, and approach each poem with childlike openness, without analyzing very image. If you do, you will gradully come to the realization that God peaks to us in a thousand different ays every day.

Each poem calls God by name: oundless Sound, Steady Light, Epienter of Joy, Dancing Woman, Weaver f the Feathernest, Pulse of Life, Sufferng Servant, Voice Rising from the Dark, read of Angels, to name a few.

In the poem, "God of our Dailiness," he poet speaks of our need to touch our aker:

Abstraction is not what we seek,
hat we look for finds us.
Not in the strictness of rulings,
of codes looped around our lives
ike unbreakable chains
but here, now, in our human dailiness -
When we say milk, child, bread
And touch their humble nearness.

The superior of the Benedictine monks of Weston Priory in Vermont, wrote this tribute, "For 20 years the monastic community of Weston Priory has feasted at the table of the poetry of Catherine de Vinck. Her artistry has quietly, gently, taken its place in the brothers' personal and communal prayer. These poems are not simply texts, but an event, a living encounter...especially suited for those privileged moments of prayer and silence."

In order to love God with one's whole heart, one needs to know Him better. Poetry can lead us subtly into another realm of reality. In loving God there is no need to force feelings of any kind because true love is in the will, but an active imagination is helpful, and poetry fills the imagination with a magic light.

God is a mystery beyond gender, beyond concept. We can only speak of God in symbolic language, through metaphors oblique hints. This is done masterfully by Catherine de Vinck in her new book, *God of a Thousand Names* (Alleluia Press, Box 103, Allendale, NJ, 07401, 121 pages, $11 postpaid). These poems are a collection of mystical insights. God is seen as Father, Mother, Lover, Friend, and the unifying principle behind all reality.

Roger Garaudy makes this telling comment about God and poetry: "God is not of the same order as words and things. God belongs to the order of poetry and He can only be talked about in images that make us feel that there exists an infinity of possibilities that I can never conceive of or imagine."

Francis Thompson called God, "The Hound of Heaven," which means we are His prey.

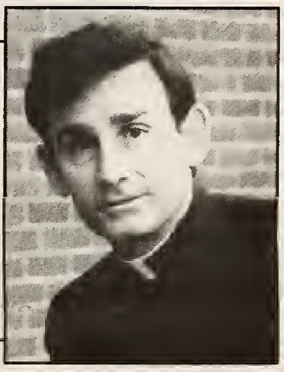
(For a free copy of the Christopher News Note, "Saints," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)

Father John Catoir is the director of The Christophers.

Prepare To Recognize The Beauty Of Christmas

FATHER EUGENE HEMRICK

The Human Side



My Christmas wish for others is xpressed through a beautiful episode ermann Hesse told of in his book, *The lass Bead Game.*

The main character, Joseph Knecht, s a young and talented student attendng a village school that tests such stuents to see if they should be sent to an xalted school of higher learning.

Joseph is told to prepare for the nusic master who will soon come to test im. Joseph imagines the music master rriving triumphal, like a great celebity, but to his astonishment there is a nock on the classroom door one day nd he is simply told the music master is aiting for him.

With violin in hand Joseph timidly alks to the music room. Inside, an old, indly man with a white beard invites oseph to come in. What happens next olts him.

"What would you like to play Joeph?" the music master gently inquires.

Joseph is stunned for a moment ince he was expecting to be told, not sked. Stuttering, he blurts out, "I like ne school song."

"Fine," says the music master, "Let's lay it together."

After they finish, the music master sks Joseph, "Did you like that?"

"Yes," replies Joseph.

"Well, then, let's play it again."

When they finish the music master again asks, "Did you like that Joseph?"

"Very much," Joseph replies.

"Can you play in two voices, Joseph?"

"Yes."

"Then let's play in two voices."

Each time they finish, the music master invites Joseph to play again. As they play and sway together Joseph begins to see a beauty he never saw before. Notes swirl in and out, around and through each other with a new magnificence. Behind the music "he senses the world of mind, the joy-giving harmony of law and freedom, of service and rule."

Years later he would refer to that encounter as a sacramental moment, a union with what is most beautiful.

My Christmas wish is that others experience such moments. My wish is that beauty will enter your life in a way that causes you to rejoice in the time from now to Christmas.

We all dream of beautiful unions. It may be the dream of being with the woman or man of our dreams; becoming part of a dynamic team; being a scholar at one with his or her work; being at one with nature; or being in unison with our conscience and with God.

The beauty of this draws us forward and draws upon our inner goodness. We want to taste life's sweetness.

Would that developments were always sweet, but they aren't. Things get broken, causing disillusionment, hurt and fear.

May you who have been disillusioned and who have grown suspicious of the events and people around you, doubting that they will bring beauty into your life, gain a new "outlook" this Christmas — a new gift of "sight" to pierce the gloom!

May you who have been hurt not indulge in self-pity. Instead, set out to prepare yourself to recognize beauty — to recognize whatever sacramental moment may present itself in this season of great signs and symbols! The capacity to recognize goodness and beauty can lead to many reconciliations.

May you who are bitter reflect more deeply on past sweetness and try once again to recapture its awesomeness!

May you who are blessed become more grateful for the signs of God's touch.

The beauty of Christmas is one with us in the incarnation. God is present in our world. This Christmas season, prepare to recognize the touch of God in the beauty around you.

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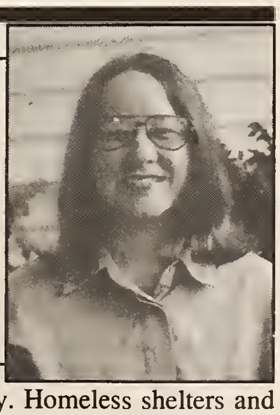
Coping With Being Alone At Christmas

MARTHA W. SHUPING, MD

Crosswinds



ear Dr. Shuping,

My children are going to be with y ex-husband in another state for hristmas this year. This will be my irst year without them. We'll exhange gifts before Christmas, but t's not the same. My own family is lso in another state, so as far as I now, I'll be alone that whole week. I et really depressed every time I think bout Christmas.

BR

ear BR,

First of all, plan some Christmas elebrations with your children for *after* hristmas, to give you something to ok forward to. The Christmas season oes extend from Christmas through the east of the Epiphany, so it's perfectly appropriate to have some of your celebrations later.

You won't be able to go to the Christmas Mass with them and there may be others things that will be over by the time they return, but there may be other things that you could do to celebrate as a family. You might look through some books at the library for ideas, especially looking at the celebrations in other countries. In some countries, "King's Day" is the main gift-giving event for children, not Christmas. Use the whole season to try out some new customs, and save a few of your favorite traditions for when they get back — special Christmas stories around the tree or whatever you and the kids have enjoyed over the years.

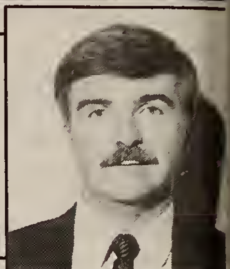
But, to get through Christmas week without them, think about doing something to bring joy to others. My husband and I used to invite a mentally handicapped friend to spend the holidays with us since he lived in a group home and had no family to visit. There may be an elderly person in your parish, living alone with no family, who would enjoy your company. Homeless shelters and soup kitchens are often very short on volunteers right after Christmas because everyone wants to be with family. Sometimes charitable organizations need someone to deliver food baskets and gifts to needy families.

See **Crosswinds,** Page 11

Room At The Inn

JIM MCINERNEY

Lifeline



And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger because there was no room for them in the inn. Luke 2:7

Christmas reminds me of a trip my family made when I was a child. We were visiting a strange city looking for a place to spend the night. It was very late as my father drove us through a blinding rainstorm looking for a motel that could take us. Each time we stopped at a place that had a "Vacancy" sign it seemed as though we arrived just as the last room was being rented.

As soon as we would pull into a parking lot the "No Vacancy" sign would light up. We were tired, hungry, and starting to get on each others' nerves. At one motel our hopes soared. My father went inside to the check-in desk only to return to the car shaking his head and saying, "No room at the inn." That motel's sign was not working.

Anyone who has been through a similar experience can appreciate what Mary and Joseph might have gone through on the first Christmas 2,000 years ago. There were no advance reservations. The best they could find was a cave that served as a barn for animals. Their Child's first crib was a manger from which those animals fed.

From such humble origins a whole new world and a new way of living began. Not only do we number our years from the birth of Christ, we also mark our progress in terms of human relations. As we near the end of 1993, *Anno Domini* (Year of Our Lord), let us pause to see whether we have progressed, or regressed.

In addition to giving birth to our savior, that first Christmas gave life to a code of conduct which sociologists and historians call the Judeo-Christian Ethic. This rule formed the basis for our present day legal, political and medical practices. According to Judeo-Christian principles, human beings have value, not because of what they do, but because of what they are.

The past 2,000 years can be viewed as a continuous progressive development of this principle in the lives of nations and societies. Two thousand years ago slavery was the norm. Today it is outlawed in virtually every nation on earth. At the time of Christ, physicians were used as assassins, infants were exposed (i.e., left to die) at birth if they were unwanted, and women in most societies were considered little more than chattels. Today physicians operate under strict codes of conduct, infants are protected by law, and (at least in western countries) women are full citizens.

These and many other good things happened because of the coming of Christ and the way of life to which He gave birth. The human family was expanded to include those who were formerly excluded because of their race, age, gender or physical condition. To paraphrase the story of the Garden of Eden, because of Christ our "eyes were opened" to the true meaning of humanity and equality. Because of Christ we learned that there was "room in the inn" for all of God's children.

When we are treating AIDS patients, or feeding the hungry, or sheltering the homeless, or caring for the aged and the disabled, we are practicing the Judeo-Christian Ethic. We are continuing the great tradition of progress.

But in the past 21 years something has happened that puts all of that progress in jeopardy. There is one member of the human family that has lost its place in the inn — the unborn child.

Those of us who protest this exclusion are often called "reactionary." Because we want to reverse this injustice we are told that we are standing in the way of "progress." I find it strange that many who preach "inclusiveness" would deny the pre-born the same equality they want for themselves. I was raised a liberal Democrat. In the parlance of my upbringing, this kind of thinking was called "reactionary," "regressive" and "exclusive."

This Christmas, let us make room in the inn of our hearts for these defenseless ones. One of the best ways we can do this is by supporting our local right-to-life organizations and crisis pregnancy centers. God knows, they need all of the prayers and financial contributions you can muster. Give to the true progressives!

Remember, your tax money is already supporting abortion rights organizations. Whatever you give will be appreciated. Because of it a few unborn children will find room at someone's inn and be able to enjoy Christmas next year.

Masses For Parishioners' Intentions

FATHER JOHN DIETZEN

Question Box

Q. I have noted in some parishes that one of the Sunday Masses is specifically for the intention of the parishioners. Is there some reason the practice could not be universal? I know at least I need all the help I can get. (Ohio)

A. The practice is universal in the Church. Canon law (534) requires all pastors of parishes to apply one Mass every Sunday and holy day for the intention of the people of that parish.

If some circumstance legitimately prevents his fulfilling this obligation, the pastor can see that it is fulfilled through another priest, or he himself may offer Mass for the intention of the parish on another day.

The reason for this regulation is obvious, as part of a pastor's spiritual and other responsibilities to the people he is there to serve.

The way you state your concern about this, however, prompts a caution on the subject. Specific intentions are valuable, of course, but we should never forget that every celebration of the Eucharist, regardless of where or when, is for all of our Church, and beyond that for all of our world.

Listen carefully to the prayers, especially the Eucharistic Prayers, when you participate at Mass, and you hear this truth repeated over and over again.

Every once in awhile one hears about prayers "for the most abandoned soul in purgatory." It may be a pious thought, but it is good to remind ourselves that there is no abandoned soul in purgatory. Every celebration of Christ's death and resurrection in the Eucharist reaches out to "all who sleep in Christ" (Eucharistic Prayer I), our brothers and sisters in faith, and to "all the departed" (EP II).

Q. Our liturgy committee works zealously to prepare good liturgy. In our study, prayer and research we learned the importance of symbols and signs. We try to reflect this in the bread and wine (a carafe rather than a tiny cruet), and in having parishioners bring these and sometimes other gifts up to the priest. Our pastor heartily approves of this and follows it himself. Our other priest is adamant against it, however. When people bring the gifts he has the server take them to the side table and bring them up later. Can you advise us what is proper? (New York)

A. You and your committee deserve to be congratulated and commended on the thoughtful way you are attempting to carry out your task. You are learning a vital truth, that attention to detail makes for effective and prayerful liturgical worship.

The information you seek is not hard to find. The General Instruction of the Roman Missal contains the following:

At the beginning of the Liturgy of the Eucharist, the bread, wine and water are carried to the altar. These should be brought forward by members of the assembly and placed on the altar by the priest or deacon (n. 49). This ritual continues the spiritual value and meaning of the ancient custom when people brought bread and wine, and sometimes other gifts for the poor and the Church, from their homes.

These same directions are repeated later, with the note that presentation of the bread and wine by the faithful is an expression of their participation in the eucharistic sacrifice (n. 101).

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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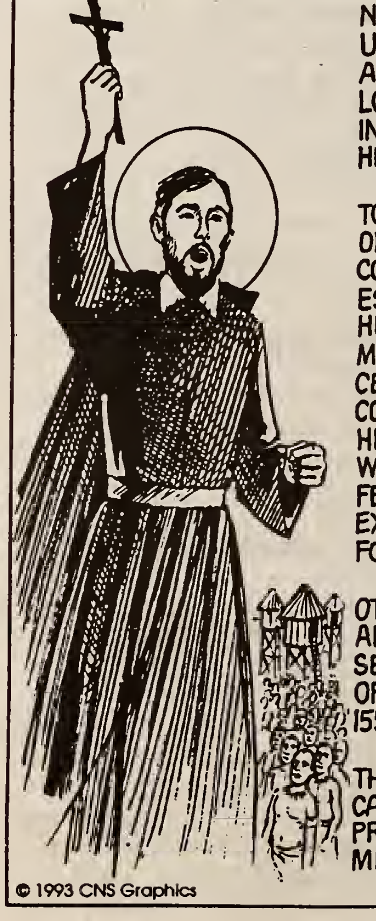
the Saints by Luke

ST. FRANCIS XAVIER



FRANCIS WAS BORN IN 1506 AT THE CASTLE OF XAVIER IN SPANISH NAVARRE. HE ENROLLED AT THE UNIVERSITY OF PARIS AND BECAME A TEACHER. HE MET ST. IGNATIUS LOYOLA AND JOINED FIVE OTHERS IN FORMING THE "SOCIETY of JESUS." HE WAS ORDAINED IN 1537.

IN 1542, FRANCIS ARRIVED IN GOA, INDIA, TO PREACH. HE TRAVELED THOUSANDS OF MILES UNDER THE MOST HARROWING CONDITIONS. HIS CONVERTS ARE ESTIMATED TO HAVE BEEN IN THE HUNDREDS OF THOUSANDS; HIS MISSIONARY IMPACT ENDURED FOR CENTURIES. WORKING WITH LITTLE COOPERATION, AND OFTEN OPPOSED, HE LIVED AS ONE OF THE NATIVES AND WON THEM TO CHRISTIANITY BY THE FERVOR OF HIS PREACHING, HIS EXAMPLE, AND HIS LOVE AND CARE FOR THEM.

IN 1549, FRANCIS SET OUT FOR JAPAN. OTHER MISSIONARIES JOINED HIM THERE. AFTER CONVERTING THOUSANDS MORE HE SET OUT FOR CHINA; REACHING AN ISLAND OFF THE COAST, HE DIED THERE ON DEC. 3, 1552. HE WAS ONLY 46.

FRANCIS WAS CALLED THE APOSTLE OF THE INDIES AND OF JAPAN. HE WAS CANONIZED IN 1622. POPE PIUS X PROCLAIMED HIM PATRON OF FOREIGN MISSIONS. HIS FEAST IS DEC. 3.

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Entertainment

Beloved 'Nutcracker' Treat For Music, Ballet Fans

NEW YORK (CNS) — A beloved ballet in the Christmas tradition is now available to the mass audience with Warner Bros.' release of **"The Nutcracker."**

The slim story is only window dressing for the glorious music of Tchaikovsky, wedded to George Balanchine's choreography and performed by the New York City Ballet.

Kevin Kline's minimal, hushed narration opens on a 19th-century Christmas Eve home where young Marie (Jessica Lynn Cohen) has been given a toy soldier nutcracker by godfather Drosselmeier (Bart Robinson Cook). The excited children and their parents dance joyously before Marie falls into a deep, dream-filled sleep.

Dreaming her godfather's nephew (Macaulay Culkin) comes to life as the nutcracker, he rescues her from a fearsome seven-headed mouse (Robert Lyon) and transports her to the enchanted Land of Sweets, where delightful confections of every concoction perform for them.

Ballet fans are in for a treat, but small children with short attention spans — and action-oriented adults — may be less charmed by the late director Emile Ardolino's straightforward filming of the staged ballet.

In addition to the fairly static camera work, the editing is noticeably abrupt in spots and young Culkin is wooden as the toy soldier-prince, his smiles often looking more like resentful smirks.

There is no taking away from the music and dance, however. The beautifully familiar strains of Tchaikovsky are enhanced by exquisite performances of Darci Kistler as the Sugarplum Fairy, Damian Woetzel as her Cavalier, Kyra Nichols as Dewdrop and Wendy Whelan as the exotically acrobatic Coffee, to name only a few of the principal dancers.

Just as delightful are a magical Christmas tree that grows to stupefying heights and ensemble scenes of pint-sized angels in ivory and gold, and the dance of the snowflakes in all their shimmering, translucent beauty.

Based on "The Nutcracker" tale by E.T.A. Hoffman, the production is staged by Master-in-Chief Peter Martins of the New York City Ballet with its orchestra under the direction of David Zinman. With no dialogue to distract, the lovely sets by the late Rouben Ter-Arutunian and jewel-like costumes by Karinska truly stand out.

It is a classic ballet, and if the pacing seems too stately at times, it is still 96 minutes well-spent, and could serve as a delightful introduction to ballet for youngsters.

The USCC classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.

'THE NUTCRACKER' — Actor Bart Robinson Cook (right) as Herr Drosselmeier stands in the background as his nephew, played by Macaulay Calkin, watches Marie, young actress Jessica Lynn Cohen, put her beloved nutcracker to bed in "The Nutcracker." (CNS Photo from Warner Bros.)

Movies

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Addams Family Values" (Paramount)

Macabre comedy sequel has the Addams children (Christina Ricci and Jimmy Workman) attempting to eliminate their mustachioed baby brother while their lovestruck uncle (Christopher Lloyd) marries a murderous fortune hunter (Joan Cusack). Director Barry Sonnenfeld injects some outrageous black humor into a broad, predictable slapstick comedy that is more concerned about style than content. Frequent comic menace to a baby, violence played for laughs and occasional sexual innuendo. *The USCC classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.*

"Dangerous Game" (MGM)

Dulling movie-within-a-movie features a sex-obsessed director (Harvey Keitel) filming the story of a homicidal yuppie (James Russo) enraged that his wife (Madonna) is no longer willing to take part in drug-filled orgies. Abel Ferrara directs little more than one long shrill stream of curses, drugs, drinks, empty sex and repugnant characters. Recurring sexual violence against women including rape, some brief nudity, much substance abuse and incessant rough language. *The USCC classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.*

"A Perfect World" (Warner Bros.)

Hard-edged adult thriller about an escaped convict (Kevin Costner) taking a 7-year-old hostage (T.J. Lowther) on a blood- splattered ride as he tries to elude the pursuit of a veteran Texas Ranger (Clint Eastwood) and a young criminologist (Laura Dern). Also directed by Eastwood, the story's tension revolves around the menacing situations in which the young boy is placed as he witnesses deadly violence and then participates in it. Intense menace to a child, graphic violence, sexual references and coarse language. *The USCC classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.*

"The Saint of Fort Washington" (Warner Bros.)

Impoverished Vietnam vet (Danny Glover) and the fragile, schizophrenic youth (Matt Dillon) he has befriended plan to rent a small apartment by washing car windshields until victimized by a vicious thug (Ving Rhames) who preys on New York City's homeless. Director Tim Hunter's realistic portrait of homeless men trying to re-establish themselves is heartbreaking but the characters are simplistically portrayed as angels or devils. Brief violence and some rough language. *The USCC classification is A-II — adults and adolescents. The Motion Picture Association of America rating is R — restricted.*

"The Three Musketeers" (Disney)

Trashy comic-book adaptation of the Alexandre Dumas tale of a country lad (Chris O'Donnell) joining a rollicking trio of musketeers (Kiefer Sutherland, Charlie Sheen and Oliver Pratt) to save the throne of France from the wicked Cardinal Richelieu (Tim Curry). Director Stephen Herek's heavy-handed attempts to portray lighthearted heroes trouncing atrocious comic villains turn a durable adventure classic into campy, often mean-spirited comedy. Much stylized violence, sexual references and jokey treatment of religion. *The USCC classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.*

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FAITH alive!

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How to keep things simple

By Leif Kehrwald
Catholic News Service

What do you do when you find yourself having to wait in the doctor's examination room, at your child's soccer practice or at the auto repair shop?

If you're like me, you start thinking — first about immediate stuff like errands to run and phone calls to make. Then I'll start reflecting on bigger projects to tackle at work or home: "Maybe we should paint the kitchen."

If I have to wait a long time, I'll start reflecting on my life: dreams, disappointments, joys, relationships — those core values that often go neglected.

Waiting is what Advent is about. We get four whole weeks to wait and to anticipate Jesus' birth.

While you're waiting this Advent, take time to think through your tasks and projects. And when you get to the deeper level of core values, I invite you to reflect on living simply.

What does it mean to live simply? How do some do it today, and are there any benefits?

While simplicity for some means freedom from materialism, others will say it means escaping the rat race of life and retreating to the wilderness.

Not a bad notion as we enter the Advent season.

Still others say that a simple lifestyle means aligning yourself with the folks in your midst, especially the poor.

■■■

Doug Hamil chooses to live in concert with those he serves. As a pediatrician in his mid-30s, he treats impoverished children and works mostly with indigent families — not in a faraway land, but in urban Portland, Ore.

Doug doesn't drive a nice car or live in a beautiful home in the best part of town. Rather, he has chosen the unpretentious life of a Franciscan, living in community with his fellow friars.

"We all have areas of poverty in our lives," says Brother Doug. "For some, their immediate material needs are keen, but for most of us, our poverty lies with the intangibles of relationships, emotions and fading dreams."

While in medical school, Brother Doug spent a year working with children and families in Northern Thailand where he discovered how little one truly needs to live and to be happy. He put it this way:

"Living simply, for me, means sharing the things I have and being among the poor. This puts me in touch with my own poverty, and, ironically, I'm a happier person for it. I love what I do, and the people I serve. I can't believe they pay me to have so much fun!"

Like Brother Doug, Richard also has a professional occupation. He consults with large companies on their personnel issues. Richard is married — to Sara — and they have two preschool boys, one still in diapers.

> **"While you're waiting this Advent, take time to think through your tasks and projects. And when you get to the deeper level of core values, I invite you to reflect on living simply."**

Richard pursues his career with vigor. "But not at the expense of my family," he insists. "While some guys brag about the number of hours they put in, I just try to be as productive as possible in my allotted work time."

Yet he admits this is not easy. "I have a lot of evening and weekend meetings, so Sara's got me taking some mornings and a lot of Mondays off." This way Richard shares in the children's care and daily routine.

"It took some getting used to, but now I really enjoy the quality time with my family, as well as giving Sara a much-deserved break."

When asked what it means to try to live simply, Richard responds: "Priorities and balance. Sara and I work hard at pinpointing the top priorities for us as a couple and a family, and we balance all else against that.

"When we allow things to get too complex and convoluted we lose sight of the priority and usually end up fighting with each other over our own selfish desires. When this happens we know we have to pull back a bit, simplify our lifestyle and reconnect with our priorities.

He finds it interesting that this reconnecting with priorities often occurs on one of the mornings or Mondays when he is at home.

While Richard and Sara use simplicity to balance and prioritize a full plate of activities, keeping things simple means something entirely different for Hilary.

As a single woman in her late 40s living alone, Hilary must reach out to find relationships. "I'd rather spend my time and energy nurturing friendships than wearing the latest styles or driving a new car. For me, simplicity means people are more important than things."

Living simply doesn't mean doing less, but it does mean keeping a focus on what one is doing. And there are spiritual benefits to that focus.

A few years ago Hilary lived in Eugene, Ore., and was a member of St. Paul's Parish. "I had a powerful spiritual conversion then, and because of my simple, single lifestyle I had less distractions and more energy to explore my spirituality. I did tons of spiritual reading and talked with anyone who would listen to me. I even went to Mass during the week," she said.

I hope the stories of these four people help to illustrate how valuable it could be this Advent to spend some of your waiting-time in a discovery of where and how you might be called to simplify your lifestyle. Perhaps you'll want to follow the lead of Bishop Kenny in Juneau Alaska.

He requests that you remove your shoes as you enter his home as a simple sign that we are all equal in God's eyes. Even a small gesture can reveal surprising benefits.

(Kehrwald is director of family life for the Archdiocese of Portland, Ore., and a free-lance writer.)

CNS illustration by Joan Hymes

FAITH IN THE MARKETPLACE

"Keep it simple." How has this slogan been helpful in your life?

"We have two teens. We try not to schedule evening events so we can be home more for our children. On a daily basis, they have some question or problem. If we're not home, then their only influence will be their peers." — Jennifer Balisteri, Salinas, Calif.

"I strive to keep it simple by recalling precisely what is my fundamental purpose. My values center on relationships because the simple commandment, 'Love one another as I have loved you,' centers on relationships." — Lanny Sacco, St. Clairsville, Ohio

"There have been times in my life when I've gotten involved in different activities in the church. There is a propensity to get overinvolved. When that happens I lose my focus on what church involvement is all about. Luckily, I've been able to focus on the fact that Jesus has made following him simple." — Victor Telles, Fresno, Calif.

"It allows me to focus on my gifts rather than trying to get into the mind of God. It tells me to focus on what is, rather than always asking why and second-guessing God." — David Lometti, Fresno, Calif.

"The Gospel is basically a simple message. Following the Gospel means constantly trying to simplify my life." — Mike Evangelho, Fresno, Calif.

An upcoming edition asks: How can you know that your faith is alive? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

It's easy, just SIMPLIFIZE

By Shirley Vogler Meister
Catholic News Service

In one section of Martha Graham's beautiful ballet, "Appalachian Spring," composer Aaron Copland's music becomes a set of variations on a Shaker hymn that sums up what life in general can be — and, I would add, what Advent can be.

'Tis the gift to be simple,
'Tis the gift to be free,
'Tis the gift to come down
Where we ought to be,
And when we find ourselves
In the place just right,
't will be in the valley
of love and delight.

It's not easy adapting to simplicity in a season as complex and distracting as December's holidays. How do we achieve what the hymn says is "the place just right" if we're caught — or lost — in the season's mad shuffle?

A few years ago I wrote a light verse called "Holiday Lament," which addressed part of the dilemma:

Oh, my heavens! Can it be
the holidays crept up on me?
Time is fleeting; I'm in panic
rush, rush, rushing like a manic.
Much too busy to collapse,
I count the days, then I lapse
into depression, deep and bleak:
Can I be the only freak
who's frowning while all others
smile
their greetings in such happy style?
"What's so wrong?" the family asks,
minimizing all my tasks.
Then from all sides I'm advised:
"Gosh sakes, Mom, get organized!"

Comparing the poetic Shaker hymn with the silliness of my rhyme shows the innate difference between what Advent should be and what it often is. My verse would improve if its last word were changed from "organized" to the Ogden Nash-style "simplifized."

Do you know how to simplifize?

Organization helps, but it's not the answer. First, I think we need to look at the reasons why we allow ourselves to be run ragged: Family or peer pressures? Too many traditions? The magnetism of commercialism? The desire to seem perfect in others' eyes?

Or is it a desire to avoid facing ourselves squarely so we could question the choices we make that complicate our existence?

Busyness might merely mask the inability to be introspective, to look within ourselves for the basic truths that govern our lives, which, happily, could be ... simple ... free ... where we ought to be.

But where ought we to be?

In his homily one Sunday, our pastor suggested that we Catholics might be wise to emulate "our Quaker friends down the street" because they incorporate silent prayer and meditation into their worship services and into their daily lives.

Like the Shakers from whom Copland borrowed his hymn, the Quakers stress finding the light of Christ within and then letting that light shine through in everything we do. Can that happen while we're "rush, rush, rushing like a manic"?

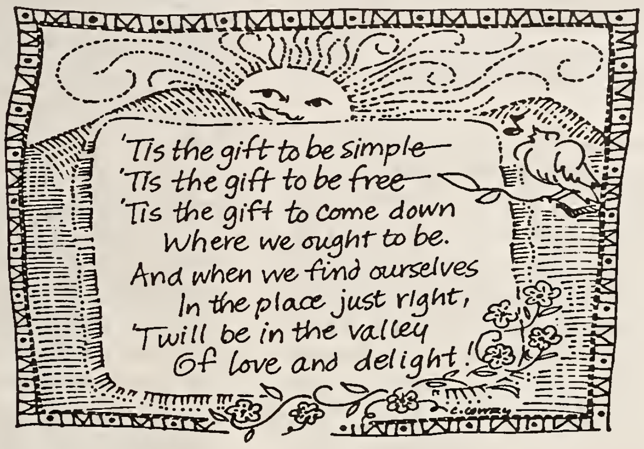
If we knew now that we'd be dead by Christmas, would we hustle-bustle and hurry-scurry ourselves into exhaustion during Advent? If we're truly Christians, I doubt it.

Instead we would know what is important.

Of course, it is life, not death that we anticipate during Advent. Like expectant mothers and fathers waiting for the birth of a child, we wait for the new birth of divine love, hoping to experience it and to share it.

Let's proceed to simplifize daily routines in order to concentrate this Advent on "where we ought to be." I believe that then we'll find ourselves "in the valley of love and delight."

(Ms. Meister is an award-winning poet and free-lance writer from Indianapolis, Ind.)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Where we ought to be.
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'Twill be in the valley
Of love and delight.

"Busyness might merely mask the inability to ... look within ourselves for the basic truths that govern our lives, which, happily, could be ... simple ... free ... where we ought to be."

CNS photo by Cleo Freelance Photo

FOOD FOR THOUGHT

When my existence seems everything but simple, that is often because I am focusing too much on the past or the future, while treating the present moments in my life as if they were of negligible importance.

Worry and anxiety frequently dominate people's thoughts when they focus too much on the future — a future they can plan for but certainly cannot foresee. Fears about future outcomes can spin people into a complex flurry of activity, much of which is unproductive and certainly isn't linked to the atmosphere I associate with keeping things simple.

It is similar when a person overfocuses on the past — perhaps regretting the past or dwelling on anger and resentment felt toward others over something they did.

Naturally, penance for our past actions may be appropriate; but living in the past could eclipse the opportunity to receive forgiveness now.

And dwelling on resentments will not make life simpler. Instead it creates muddled thinking and drains attention away from the possibilities of the present moment.

How can you keep things simple? Learn not to overlook or evade the good opportunities the present moment offers you to listen, to love, to change.

This Advent, take advantage of the present moment.

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David Gibson, Editor, Faith Alive!

First things first!

By Father John J. Castelot
Catholic News Service

Simple things have a way of becoming bewilderingly complex. The reason seems to lie in the loss of a sense of priorities.

Compared to us, people of biblical times lived amazingly simple lives. Materially, there was little to complicate those lives. Absent were the thousands of gadgets that clutter our existence which are undoubtedly useful but few of which are really essential.

But material distractions are only part of the problem. Much more fundamental is our perspective, our sense of priorities. Jesus touched on this in his central proclamation: "The kingdom of God is at hand. Repent, and believe in the Gospel" (Mark 1:17).

"Repent" is a misleading translation. The Greek word connotes a total change of mind and outlook, a radical conversion involving a new value system.

This hits at the heart of the problem. A twisted value system leads to misplaced priorities and unnecessary complications.

Jesus warned about exaggerated concern for the "things" of life. "Instead, seek his kingdom, and then these things will be given you besides. For where your treasure is, there also will your heart be" (Luke 12 :22-34).

First things first!

Jesus led a hectic life, but he never lost his sense of priorities: "My food is to do the will of the one who sent me and to finish his work" (John 4:34). This gave his life a fundamental simplicity.

St. Paul, too, was caught up in a whirlwind of activities, but said, "For his sake I have accepted the loss of all things and consider them so much rubbish, that I may gain Christ and be found in him" (Philippians 3:8-9). It was that simple, and everything else fell into place.

Paul thanks his converts for having sent him help in his imprisonment, but he continues: "Not that I say this because of need, for I have learned, in whatever situation I find myself, to be self-sufficient. I know how to live in humble circumstances; I know also how to live with abundance.... I have the strength for everything through him who empowers me" (Philippians 4:11-13).

Writing from jail (!) Paul could say: "Rejoice in the Lord always. I shall say it again: Rejoice!... The Lord is near" (Philippians 4:4-5).

This would seem to be the secret of living simple lives in spite of complexities: Having a clear sense of priorities, a basic conviction that keeps all else in perspective.

A quiet joy that nothing or no one can ruffle comes from this.

"I have told you all this that you might have peace in me. In the world you will have trouble, but take courage, I have overcome the world" (John 16:33).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

Envy complicates life and works against the goal of keeping things simple. The Rev. John Westfall, a Presbyterian pastor, suggests this in *Enough Is Enough: Grace for the Restless Heart* (HarperCollins Publishers, 10 East 53rd St., New York, N.Y. 10022. 1993. Paperback, $10.00). The author describes three forms of envy: wanting what other people want, wanting what they have and ultimately wanting to become who they are.

Reflection: Am I at all like the biblical King Saul, as Mr. Westfall describes him, who time and again "finds himself on the brink of faithfulness, only to divert his eyes for an instant to see what others are doing, thinking or getting.... His envy leads to fear, which leads to resentment, rage and finally self-destruction."

FAITH alive!

People In The News

Detroit To Have Two New Auxiliary Bishops

WASHINGTON (CNS) — Two Detroit monsignors have been named by Pope John Paul II as auxiliary bishops for the Archdiocese of Detroit. The appointments were announced Nov. 23 in Washington by Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States. Appointed were Msgr. Kevin M. Britt, 49, and Msgr. Bernard J. Harrington, 60, who will be installed as auxiliary bishops Jan. 6, the feast of the Epiphany.

Bishop Proulx, Auxiliary In Portland, Dies Of Cancer at 61

PORTLAND, Maine (CNS) — Auxiliary Bishop Amedee W. Proulx of Portland died Nov. 22 at Mercy Hospital in Portland. The 61-year- old bishop had been battling cancer for more than a year. A memorial Mass was celebrated Nov. 24 at Portland's Cathedral of the Immaculate Conception, with Bishop Joseph J. Gerry of Portland presiding. Cardinal Bernard F. Law of Boston presided at a funeral Mass Nov. 26, with a homily by Bishop Gerry. In a statement, Bishop Gerry called Bishop Proulx "a good bishop, who loved the whole church and served that church compassionately, forthrightly and untiringly."

California Catholic Teen Wins National Volunteer Award

WATSONVILLE, Calif. (CNS) — Gabriela Santivanez, a 13-year-old member of St. Patrick Parish in Watsonville, has won a national award for her volunteer work with the Second Harvest Food Bank in Watsonville. Santivanez, a freshman at Watsonville High School, was named winner of the J.C. Penney National Golden Rule Award in the youth category. She was chosen from among 10,000 nominations. Her two years of dedicated volunteer work at the food bank has included everything from handling the food assistance hot line to managing the office. "I've worked in every single department of the food bank," she said.

Sister Cafferty Receives 1993 Development Of People Award

WASHINGTON (CNS) — Sister Margaret Cafferty, executive director of the Leadership Conference of Women Religious, received the 1993 Development of People Award from the Campaign for Human Development. Bishop James H. Garland of Marquette, Mich., chairman of the committee overseeing the U.S. bishops' domestic anti-poverty campaign, presented the award to Sister Margaret at a Washington ceremony Nov. 13. The 1993 award was a weaving by the Ramah Navajo Weavers Association. Sister Margaret, a member of the Sisters of the Presentation of the Blessed Virgin Mary, has taught high school, worked in an inner-city parish, been president of her order and worked for Catholic Social Services.

Psychiatrist Says Adolescents Don't Repress Sexual Abuse

PHILADELPHIA (CNS) — A Philadelphia-area psychiatrist says children often repress memories of sexual abuse, but adolescents do not. Dr. Richard P. Fitzgibbons, director of Comprehensive Counseling Services in the suburb of Bala Cynwyd, made the comments in an interview with *The Catholic Standard and Times,* newspaper of the Philadelphia Archdiocese, in reaction to recent charges made against Cardinal Joseph L. Bernardin of Chicago. Steven Cook, 34, of Philadelphia has accused Cardinal Bernardin and a Cincinnati priest of abusing him during the period between 1975 and 1977, when he was a high school student participating in a Cincinnati archdiocesan pre-seminary program. The cardinal was archbishop of Cincinnati in 1972-82. Cook claimed he had repressed memories of the incident until recently.

Youngster In Transplant Drama Buried In Catholic Ceremony

MANCHESTER, England (CNS) —The little girl from Manchester whose struggle with multiple transplants became a world story was buried after a funeral at her family's Catholic parish church in Manchester. Laura Davies, who was 5, died in a hospital in Pittsburgh Nov. 11. She had first traveled to the United States last year for a bowel and liver transplant that doctors hoped could save her life. Britain's national health service had been unable to provide the operation that was Laura's only hope — so her family set about raising thousands of dollars to pay for her treatment. Among those who contributed was Saudi Arabia's King Fahd, who gave $217,000.

Pope Tells Conference Children Have A Right To Be Loved

VATICAN CITY (CNS) — Efforts to defend, protect and raise children must be based on the recognition of their right to be loved, Pope John Paul II said. "Because life is a gift of love," the pope said, "the promotion, defense and harmonious maturation of life cannot be nourished without love." Pope John Paul spoke about the world's obligation to its children at the end of a Nov. 18-20 Vatican conference sponsored by the Pontifical Council for Pastoral Assistance to Health Care Workers.

Priest Charged In Armored Car Robbery Freed On $1 Million Bail

NEW YORK (CNS) — Melkite Father Patrick M.J. Moloney, one of three men arrested Nov. 12 and charged with possession of money stolen in an armored car robbery, was released on $1 million bail Nov. 19. He was required to wear an electronic ankle bracelet and restricted to his Manhattan residence except for visits to his lawyer or performance of religious duties. The bail was obtained by relatives of the priest, one of whom put up his home. In a telephone interview Nov. 22, Father Moloney said he was totally innocent of the charges, but declined to speculate on why he may have been charged.

San Francisco Archbishop Approves Closings, New Initiatives

SAN FRANCISCO (CNS) — Archbishop John R. Quinn of San Francisco approved a plan Nov. 19 to close 11 archdiocesan parishes and churches and to develop new initiatives in education, evangelization and small faith communities. The closings were recommended in a report released publicly Nov. 14 by San Francisco's Archdiocesan Pastoral Planning Commission after it was presented to parish representatives. The 13-member commission was formed in February by Archbishop Quinn to develop a three-year strategy to prepare for the next century.

Wrong To Murder Abortionists, Mobile Archbishop Says

MOBILE, Ala. (CNS) — A private citizen who kills an abortionist commits murder, Archbishop Oscar H. Lipscomb of Mobile said in a pastoral letter Nov. 19. He sharply condemned the view espoused by "some persons, even some priests" — including one of his former pastors, Father David C. Trosch — "that taking the life of abortionists is 'justifiable homicide.'" Citing classic Catholic teaching and theology on capital punishment, Archbishop Lipscomb said, "As St. Augustine makes clear, to take the life of a wrongdoer without being authorized by public authority is to commit a homicide, an unjustified killing."

Pope Says Genetic Work Holds Promise, Poses Threats

VATICAN CITY (CNS) — Pope John Paul II said breakthroughs in genetic research hold promise for human health but also raise serious threats to society and its weakest member, the human embryo. He urged scientists Nov. 20 to make sure moral and ethical guidelines are applied to their research, recognizing that there are limits and dangers to "chromosome-mapping" projects. He was addressing participants in a seminar on genetics sponsored by the Pontifical Academy of Sciences. The pope, apparently referring to successful U.S. experiments in human cloning announced this fall, said recent experiments had upset the scientific community and society as a whole.

This newspaper is printed on recycled newsprint and is recyclable.

Employment Opportunities

Part-time Youth Minister: St. John Neumann Church is seeking a person to coordinate and supervise catechetics and activities for Grades 7-12. Requirements: enthusiastic, enjoys youth, experience with teens, a team player. Send resumes or inquiries to: Director of Religious Education, St. John Neumann Church, 8451 Idlewild Road, Charlotte, NC 28227. Phone (704) 535-4197.

Scripture

Readings for the Week of December 5 - December 11

Sunday: Isaiah 40:1-5, 9-11; 2 Peter 3:8-14; Mark 1:1-8.

Monday: Isaiah 35:1-10; Luke 5:17-26.

Tuesday: Isaiah 40:1-11; Matthew 18:12-14.

Wednesday: Genesis 3:9-15, 20; Ephesians 1:3-8, 11-12; Luke 1:26-38.

Thursday: Isaiah 41:13-20; Matthew 11:11-15.

Friday: Isaiah 48:17-19; Matthew 11:16-19.

Saturday: Sirach 48:1-4, 9-11; Matthew 17:10-13.

K of C

Please pray for the following deceased priests during the month of December:
Reverend Thomas McAvoy, 1978
Reverend Vincent M. Stokes, 1979
Monsignor Francis M. Smith, 1983
Reverend Paul Murphy, 1948
Bishop Eugene J. McGuinness, 1957
Reverend Edward F. Rigney, 1959
Monsignor Louis J. Bour, 1962
Monsignor Herbert A. Harkins, 1962
Reverend Francis A. McCarthy, 1962
Reverend William E. Pearson, 1962
Monsignor Peter J. McInerney, 1967
Reverend James A. Cowan 1968
Reverend Ambrose Rohrbacher, 1969
Monsignor Francis J. Howard, 1971
Bishop Vincent S. Waters, 1974
Bishop Charles B. McLaughlin, 1978
Reverend John B. McGuirk, 1979
Reverend John A. Weidinger, 1979
Reverend Mark Cassidy, OSB, 1928
Prior Wilibald Baumgartner, OSB, 1930
Reverend Eugene Egan, OSB, 1940
Reverend Basil McKee, OSB, 1951
Reverend Robert Brennan, OSB, 1964
Reverend Philip Tierney, OSB, 1971
Reverend Boniface Bauer, OSB, 1974
Reverend Cuthbert Allen, OSB, 1977
Reverend Aloysius Wachter, OSB, 1977
Reverend Jerome Dollard, OSB, 1985

A Gift For A Special Christmas...

Grand Knight Don Holler of Knights of Columbus Council 11076 in Belmont presents a check to Sandy Moore, development associate at Holy Angels. The $200 contribution came from the Knights' statewide Operation LAMB fund drive. The Knights asked that it be used to make Christmas "just a little bit more special" for residents of Holy Angels and it was earmarked for Operation Santa Claus. Photo by GEORGE BURAZER

Pope Offers Condolences For Victims Of Cuban Flooding

VATICAN CITY (CNS) — Pope John Paul II offered his condolences to victims of flooding caused by torrential rains in Cuba.

In a Nov. 30 telegram to Cuban Archbishop Pedro Claro Meurice Estiu of Santiago, the pope expressed his concern for those killed and injured, as well as for the serious material damage caused by the flooding.

The telegram, sent by Cardinal Angelo Sodano, Vatican secretary of state, said Pope John Paul offered prayers that God would "inspire in everyone feelings of solidarity to overcome the adversity, animated by moral values always open to hope."

While expressing his closeness through prayer with the survivors and the families of those who died, the pope "encourages institutions and people of good will to offer effective aid in a spirit of generosity and Christian charity at this difficult time," the telegram said.

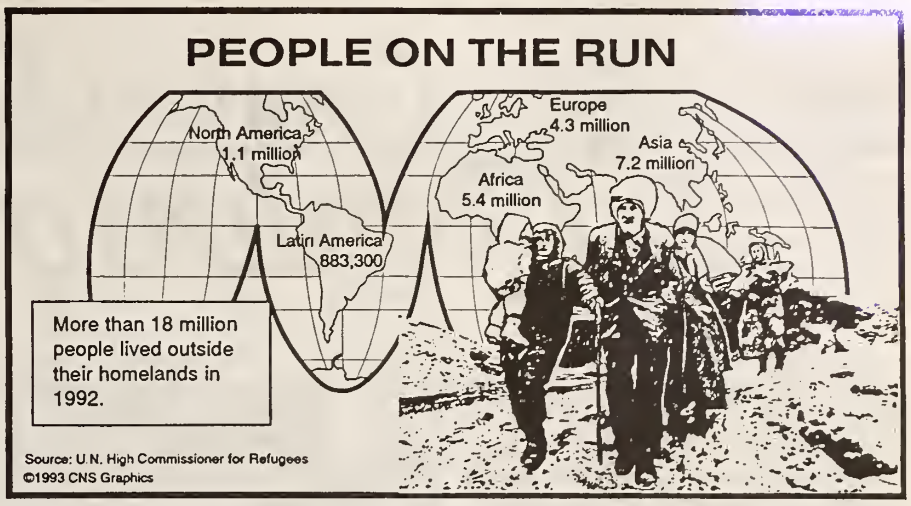
Cuban authorities said more than 20 people died and nearly a dozen more were missing after floods hit the eastern part of the island nation, sweeping away bridges and damaging homes, crops and utility lines.

A statement by the civil defense headquarters listed extensive damage in the provinces lashed for three days by torrential rain — Guantanamo, Holguin and Santiago de Cuba.

The floods, the worst in some districts of Holguin for 30 years, were a blow to the communist-ruled island's crippled economy. The statement said 6,500 homes were wholly or partially damaged, along with some schools and shops, and 41 bridges had been damaged or destroyed.

Some 86 miles of railway line and 18 miles of main roads had been damaged, as well as 22 miles of electricity and telephone cables. And 9,900 acres of fields of root and other vegetables were damaged or destroyed. Sugar cane, coffee and tobacco plantations were also affected, the statement said, but gave no details.

There were no details yet on damage to sugar cane, vital to Cuba's economy. The 1993-94 harvest was getting under way. A fierce storm in March contributed to a disastrous 1992-93 Cuban sugar harvest. Officials say the poor harvest cost Cuba some $500 million in lost export revenue.



PEOPLE ON THE RUN

More than 18 million people lived outside their homelands in 1992.

Source: U.N. High Commissioner for Refugees
©1993 CNS Graphics

Vietnamese Bishops Press For Greater Religious Freedom

VATICAN CITY (CNS) — The Vietnamese bishops are pressing the Hanoi government for greater religious freedom as church-state tensions continue over the naming of bishops and the operation of seminaries.

The bishops, meeting in late October, presented 16 requests to Prime Minister Vo Van Kiet they said are based on constitutional guarantees of religious freedom and the aspirations of the Vietnamese faithful. An Italian translation of the letter was sent by the bishops' conference to Vatican Radio in November.

The bishops also thanked the government for allowing them to meet as a conference and for granting several earlier requests, including one allowing priests to study abroad, allowing priests released from "re-education camps" to resume their ministry and allowing seminaries to accept students every two years, instead of every three years.

But they noted that "in many places" the central government's concessions "have not been realized."

In another development, the government in late November released the vice superior general and three other members of the Congregation of Mother Co-Redemptrix after the men had spent six years in detention, Vatican Radio reported Nov. 28.

Among the requests made by the bishops were:

— Giving bishops and priests the right to travel freely within their dioceses for pastoral work.

— Allowing bishops to freely name pastors and transfer priests within their dioceses.

— Allowing the bishops' conference to publish a magazine on church teaching and religious activities and to have a printing press to publish religious books.

— Allowing dioceses and religious orders to accept and train new members without government-imposed limits on enrollment periods and numbers.

— Allowing seminaries closed by the government to reopen and returning property confiscated by the government.

The bishops also expressed their hope that "the Vietnamese government and the Holy See resolve as soon as possible the case of Archbishop (Francois Xavier) Nguyen Van Thuan," the coadjutor of Ho Chi Minh City.

Nominated coadjutor in 1975, the archbishop was later placed under house arrest, then sent to a prison camp for 13 years. He was released in 1989. After coming to Rome in 1991, he was advised by the government to stay out of the country.

Instead of recognizing the government's claim that Archbishop Nguyen Van Thuan is out of office and naming a new coadjutor to assist ailing Archbishop Paul Nguyen Van Binh, in August the Vatican named an apostolic administrator for the archdiocese.

The People's Committee of Ho Chi Minh City protested the nomination, saying it was made unilaterally by the Vatican in violation of Vietnamese law. The committee said Vatican discussions with the government had indicated that another coadjutor would be named.

The committee said the Vatican's naming of an apostolic administrator was done "with the obvious intention of reserving the position in order to allow Mr. Nguyen Van Thuan to return to Ho Chi Minh City to carry out his religious activity."

Crosswinds (From Page 5)

Talk to Catholic Social Services, your parish Community Life chairperson or your pastor for ideas on how you might be of service. Fill those days around Christmas in bringing joy to others, and some of the joy may rub off on you.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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Comunidad Hispana
Comuniquémonos

Celebración litúrgica dominical en la iglesia de Holy Cross, Kernersville, oficiada por el párroco, Padre Thomas Fitzpatrick, OSFS, quien tiene mucho amor a su comunidad hispana.

Historia De Nuestra Comunidad

Por BERTA E. CARPIO
Voluntaria de la Oficina de Servicios Sociales

Durante los últimos once años la comunidad hispana de Kernersville ha crecido tremendamente, tanto en lo espiritual como en el número de la población. La primera Misa en español se celebró en 1984 con el Padre Harry McGovern y solamente tres familias, quienes inicialmente se comprometieron a formar "iglesia". En 1986, ya las celebraciones litúrgicas para los hispanos comenzaron a llevarse a cabo regularmente. Entre las familiar que asistían y ayudaban a organizarse se pueden mencionar con agradecimiento a Martín y Patty Sepúlveda, Víctor Sánchez, los Rentería y Guillermina Watts. También se recuerda a Pat Green y a Kathy Skotcher, las cuales iban a las fincas a recoger jóvenes trabajadores para transportarlos al templo.

Conforme creció la comunidad hispana de Holy Cross, la Diócesis fue dándose cuenta de las necesidades que surgían y por eso se nombró a Wilfredo Morel como trabajador pastoral y social. Cecilia Higgins y otras personas le asistían en la catequesis. Cuando Wilfredo dejó esta posición, le siguió Cristina Tapia. Hoy día la oficina de Servicios Sociales se encuentra en Winston-Salem, pero nosotros mantenemos nuestra oficina local bajo la direcciónde Vicky Utsman y servimos voluntariamente a un gran número de hermanas y hermanos necesitados.

Con los esfuerzos especiales del Padre Tom y de sus muchos ayudantes, la labor realizada por el Padre McGovern y aquellas primeras familias no ha sido en vano, ya que ahora contamos con una asistencia de 200 a 300 personas semanalmente para la celebrací de la Eucaristióna. Cada domingo la presencia de Cristo es realmente sentida por la comunidad hispana.

El último domingo de cada mes la comunidad hispana de Holy Cross, Kernersville, ofrece una comida para festejar los cumpleaños. En esta ocasión uVicki, Alma, Raúl y Sabina van a cortar la torata con las cuatro velitas.

Encabezados por los esposos Ismael y Evi Valdez, los niños hispanos se reúnen cada domingo para celebrar la Liturgia de la Palabra adaptada a su nivel infantil.

Mensaje Desde El Seminario

Por ARTURO DE AGUILAR

Yo soy uno de los seminaristas hispanos para la Diócesis de Charlotte, y por medio de las presentes líneas quiero hacerles saber que les agradecemos todo el apoyo que nos están dando por medio de la oración. El camino al sacerdocio a veces parece muy largo e interminable, pero cuando nos damos cuenta del objectivo que se quiere alcanzar es cuando recuerda uno que vale la pena el estudio y la preparación.

A veces es para nosotros difícil encontrarnos lejos de nuestra familia y de todo lo que queremos, por eso es muy importante saber que hay alguien allá en la diócesis que pide por ti y con quien puedes contar, y que es más, que está pasando a ser nuestra nueva familia. Por ello es que quiero reiterarles nuestro agradecimiento por su apoyo y sepan que desde aquí Fidel Melo, Martín Mata y yo también les tenemos en oración a todos ustedes, aunque no les conozcamos personalmente, pero están en nuestro corazón.

Aprovecho para invitar a los jóvenes que sientan la inquietud por saber algo acerca de la vida en un seminario o sobre la vocación sacerdotal para que nos escriban.

Para cualquier otra ppersona que desee comunicarse con nosotros, ésta es la dirección del seminario: Saint Vincent De Paul Seminary, 10701 S. Military Trail, Boynton Beach, FL 33436. Mi teléfono es: (407) 364-5741.

Director De Vocaciones

La Diócesis de Charlotte queire extender su deseo de responder a las necesidades espirituales de la creciente comunidad hispana, nos dice el director de vocaciones, Padre Francisco O'Rourke, bien conocido por los hispanos que asisten a la Misa de las 7 p.m. en la catedral de Saint Patrick, pues como rector de la misma siempre está al servicio a todos. "Necesitamos jóvenes que quieran responder a la llamada del Señor: ven y sígueme".

Para dialogar acerca de la posibilidad de servir como sacerdote en la Diócesis de Charlotte, pueden comunicarse con el Padre Frank llamándolo al teléfono (704) 334-2283 o al Centro Católico Hispano (704) 335-1281.

Noticias Diocesanas

Es Hora de Enviar Donativos.

Nos aconseja Jim Kelley, director de la oficin diocesana para el desarrollo, que seamos generosos ayudando a la Iglesia Católica con donativos especiales en esta época antes de terminar el año 93. Además, por la nueva ley de impuestos nos conviene hacer limosnas caritativas para reducir la contidad todal que se deberá declararse al hacer el pago anual de los impuestos.

Misa de Navidad en Charlotte

La única celebración eucarística que tendremos será el viernes 24 de diciembre, a las 8 p.m., en la catedral de San Patricio, oficiada por el Presbítero Aurelio Ferrín.

To Our Friends

Today we learn about the history of the Hispanic community in Kernersville. Once a month they celebrate birthdays and the children have an age-appropriate Liturgy of the Word every Sunday. There is a local office of Social Services run by volunteers.

One of our Mexican seminarians thanks the Hispanic community for its support and prayers. Arturo de Aguilar and the vocation director, Father Frank O'Rourke, invite interested youth to speak with them.

Vocation Update

By FATHER FRANK O'ROURKE

Vocation Director

In the past few months, I have had interesting inquiries from two men about the possibility of studying for the priesthood.

One had been Catholic all his life, but through the years had drifted away from the Church. Through a conversion experience, he had rediscovered his faith.

The other recently had been received into the Church through the Rite of Christian Initiation of Adults.

Both situations raise questions regarding expectations for men before they are accepted into the formal process of formation in seminary.

Our diocesan policy is in accord with the "Program of Priestly Formation," recently published guidelines by the National Conference of Catholic Bishops.

Men who are returning to the Church through a conversion experience after a lapse of many years are encouraged to continue drawing strength from their rediscovered faith and gain a deeper appreciation for the sacraments. They are also encouraged to become actively involved in their parish community and Catholic organizations.

In this scenario, we are looking at one to two years of active involvement. This would give both the Church and the individual time to better reflect on the faith experience and to discern the genuineness of the call to priesthood.

Men who come into the Church through the RCIA process are encouraged to become actively involved in the Catholic community and experience living a Catholic life for three years before entering a formal formation process.

The men I have spoken with are very sincere in their desire to respond to the Lord's call. I am interested in talking to anyone who thinks he is being called wherever he may be on his faith journey. The important thing is to begin the dialogue about the possibility of serving as a priest. Each person is respected for their unique story and journey.

I have been in dialogue with some men for several years before they were ready to enter the seminary in preparation for priesthood.

To inquire about the possibility of serving as a priest for the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283. Questions for this column can be sent to Father O'Rourke at 1621 Dilworth Rd. East, Charlotte, N.C. 28203.

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Con limitados ahorros para su jubilación, las hermanas, hermanos y sacerdotes católicos enfrentan el futuro con escasos recursos. Por favor, aproveche de esta oportunidad para darles gracias por una vida de dedicación y devoción.

Contribuya generosamente a la colecta para el Fondo para la Jubilación de Religiosos en su parroquia.

También se puede enviar donaciones a: Retirement Fund for Religious, P.D. Box 73140, Baltimore, MD 21273

A Fond Farewell...

Conventual Franciscan Father Edgar Holden, surrounded by children of Our Lady of Fatima Chapel, Winston-Salem, bids a fond farewell to parishioners after serving there for six years. The banner behind him reveals his passion for the Washington Redskins. Father Holden moved to St. John Neumann in Charlotte where he is one of three Conventual Franciscan friars. Photo by SHEILA STACK

Pope's New Encyclical At Top Of Catholic Best-Seller List

WASHINGTON (CNS) — Pope John Paul II's new encyclical on moral theology has become a best-seller in U.S. Catholic circles.

Origins, the weekly Catholic News Service documentary service, which was the first to publish the encyclical text in the United States, reported sales in excess of 42,000 within the first three weeks of publication. By Nov. 24 sales were close to 50,000.

In the first two weeks the telephone rang almost constantly just from people calling in bulk orders, said Origins editor David Gibson. "This is the first time that we've hired two temps (temporary employees) just to fulfill orders."

"The initial surge of orders is higher than I remember for any other encyclical," said Gibson, who as Origins editor for more than 22 years has published all nine previous encyclicals by Pope John Paul.

Released Oct. 5, the new encyclical, titled *Veritatis Splendor* (*The Splendor of Truth*), criticizes attitudes of subjectivism, relativism and individualism in modern society. The pope argues that true human freedom and happiness can come only through obedience to abiding, divinely established objective moral norms and, for Christians, by discipleship to Christ.

The U.S. Catholic Conference Office of Publishing and Promotion Services published the encyclical in book

See **Sales,** Page 16

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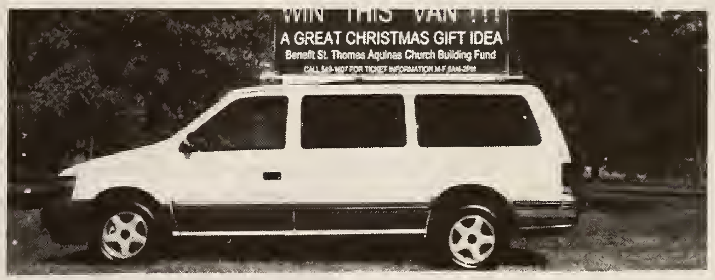
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Diocesan News Briefs

Seniors Christmas Party

CHARLOTTE — St. John Neumann's 50 Plus Seniors are having their annual Christmas party on Dec. 8, beginning at 11 a.m. Lunch will be served. Entertainment will be provided by Jerry Herbert. Cost is $5 for members and $6 for guests. Please bring non-perishable foods for Christmas baskets. The club hopes to donate five or six baskets to the needy. There will be door prizes and a 50/50 raffle. For more information, call Anne McIntyre at (704) 545-5046.

Saturday Devotion

BELMONT — This month's First Saturday Devotion at Belmont Abbey is Dec. 4. The rosary and consecration are at 9:30 a.m., confession is at 10:30 a.m., Mass at 11:30 a.m. and Angelus at noon.

CRISM Party

CHARLOTTE—A CRISM Christmas Party for Catholic retirees in the Charlotte area is at St. Ann Church in the Parish Activity Center, 3635 Park Rd., Saturday, Dec. 18 from 11 a.m.-3 p.m. A hot luncheon, coffee, tea and dessert will be served, followed by a 50/50 raffle and door prize drawing. A donation of $3 is requested. Please bring an unwrapped gift for a child. For reservations, call Mary DeRuvo at (704) 553-1860. The deadline for reservations is Dec. 16.

St. Patrick's 50 Plus

CHARLOTTE — Interested in a social, spiritual and cultural gathering once a month? If so, the next meeting for St. Patrick parishioners ages 50 and over is Dec. 9 from 11:30 a.m.-1:30 p.m. A benediction in the cathedral will be followed by a covered dish luncheon in the O'Donoghue Center. Come and bring a covered dish to share. For more information, call Helene Russell at (704) 553-8114.

Upcoming Diocesan Events

Dec. 11 Lay Ministry Training:
Social Ministry
Our Lady of Grace, Greensboro
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 523-5671

Dec. 12 Third Sunday
of Advent

Dec. 12 Secret Santa
Gift Shop
Holy Cross, Kernersville
Following Masses
Jean Marie Beckman
(919) 966-5109

Dec. 12 Annual Winter
Soup & Sandwich Dinner
St. Margaret Mary
Swannanoa
Follows 11 am Mass
Pat Berry (704) 686-3853

Dec. 18 Lay Ministry Training:
Prayer/Spirituality
St. Barnabas, Arden
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 334-11805

Dec. 19 Fourth Sunday
of Advent

St. Gabriel's OWLS

CHARLOTTE — The St. Gabriel's OWLS (Older, Wiser, Livlier Seniors) is having a Christmas lunch in the St. Gabriel Community Center dining area on Saturday, Dec. 11, beginning at 11 a.m. There will be a sit-down meal and entertainment. For reservations, call Lou Scharff at (704) 541-6855 or Lucille Bellou at (704) 366-7508. The deadline for reservations is Dec. 6.

Parish Christmas Party

ASHEBORO — St. Joseph Parish is having a Christmas party of dinner and dancing at the Asheboro Country Club on Friday, Dec. 17 beginning at 7 p.m. All adult members of the parish are invited. Tickets are $13 per person. If you would like to attend, but not alone, call the church office at (910) 629-0221.

Refugee Donations

CHARLOTTE — Catholic Social Service's Refugee Office is in need of lamps, pots and pans, kitchen towells, utensils and silverware, twin size and queen size sheets. To make a donation, call Suzane Monet at (704) 568-8806.

Ecumenical Advent Service

LENOIR — St. Francis of Assisi Parish is hosting an Ecumenical Advent Service on Sunday, Dec. 12 at 4 p.m. All are invited to share song, prayer and Scripture in preparation for Christmas.

Breakfast, Craft And Bake Sale

GREENSBORO — St. Pius X Parish is sponsoring a Breakfast, Craft and Bake Sale in the school gym on Sunday, Dec. 12. Breakfast, featuring French toast, will be served from 8 a.m.-1 p.m. Cost is $3 for adults and $1.50 for children 10 and under.

Charismatic Mass

CHARLOTTE — The monthly Charismatic Mass at St. Patrick Cathedral is Sunday, Dec. 5 at 4 p.m. A pot luck supper will be in the cafeteria following Mass. For more information, call Paul Fitzgerald at (704) 392-1175.

Christmas Music

WINSTON-SALEM - St. Benedict the Moor Parish is presenting a Christmas program of 18 traditional and special musical selections to highlight events leading to the Nativity. The program is Sunday, Dec. 19, beginning at 3 p.m. and followed by dinner at 4 p.m. Everyone is invited.

Coping

CHARLOTTE — Caring for Older Parents (COPING) is meeting Thursday, Dec. 9 from 7:30 p.m.-9 p.m. at St. Gabriel Church in the Family Room. The monthly support group offers encouragement, emotional support and an opportunity to share mutual concerns with others who are caring for aging parents.

Another Step Toward The Priesthood...

Diocese of Charlotte seminarians Mark Lawlor (l) and Eric Houseknecht with Archbish
Daniel Buechlein of Indianapolis after publicly declaring their candidacy for the priesthoo
The two seminarians are fourth-year students at St. Meinrad Seminary in St. Meinrad, Ir

Knights Tree Sale

CHARLOTTE - The St. Vincent de Paul Knights of Columbus Council #9560 will sell Christmas trees and wreaths on the church grounds at the corner of Old Reid and Park roads. The trees are Fraser firs from the North Carolina mountains, selling at $5.25 per foot. They will be sold Dec. 3 through Dec. 10 from 4 p.m.-9 p.m.

Proceeds will be distributed to Holy Angels basketball tournament, Catherine's House for homeless women and children and the Sisters of Mercy home for AIDS patients.

New Years Eve Party

CHARLOTTE — The Knights of Columbus will host a New Years Eve Party at St. John Neumann Church, 8451 Idlewild Road, in the social hall. The party is Dec. 31 from 7:30 p.m.-1 a.m. Hors d'oeuvres and wine will be served at 7:30 p.m., dinner of steamship round and chicken is at 8 p.m. and dancing with music by the Michael Montella Trio is from 9 p.m.-1 a.m.

Champagne, hats, noisemakers and a continental breakfast are included. BYOB. Free set-ups and beer will be available. Cost is $30 per person with black-tie optional. Reservations close Dec. 15. For more information call
Servicky at (704) 535-6567, W
Karasiewicz at (704) 536-3742
George Kocher at (704) 365-2699.

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World and National Briefs

Fires Destroy One Parish's Church, Another's Rectory In Portland

PORTLAND, Ore. (CNS) — Fires badly damaged a 100-year-old Portland church and destroyed a suburban rectory in November, causing damages estimated at more than $600,000. "We hope and pray we are able to restore it," said Dominican Father Anthony Patalano after the Nov. 9 fire at Holy Rosary Church in Portland. "It's a well-loved church." Three days later, a fire at the rectory of St. John the Baptist Parish in Milwaukie, a Portland suburb, forced the pastor, Father Joseph Neuville, and two other priests to find temporary quarters.

Maryland's Catholic Bishops Speak Out Against Death Penalty

BALTIMORE (CNS) — As Maryland faces the likelihood of the first execution in the state in 32 years, the state's Catholic bishops said that refusal to use capital punishment would promote the dignity of life by representing mercy in the face of evil. Last-minute hearings were held in early November about whether to stay the death sentence of convicted murderer John Thanos. Maryland's Court of Appeals refused to stop his execution, which was pushed back to March 3 at the earliest. It would be the state's first execution since 1961. Meanwhile, a Baltimore jury imposed a life-without-parole sentence on a man convicted Nov. 15 of strangling and attempting to rape a nun in a Baltimore convent where he once worked.

Cardinals, Archbishop Laud Nearing Of Vatican-Israel Ties

WASHINGTON (CNS) — The head of the U.S. bishops' Committee on International Policy lauded the nearing of diplomatic links between the Vatican and Israel. "I think it's great," committee chairman Archbishop John R. Roach of St. Paul-Minneapolis said in an interview. "With every step we come closer to some kind of working relationship between the Vatican and Israel." Vatican and Israeli officials said Nov. 17 that completion of an agreement on church-state problems was close. "I'm delighted that (Vatican spokesman Joaquin) Navarro-Valls uses such terms as 'the work is going well and is nearing its conclusion,'" said New York Cardinal John J. O'Connor, episcopal moderator for Catholic-Jewish relations for the bishops' Committee for Ecumenical and Interreligious Affairs. Cardinal Roger M. Mahony, a member of the international policy committee, called the reports of closer ties "good news."

Pennsylvania Church Leaders Emphasize Meaning Of Christmas

ERIE, Pa. (CNS) — In a joint letter to their congregations, religious leaders in northwestern Pennsylvania emphasized the need to reject consumerism during Christmas and to remember the gifts of joy and peace. "Excessive consumerism is choking the Christmas spirit," said the Nov. 19 letter signed by Erie Bishop Donald W. Trautman and five other religious leaders representing the Evangelical Lutheran Church in America, the Episcopal Church, the United Methodist Church, the United Church of Christ and the Presbyterian Church. The religious leaders said they wrote to express their concern "about the excessive commercialization of Christmas."

British Bishops To Ask Vatican To Acknowledge Anglican Orders

LONDON (CNS) — British bishops plan to ask Vatican officials to acknowledge the ministry of Anglican priests who wish to join the Catholic Church. Cardinal George Basil Hume of Westminster and three other bishops will travel to the Vatican Dec. 3 to discuss issues arising from the prospect of Anglicans seeking to be received into communion with Rome following the Church of England's decision to ordain women priests. The topic was the main agenda item at the autumn meeting of the Catholic Bishops' Conference of England and Wales in mid-November. The bishops agreed on a lengthy statement amplifying their earlier response to the issue last April.

Despite Concerns, Vatican Shows Support For Unicef Programs

VATICAN CITY (CNS) — While the Vatican is concerned about efforts to involve UNICEF in programs promoting contraception, it showed its strong overall support for the U.N. agency during an international conference on children. Director James P. Grant and five other top officials of UNICEF, the U.N. Children's Fund, spoke at the Nov. 18-20 conference sponsored by the Pontifical Council for Pastoral Assistance to Health Care Workers. The organization received words of encouragement and gratitude from Pope John Paul II and from Cardinal Fiorenzo Angelini, president of the council.

Irish Primate Backs Ulster Peace Talks

ARMAGH, Northern Ireland (CNS) — Cardinal Cahal Daly, the primate of all Ireland, said he feels gratified that the British and Irish governments are determined to seek peace in Northern Ireland. There is a widespread perception that there is now an opportunity for peace of a kind which has not existed since the troubles began 25 years ago, he said during a Nov. 22 Mass in St. Patrick's Cathedral in Armagh. But he warned that the opportunity would not last indefinitely and it might not return for a long time. Representatives of the British and Irish governments are scheduled to resume peace discussions in December.

Pope Appeals For Dialogue, Reconciliation In Northern Ireland

VATICAN CITY (CNS) — Pope John Paul II appealed for dialogue and reconciliation in Northern Ireland, where the death toll in sectarian violence continues to mount. The pope said he wanted to support Catholic and Protestant churches across Ireland and Great Britain, which were praying Nov. 21 for the gift of peace in the troubled communities of the northern province. "I join in invoking almighty God's comfort and strength upon all who mourn or suffer because of violence, and his wisdom upon all who are working for a just and lasting peace," he said at an Angelus blessing.

Former Panamanian Soldiers Convicted In Priest's Murder

PANAMA CITY, Panama (CNS) — Three former Panamanian soldiers were convicted Nov. 21 of participating in the murder of a Colombian priest 22 years ago, court officials said. The disappearance and slaying of Father Hector Gallego, 33, was one of the most notorious of the unsolved crimes perpetrated under the military regimes that ruled Panama from 1968 to 1989. The three defendants face jail terms of up to 20 years, said court officials in Penonome, 90 miles south of Panama City. They were convicted on evidence that they kidnapped Father Gallego on June 9, 1971, from the tiny village of Santa Fe, where he was organizing cooperatives among the rural poor.

Cardinal: Society Fights Children Instead Of Defending Them

VATICAN CITY (CNS) — Lower birth fates and higher incidents of abortion paint a picture of a society that is fighting children rather than defending them, said Cardinal Fiorenzo Angelini. "Astronomic sums are spent propagandizing and spreading the use of contraceptives," while "women about to have a child are not supported," said the cardinal, who is president of the Pontifical Council for Pastoral Assistance to Health Workers. He made his remarks to reporters prior to the opening of a Nov. 18-20 international conference sponsored by his office on the health and welfare of the world's children.

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Court Case Seeks To Link Clinic Protests With Racketeering

WASHINGTON (CNS) — In addition to likening clinic protests to organized crime, the U.S. Supreme Court's next abortion-related case illustrates how questions over conflicting rights sometimes make for strange alliances.

National Organization for Women vs. Scheidler, scheduled for argument at the Supreme Court on Dec. 8, asks whether abortion clinic protests can be challenged under federal racketeering laws.

The case arose from protests at abortion clinics in Illinois. NOW claims protesters violated the Racketeer Influenced and Corrupt Organizations law, intended to keep people who obstruct another's business operations from benefiting financially. Racketeering is defined as obtaining money illegally, such as through fraud or extortion.

Because the legal argument also revolves around whether one's First Amendment right of public protest is superseded by the right to conduct business without interference, rather unusual combinations of supporters are aligning on each side.

Urging the Supreme Court to agree with NOW's contention that clinic protests amount to organized crime are dozens of groups including the YWCA, the American Medical Association, the Methodist Federation for Social Action and the attorneys general from seven states.

Groups such as the evangelical Christian group Focus on the Family are allied with People for the Ethical Treatment of Animals and the Southern Center for Law and Religious Freedom in supporting the counterclaim that racketeering laws do not apply because protests at abortion clinics fail the profit-motive criteria established by Congress.

The American Civil Liberties Union, one of the country's most vocal supporters of access to abortion but also an advocate for free speech, filed a friend-of-the-court brief supporting neither side. The ACLU urged the court to be mindful of the constitutional rights of both parties in the dispute, protecting political protests but drawing the line at granting constitutional immunity for unlawful acts.

According to NOW and the two abortion clinics in the suit, Joseph M. Scheidler and his Chicago-based Pro-Life Action League, Randall Terry and Operation Rescue, Project Life and others financially benefit because they receive salaries or operating funds from donations generated by publicity about the protests.

The U.S. District Court in Illinois dismissed the claim in 1991, and the 7th U.S. Circuit Court of Appeals affirmed the ruling in August 1992.

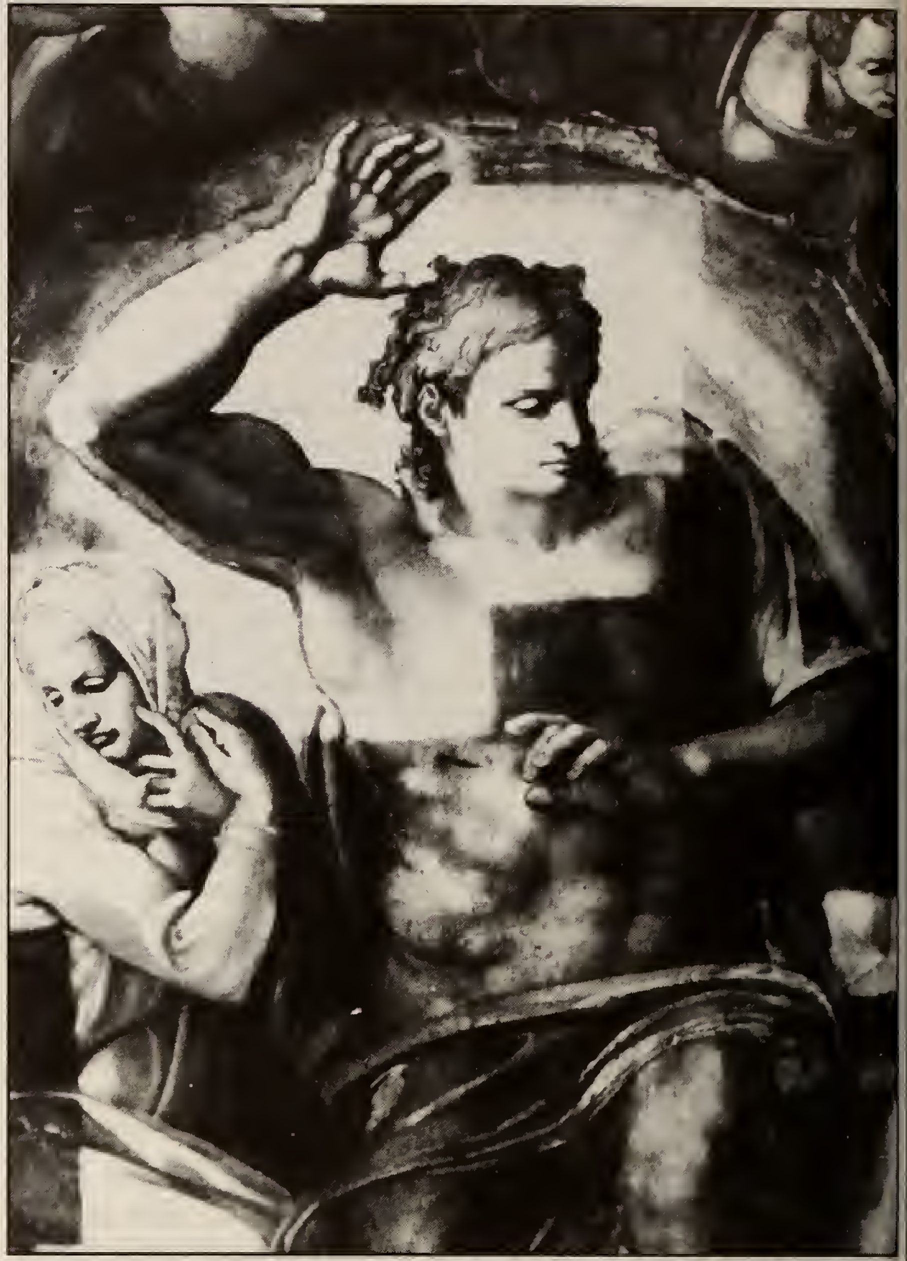
While NOW, on behalf of various women's clinics, argues that Scheidler and the protesters violate the RICO statute in a nationwide conspiracy to put clinics out of business for their own financial benefit, the attorney who wrote the RICO law will argue for the other side before the Supreme Court. G. Robert Blakey, now a professor at the University of Notre Dame's School of Law, was chief counsel to the U.S. Senate Subcommittee on Criminal Laws and Procedure in 1970 when he drafted the statute.

"The senators and congressmen for whom I worked in 1970 deliberately drafted RICO so that it would not be used as a tool to silence social protests, regardless of the political issue," Blakey said in a release from the law firm representing Scheidler.

In Scheidler's brief to the court, his attorneys argue that the NOW lawsuit was designed as a way of bankrupting "a nationwide movement of political and social protest." Under the standards claimed by NOW, "all routine political or social protest that happens to be aimed at a business is 'extortion' because it influences the operation or conduct of consumers," it said.

Among those supporting NOW are the U.S. solicitor general, and the attorneys general of New York, Connecticut, Illinois, Minnesota, North Carolina, Ohio and Virginia, who contend the RICO law does not require there be an economic motivation. The state attorneys argue that a ruling that finds a connection with anti- racketeering law will help their efforts to prosecute lawbreaking at clinics.

Sistine Chapel Cleaning...



Restoration work on Michelangelo's "Last Judgment" is underway in the Sistine Chapel at the Vatican. The head and right arm on this fresco have already been cleaned while the rest of the figure has yet to be touched. (CNS photo from Reuters)

Widows, Widowers Plan Christmas Party

CHARLOTTE — The New Beginnings Widow and Widowers Group will have its Christmas get together at the Red Rock Cafe in the Strawberry Hill subdivision at Sardis and Providence roads on Sunday, Dec. 12.

The deadline for reservations is Dec. 8. To make a reservation, call Adele at (704) 331-1720, daytime, or (704) 366-6026, evenings.

The group plans to return in January to the Catholic Center, 1524 E. Morehead St., for its monthly meetings. Meetings are the second Sunday of every month at 2 p.m. in the downstairs conference room.

Sales (From Page 13)

form Oct. 25 and as of Nov. 24 had sales of nearly 8,300.

The Daughters of St. Paul, a religious order that runs a Catholic publishing company in Boston by the same name and 22 Catholic book stores around the country, was the other U.S. publisher distributing the encyclical in book form. It first published the encyclical Oct. 18.

Sister Christine Salvatore, the Daughters' marketing coordinator for special projects such as the encyclical printing, said Nov. 24 that sales of their edition of the document have reached 100,000, which accounts for four printings. A fifth printing of 25,000 will be scheduled soon.

"The flow has slowed but they are still coming in," she told Catholic News Service, adding that sales of the pope's *Redemptoris Mater* (*Mother of the Redeemer*) in 1987 came close but orders came in over a longer period.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 15 • December 10, 1993

Reconciliation services will be offered throughout the Diocese of Charlotte during the third week of Advent. Although the screened confessional is still used, face-to-face confession is gaining in popularity. Photo by CAROL HAZARD

Panel Says Clinton Plan May Leave Many Without Health Care

WASHINGTON (CNS) — Despite its stress on universal access to health care, the Clinton reform plan may leave large segments of the population outside the health care system, according to a panel of experts on health care and the law.

"Many poor people are out of the habit of seeking out health care, and I don't think that's going to change," said Anita L. Allen, a professor of law at Georgetown University who holds a law degree and a doctorate in philosophy.

That was just one of the problems cited by Allen and other panelists at a Dec. 2 briefing on legal perspectives on health care reform, sponsored by the Georgetown University Law Center in Washington.

The most negative assessment came from Roy A. Schotland, a Georgetown law professor who is an expert in administrative law. He said the Clinton health care reform plan "flies in the face of everything we know about what regulatory structure will work and what won't."

"The Clintons know that America's most serious malady is that we're too serious, what we need most is a good laugh ... and so at just the right time within the next few weeks, the president or Mrs. Clinton will reveal that this bill is one grand, mirthful joke," he said.

Even Lawrence Gostin, a visiting professor of law at Georgetown who served on the "ethics cluster" of the national Health Care Reform Task Force headed by first lady Hillary Rodham Clinton, saw some "major problems" in the Clinton proposal now before Congress.

The plan's long phase-in period for the poor — which does not fully integrate them until after the next presidential election — leaves them "quite vulnerable" to political manipulation, said Gostin, an adjunct professor of health law at Harvard University and executive director of the American Society of Law and Medicine.

"They may well not be brought in at all," as occurred after Massachusetts approved a state health care reform plan that had a phase-in period for the poor, he said.

Dr. M. Gregg Bloche, a medical doctor and attorney, said the American people are "not being psychologically or politically prepared" for the fact that "rationing — if that's defined as the denial of potentially beneficial health care — is inherent in the Clinton plan."

"People are not being prepared for the reality that costs cannot be contained" without the denial of some benefits, said Bloche, an associate professor of law at Georgetown and an adjunct professor in the department of health policy and management at Johns Hopkins University in Baltimore.

Allen said her concerns about health care reform stemmed in part from her experience growing up in a military family. Despite the availability of free medical care to members of the military and their families, "there are many, many unhealthy people in the military ... and that leads me to worry."

See **Health,** Page 11

Total Forgiveness, Healing: God's Job, Not Therapist's

By CAROL HAZARD
Associate Editor

Seen your therapist lately? How about your priest?

One treats the psyche. The other treats the soul.

Therapists address a person's brokenness. But unlike priests, they cannot offer the Lord's healing forgiveness and the grace to continue whole again.

Some say it's no coincidence that psychotherapy has gained in popularity while interest in confession has dwindled. The problem is something has been lost in the exchange.

"We lost the treasure piece," says Chris Newnan, director of Faith Formation for the Diocese of Charlotte. "As human beings, we need to identify our sins, call them by name and express sorrow for them."

The ritual has been neglected. Receiving the forgiveness of Christ through the Sacrament of Reconciliation is no longer a weekly or monthly ritual.

"I used to leave confession feeling like a sinner; today I leave feeling like a forgiven child of God."

Most Catholics go to confession twice a year — during Advent and Lent — and maybe not even that much, says Father Ed Sheridan, pastor of St. Gabriel Church, Charlotte.

The Church has not done a good job in bringing people along in the sacrament, Father Sheridan says. Yet, there is extraordinary grace in it.

"Confession is a beautiful thing," he says. "It is nothing to be afraid of ... When I go to confession, my life is a lot better. I can sail along better."

The Church is less stern than it was 30 or 40 years ago, and there are signs confession is making a comeback.

"I used to leave confession feeling like a sinner; today I leave feeling like a forgiven child of God," says Wynette O'Connell of St. Peter Church, Charlotte.

After a decade of materialism, the 1990s is shaping up to be a period of re-evaluation.

"People have concluded they can only hide their shame so long and try to convince their conscience that sin is OK," says Father Carl Kaltreider, pastor of the Basilica of St. Lawrence, Asheville.

On any given Saturday, 25 to 30 people are lined up for confession at St. Lawrence. During Advent, confession is heard every day except Monday. Father Kaltreider attributes the interest at the basilica to the "grace that flows forth from Perpetual Adoration."

Lines for confession are forming at other parishes as well.

See **Confession,** Page 2

Pope Praises U.S. Bishops For Fighting 'Intolerable Racism'

VATICAN CITY (CNS) — Pope John Paul II praised the efforts of the U.S. Church to battle the persistent and "intolerable" injustice of racism in society.

The pope also spoke about the sensitive issue of translating liturgical texts, saying the translations must be "free from doctrinal ambiguity and ideological influence."

The pontiff spoke Dec. 4 to bishops from California, Nevada and Hawaii, the final group of U.S. prelates to make their *ad limina* visits to the Vatican this year. His talk was a largely positive assessment of the bishops' actions in favor of church unity, social justice and ecumenism.

The pope said that in carrying out their jobs the bishops are often challenged by a "persistent racism which undermines the foundations of a just and democratic society."

"Racism is an intolerable injustice by reason of the social conflicts which it provokes, but even more so by reason of the way in which it dishonors the inalienable dignity of all human beings, irrespective of their race or ethnic origin," he said.

Leading the group was Cardinal Roger M. Mahony of Los Angeles, where some of the worst race riots in recent U.S. history occurred last year, leaving 52 people dead.

The pope noted that the U.S. Church had reached out to racial and ethnic groups in spiritual and social ways, recognizing the special contributions of native, black and Hispanic Americans. He said these programs, "far from avowing separation or isolation among groups," aimed at showing the Church as a sign of human unity.

In a more general way, he said, American Catholics have shown generosity in social justice programs. The situation today calls for further efforts to respond to "growing poverty, homelessness and unemployment" as well as a crisis of values that leads to fragmentation and aggressiveness in human behavior, he said.

"Christian consciences must be awakened to a true sense of concern for the poor and oppressed, the weak and defenseless — who cannot be excluded from their share in the universal destination of the earth's goods," he said.

On the issue of liturgical texts, the pope emphasized that it was the bish

See **Racism,** Page [illegible]

Confession (From Page 1)

"People sense bankruptcy in a secular way of living," says Father Ken Whittington, director of worship for the Diocese of Charlotte and pastor of St. Charles Borromeo Church, Morganton.

"I think there *is* a shift. I think the country is going to hell in a hand basket. But that's a creative moment. As long as we are happy, we don't look for something new. In this decay, the invitation is there to seek and find the Kingdom of God."

For Catholics, the invitation is in the sacraments: Baptism, Confirmation, the Eucharist, Reconciliation, Anointing, Marriage and Ordination. While all are reaffirming, the one that elicits fear is Reconciliation.

"It's the scariest sacrament we have," Father Whittington says. "It's not scary because we are afraid to tell a priest what we have done wrong. It's scary accepting God's forgiveness."

Forgiveness demands that people change their actions and relationships to reflect God's image, Father Whittington says. People resist change, especially the conversion called for by God.

"What they are looking for — just like every dysfunctional person — is a little dose of forgiveness to make them feel better. But that is not what God offers. God offers total forgiveness."

Total forgiveness is freeing, Father Whittington says. "It's scary to feel free, because then you become responsible for accepting that you are made in the image of God."

If responsibility isn't enough to deal with, it is that much more difficult today. The perception of sin — the owning up to words, thoughts or actions that hurt the body of Christ — has swung in the last 30 years from one extreme to the other.

"Sin has been pushed aside," says Father Whittington. "People don't 'sin' any more. They make mistakes or they have problems. The sense of sin is very, very low ... It's an 'I'm OK, You're OK' kind of a world, where the only thing that's wrong with me was caused by my parents or upbringing."

The downside to this type of thinking is people remain victims of their past or the people who hurt them, Father Whittington says. "We tend to have a self-image composed of what we have done and what has been done to us as opposed to an intense understanding that we are created in God's image."

If people were to go to confession, little by little they would gain freedom because they would gain a sense of who they are, Father Whittington says.

Leigh Ann Duda, who tries to go to confession once a month, says penance is an opportunity for spiritual direction.

"What I find most with confession is that I am met with understanding rather than judgement," says Duda, a parishioner at St. Patrick Cathedral, Charlotte. "Most people have an aversion to it because they are afraid they will be judged."

Jerry Healy recalls trekking a mile or so to church every Saturday with his older brother. Time frame: mid 1950s. Place: Long Island.

Dutifully they would confess their boyish sins, the less grievous ones anyway. That way they could at least receive communion the next day.

"Many of us at that age were operating in fear," says Healy, principal of St. Gabriel School, Charlotte.

"If you didn't go, it was a far greater sin than not telling the priest everything. It's more personal now. Back then, you were told to say so many Hail Mary's and Our Father's. Now there's a sense of sharing."

The nature of the confession has changed as well. People don't go with shopping lists any more. For example, they don't necessarily say they argued three times with their spouses or cussed twice in front of the children. The emphasis today is on one's relationship with the Lord, and healing the breaks in that relationship.

Deacon Ben Wenning, St. Gabriel Church, says confession was "a black and white guilt trip" when he was growing up in the 1940s and 1950s. "There was little and no attempt on my part for any spiritual growth," he says.

As a young adult, he went through a "period of enlightenment." All sin was no longer black and white, he says. Some had shades of gray. "Instead of going with a shopping list mentality, I would go with a sincere desire to change my life."

From age 45 on, confession became a "totally different journey," Deacon Wenning says. "I always feel good after confession, because my sins have been a burden. They are forgiven any way, but I have to acknowledge that they are forgiven."

Therein lies the beauty of the sacrament. Therein is "the lost treasure piece" that separates the sacrament from therapy.

Father Whittington describes it this way: "The psychologist's job is to get people better. That's not my job. It's God's job. I am there to put myself to His service."

Cardinal Says Clinton Should Not Push Abortion As Medical Right

NEW YORK (CNS) — Cardinal John J. O'Connor of New York has warned President Clinton against trying to institutionalize abortion as a "medical right" through his health reforms.

"To try to do that would be to choose to fight the wrong battle on the wrong battlefield at the wrong time," the cardinal wrote in his column for the Dec. 2 issue of *Catholic New York*, his archdiocesan newspaper. "There would be no victors."

Cardinal O'Connor centered his column on an op-ed piece by Greg Erlandson, editor in chief of *Our Sunday Visitor* national Catholic newspaper, that appeared Nov. 26 edition of *The Wall Street Journal.*

"By making abortion a requirement of the basic health benefits package, the Clintons would use the might of federal law to force a host of companies, foundations and organizations to choose between closing their doors for good and subsidizing what they understand to be the destruction of human life," Erlandson wrote.

Erlandson opened his *Wall Street Journal* article by saying that Cardinal O'Connor and his fellow bishops may soon be forced by the federal government "to pay for the abortions of their diocesan employees and their families."

"Say it ain't so, Mr. President," Cardinal O'Connor wrote. "Please say it ain't so."

"I would find it difficult to believe that you would want to try to do this to

See **Cardinal,** Page 16

Bazaar Aids Building Fund...

A Christmas Craft Bazaar at St. Luke Church in Mint Hill raised nearly $2,000 for the churc building fund. The event was sponsored by the St. Luke "Prime Timers."

Photo by STEVE UZZEL

Fellowship Urges Keeping The 'Merry' In Christmas

PORTAGE, Mich. (CNS) — What's all that talk about holiday depression? Just a lot of humbug, says the Fellowship of Merry Christians.

The Portage-based organization's December issue of its *Joyful Noiseletter* says that newspaper stories about the Christmas blues are just the work of a modern-day Scrooge.

"The local psychologists will wax eloquently about people who get depressed at Christmas time," the newsletter said, "and incidentally, need their help, for $100 to $150 an hour, to get through the Christmas season."

The fellowship added, "Christian pastors and laypeople who look forward to Christmas and celebrate Christmas joyfully are rarely interviewed. This year, why not ask your local newspaper to interview pastors and lay people who, whatever their circumstances, plan a happy celebration of the birth of the joyful Christ?"

Moreover, it said, "how about some stories about the many Christians who celebrate Christmas joyfully and hopefully, even though they are sufferin poor health, unemployment, or othe sorrows?"

The fellowship is a ministry to clerg of all denominations, aiming, accordin to its mission statement, "to recaptu the spirit of joy, humor, unity and hea ing power of the early Christians." Abo half of its members are Catholic.

Known for its suggestions for ce ebrating Easter joyfully, the fellowshi offered a couple of tongue-in-chee Christmas gift ideas:

— A "Swiss army knife for pa tors," which, in addition to the standa features, includes "a fold-out alms b sin, a miniature flamethrower to igni incense, a built-in counter for Sund attendance, and a small compartment the handle to store collar buttons change for parking meters."

— "Praying pants" with "air ba on the knees that inflate prior to impac while "a sensor detects the change in t angle of the knee."

Christmas Oratorio Scheduled At St. Peter

CHARLOTTE — Dance Central is presenting two evenings of Christmas Oratorio in dance. The performances will be at St. Peter Church, 507 St. Tryon St., on Friday, Dec. 17 and Saturday, Dec. 18 at 8 p.m. Tickets are $6 each.

Christmas Oratorio is a full-length ballet depicting the Christmas story. This work has become a holiday tradition for Dance Central and St. Peter Church. Staged in front of the famous Ben Long fresco and choreographed to Bach's score, Charles Weidman's nativity legend is divided into three par The first is the angels' joy anticipati the coming of Christ; the second, H birth and prophecies depicting imp tant events in the life of Christ, and t third, the resurrection, giving new ho to mankind.

Dance Central is in residence Central Piedmont Community Colle

To order tickets, send check a self-addressed, stamped envelope Dance Central, Central Piedmont Co munity College, P.O. Box 35009, Ch lotte, NC 28235.

Official

Rev. Msgr. John J. McSweeney, Diocesan Administrato announces the following appointments in the Diocese Charlotte:

Effective December 3, 1993

Rev. Samuel W. Orlando, Parochial Vicar, St. Elizabeth Churh, Boone.

Effective Dec. 15, 1993

Rev. John P. Hoover, Parochial Administrator, Christ the King Church, High Poin

Effective December 18, 1993

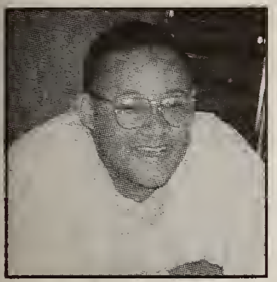
Rev. David Sharrock, C. SS.R., Parochial Vicar, St. James Church, Concord.

Advent Reflection

The Gift Is Giving

By FATHER DAMION J. LYNCH

What a wonderful feast Thanksgiving Day is to many of us around this country! Families and friends gather around a festive table to share the bounty of their time, gifts and treasures, and to celebrate God's goodness — thankfully recognizing that all comes from God.



It is quite ironic yet appropriate that the busiest shopping day of the year occurs the day after Thanksgiving. After having rejoiced in the bounty of God's love, we are drawn out into the crowded shopping malls in search of perfect gifts to distribute to our loved ones. We become aware of the goodness of God and then, in a planned and deliberate manner, we desire to share His goodness with our brothers and sisters.

During this holy season of Advent, the People of God prepare with the joyful anticipation of receiving God's greatest gift to all creation — Jesus, His Son! God knew what humanity needed to unite us once again in friendship with him. He recognized, planned, prepared and sacrificed for our benefit and the wonderful gift which He gave to us was the gift of Himself!

The readings from Scripture in Advent challenge us as the recipients of God's love to give as God has given to us. We should recognize that our loving Father has blessed each of us with a certain amount of time on earth, particular talents and treasures for our own betterment and that of others.

How can we make a return to the Lord for all the good He has done for us? Our gratitude is shown when we give ourself as gift to family, friends, our parish, the community at large and the world. As Christ is the Light of the World, we add to His light when we live as His disciples — spreading the Good News of God's unconditional love.

On this Third Sunday of Advent — "Gaudete" Sunday — let us truly "Rejoice!" in waiting for the fulfillment of our faith, our hope and our love: Jesus Immanuel!

Father Lynch is administrator of St. Elizabeth Parish in Boone.

Federal Workers Urged To Seek Pro-Life Health Insurance Plans

WASHINGTON (CNS) — Saying that President Clinton "has won the battle but not the war" on taxpayer-funded abortions, Rep. Chris Smith, R-N.J., is urging federal employees to switch their health coverage to plans that do not cover abortion.

For the first time since 1983, federal employees will be able to choose health plans that cover abortion on demand, because of a provision of the Treasury, Postal Service and General Government Appropriations bill for fiscal 1994. Clinton signed the bill into law Oct. 28.

In a Dec. 1 letter to colleagues, Smith and Rep. Henry Hyde, R-Ill., said their offices had received "calls from several federal employees who do not wish to participate in a health plan that covers elective abortions." They therefore provided a list of some of the participants in the Federal Employees Health Benefits program that do not cover elective abortions.

Federal employees could choose a new health plan during the "open season" enrollment period ending Dec. 13.

Companies that are not covering abortions, except to save the life of the mother, include Government Employees Health Association, Aetna Mid-Atlantic, Health Plus, NAPUS, Rural Carrier, SSEHA (Secret Service) and Panama Canal Area, Smith said.

But, he said, dozens of federal employees' insurers — including Blue Cross/Blue Shield, BACE, Alliance and Kaiser Mid- Atlantic — "have turned their backs on their most vulnerable patients — unborn children. They've abandoned healing in favor of killing small children."

Smith noted that some plans which include abortions in the Washington area may exclude them in the plans offered to other areas.

The New Jersey congressman said the new policy on abortion will affect his own family's health coverage.

"My family and I have been enrolled in an HMO called Kaiser Mid-Atlantic for over a decade," he said. "To a large extent, we have been satisfied with the care we've received.

"Sadly, Kaiser too has turned from healing and nurturing to killing babies," Smith added. "My wife and I are now dropping Kaiser and we are switching to a pro-life health care provider."

Vocation Update

Seminarian Says Priesthood Is Not A Goal But A Call To Life

By CAROL HAZARD
Associate Editor

Neil Buchlein has come full circle. He entered seminary at age 18, left his Salesian brothers eight years later and, at age 36, started all over again. This time it is for the Diocese of Charlotte.

NEIL BUCHLEIN

In his second year at St. Mary's Seminary, Baltimore, Buchlein has two more years of discernment before ordination as a priest.

"You have to be the person God is calling you to be," he says.

"Priesthood is not a goal. It is a call to life, a sacrifice of oneself to the greater good of others. It is being present and authentic."

Buchlein says he takes one day at a time. "Seminary is discernment ... a recommittment on a daily basis."

His summer experience at St. Aloysius Church, Hickory, was powerfully reaffirming, he says. Buchlein was involved with the music ministry and helped with Bible school.

"When I came back here (to seminary), I felt I was being punished." That's not to say he doesn't like seminary. But his heart is in the parish. His yearning to do parish work was what drove him away many years ago from a religious life devoted to teaching.

If indeed the priesthood is his call, Buchlein has traveled a round-about route that included eight years of marriage.

Born in Hackensack, N.J., he is one of two children of Alfred and Mary Buchlein. The Buchleins are parishioners at Immaculate Conception Church in Hendersonville.

After graduating from high school in 1973, Buchlein entered the Salesians of St. John Bosco, Newton, N.J., a religious order whose focus is working with youth. He professed his simple vows and graduated in 1978 with a bachelor's degree in philosophy.

He was sent to a Salesian high school in New Rochelle, N.Y., where he taught logic, theology and Italian. After two years, he was transferred to Tampa, Fla., to teach at a boarding school.

"Burnt out from two much youth work," Buchlein left the order a year later. The kids from the Bronx carried clubs, knives and chains to school. The boarding school kids came from broken homes.

Besides, the work was limiting for Buchlein, he says. He wanted to work with the family unit.

For the next two years, he taught at Catholic high schools in the St. Petersburg Diocese. In 1982, he married someone who — like himself — was a member of their parish music group.

Their plan was to raise a family. Buchlein switched careers, leaving education to become an insurance salesman. The couple moved to be near her parents in Bethlehem, Pa., and Buchlein found a job selling cars. Still searching, this time for something more recession proof, he landed a job as a snack food representative.

Unable to conceive children, the couple decided to pursue adoption. A few months later, however, his wife told him she wanted a divorce.

"I feel like I am keeping you away from something," she told her husband, Buchlein recalls. It was little consolation for someone who felt broadsided. Later, when he told her he was thinking about seminary, she told him she wasn't surprised.

Buchlein left for North Carolina "to make a clean break." He filed for a marriage annulment from the Church. A year later, after a successful annulment, Buchlein was accepted as a seminarian for the Diocese of Charlotte.

"I didn't think being in an all-male environment would be a problem. And I didn't think being in an academic environment would be a problem." He was right on the first account, wrong on the second.

By following a "vigorous routine," he's adjusting and making his way around a new turn on an old road.

**Have you given thought
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For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000

Diocese of Charlotte

Editorial

A Mixed Verdict

With the end of the first legislative session of President Bill Clinton's administration, the verdict is mixed.

The president has continued to indicate a willingness to make abortion more available. And, in areas where he has the authority to act on his own through executive orders, he has done just that.

But his pro-abortion efforts in Congress have been blocked. The Freedom of Choice act which he supports is languishing in committee and attempts to defeat the Hyde Amendment which bans Medicaid funding of abortions were unsuccessful. That is a strong indication that abortion coverage in Clinton's health care package will be defeated.

On the other hand, Clinton has signed into law a number of pieces of legislation supported by the Department of Domestic Social Development of the U.S. Catholic Conference. Nancy Wisdo, the department's director, says they include the Family and Medical Leave Act, the Brady Act and the so-called Children's Initiative, a part of the comprehensive budget bill considered a package to fight childhood poverty.

But Wisdo says it's "too early to tell" about such things as health care and welfare reform.

Benedictine Sister Anne McCarthy, national coordinator of Pax Christi, U.S.A., the Catholic peace movement, is also taking a wait and see attitude. She's pleased by passage of the Children's Initiative and the Brady Act and by a change in policy on nuclear testing and what seems to be growing sympathy toward nuclear disarmament.

But Sister Anne is disappointed by Clinton's reversal of his promise to stop the interdiction at sea of Haitian refugees trying to reach this country.

USCC officials are encouraged by Clinton's willingness to listen to religious leaders. He has met with several Catholic bishops and spent more than an hour with Pope John Paul II last summer in Denver.

The USCC also has been included regularly in sessions about policy. But, as Wisdo says, she's not really sure just how much the administration is listening.

As she puts it, "So far, there's a lot of 'tell us what you think' and we're not sure how much of it is going to come back in legislation."

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Pro-Life Corner

Respect Life

"We know that many women seek abortion in desperation: unable to eliminate the real crisis in their lives, they do what society says will work; they eliminate their children. And their poverty, their pain, their despair continue... We refuse to believe that children's lives must be lost so that women can be free... We know that women's real rights mean a societal commitment to the unique roles women are living, including motherhood."
National Women's Coalition for Life.

Call Catholic Social Services if you need help with a problem pregnancy.

Charlotte (704) 343-9954. Asheville (704) 255-0146. Winston-Salem (910) 727-0705

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Says Set Time Aside For Prayer

VATICAN CITY (CNS) — While even the most menial activity can be a means of praising God, lay Christians must set aside time for formal prayer, attendance at Mass and participation in the sacraments, Pope John Paul II said.

"Only thanks to an intense life of prayer can the laity find inspiration, energy, courage to face difficulties and obstacles, balance and initiative, resistance and recovery," the pope said. At his Dec. 1 weekly general audience, the pope said the role of the laity in the Church and the world requires them to have an intense spiritual life.

"Without a doubt, when one carries out his or her activities according to the divine will, one accomplishes something pleasing to the Lord and that is a form of prayer," he said. But, the pope said, "this is not enough. It is necessary to set aside specific times to be dedicated expressly to prayer."

Participation in the sacraments, and especially in the Eucharist, must be an essential part of the prayer life of all Christians, he said. "The eucharistic banquet assures that spiritual nourishment which enables one to produce much fruit," the pope said.

He told visitors at his audience that Christians see the hands of God in every true, beautiful and good thing in the universe.

A spirituality based on the recognition of the goodness of God's creation "is open to the infinite and eternal God, sought after, loved, served throughout life, and discovered and recognized as the light which explains the events of the world and history," he said.

In the life of the laity, the pope said, "this vision of faith puts the things of every day — good and bad, joy and pain, work and rest, reflection and action — in the right light." While faith puts things in a new light, he said, the hope that comes from faith gives a new energy to lay men and women in carrying out their tasks in the world.

"It is a hope that does not exclude trials and suffering, but it cannot disappoint because it is based on the Easter mystery, the mystery of the cross and resurrection of Christ," he said.

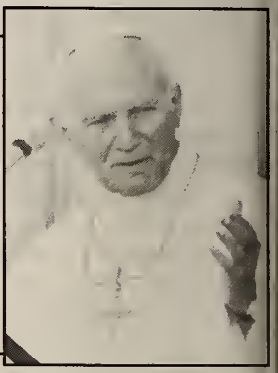
The general audience was the pope's second since he injured his shoulder in a fall Nov. 11.

Pope Says Deeper Dialogue Can Resolve Catholic-Orthodox Disputes

VATICAN CITY (CNS) — The issues still dividing the Roman Catholic and Orthodox churches can only be resolved through an intensified theological dialogue, Pope John Paul II told the ecumenical Orthodox patriarch.

POPE JOHN PAUL II

The Pope Speaks



The papal message to Patriarch Bartholomeos I of Constantinople, spiritual head of the Orthodox churches, marked the Nov. 30 celebration of the feast of St. Andrew, the apostle and missionary to the Greeks.

The pope sends a delegation to the celebrations in Istanbul each year, just as the patriarch sends a delegation to the Rome celebrations of the feast of Sts. Peter and Paul each June.

Pope John Paul offered his "fraternal and affectionate greetings" to the bishops, clergy and faithful of the Orthodox Church.

The pope said his delegation, led by Cardinal Edward I. Cassidy, president of the Pontifical Counci for Promoting Christian Unity, would "join with you holiness, the clergy and the faithful to raise to God thei incessant prayers 'for the prosperity of the holy churche of God and for the union of all.'"

Faithfulness to God's will is what leads the Catholic and Orthodox churches to seek full communion, the pope said. The churches hope one day "to glorify an praise 'with one voice and one heart' his holy name an to announce to the men and women of our time — wit an enhanced credibility — his Gospel of salvation," th pope said.

Pope John Paul said that with God's mercy, th Catholic-Orthodox theological dialogues have led t the resolution of many problems and misunderstand ings between the two churches. On the basis of previ ous work, he said, the Catholic-Orthodox dialogue ca "go forward more rapidly."

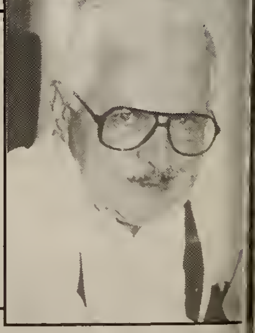
"In effect, it is precisely by intensifying the the logical dialogue that the still-needed clarifications ca be brought about," the pope said. "The Catholic Churc is completely willing to do what is possible to facilitat the common journey in obedience to the will of th Lord and for the good of the church," he said.

Pope John Paul said he was "resolutely dete mined" to intensify the theological dialogue with th Orthodox churches.

Health Care Plan Badly Needs Work

BOB GATELY

Editor's Notebook



I think it has been fairly obvious right from the start that the health care reform plan proposed by the Clinton administration needs considerable work before it ever becomes law.

First, of course, is the need to remove provisions which presumably would provide coverage for abortions on demand. Admittedly the language is vague and the word "abortion" is never mentioned. But, it's in there.

However, I am convinced that there are enough votes in the Congress to take care of that. I think recent votes on the Hyde Amendment are pretty good evidence of that.

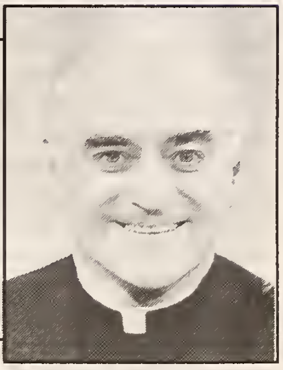
But, now it appears that the plan just is not going to do everything it is supposed to do, particularly when it comes to providing adequate health care for p Americans.

See **Notebook**, Page

The Saving Mission Of The Church

FATHER JOHN CATOIR

Light One Candle



Pursuing the saving purpose which is proper to her, the Church not only communicates divine life but in some way casts the reflected light of that life over the entire earth. (Vatican II: *The Church in the Modern World.*)

We are saved through the love of God revealed to us through Jesus Christ. The Church communicates His divine love through sacraments and through the Sacred Word of God.

But some fundamentalist Christians have a strange idea about Catholics. One fundamentalist gentleman wrote to me saying, "When you ask Catholics why they think they should be allowed into heaven nine out of 10 church-going Catholics will cite their efforts of living a good life, and of being obedient observers of the commandments and Church orders." He continued, "Very, very few Catholics will be able to express their faith saying: 'Jesus died for me and He loves me.' Most Catholics have not started to build their Christian life on the foundation of Jesus."

My fundamentalist friend should take off his blinders. Speaking in such sweeping generalities does a disservice to the truth. We Catholics know that Jesus Christ is the head and founder of the Church. We know He is the suffering servant who by His death and resurrection won heaven for us. Every Catholic knows from childhood that Jesus died for us precisely because He loves us.

When you ask Catholics why they should be allowed into heaven, of course they'll revert to their efforts to be good. Why shouldn't they? This doesn't deny their love of Jesus, or their recognition of Him as Savior, it merely affirms their desire to cooperate with His grace. Wasn't it Jesus who said, "If you love me, keep my commandments?" Every Christian should keep God's commandments. Catholics believe their efforts to please the Lord are simply an expression of their love for Him.

The letter continues: "Catholics have not accepted Jesus as their personal Savior and submitted themselves to Him as their Lord and God." The absurdity of this arrogant statement is mind-boggling. This man certainly doesn't understand the Catholic Mass. If he did, he'd never make such an assertion.

He continues, "They have not been clearly taught that from the moment of commitment (accepting Jesus as Savior) they are to live a good life out of thankfulness for having been freed from sin (I Cor. 6:20, I Peter 1: 18-19)." Nonsense! We certainly know we are supposed to live a good life and the theology of the Sacrament of Confirmation aims precisely at evoking a personal commitment to Christ. But as for having been freed from all sin, I admit we do not claim to be saints. As far as I know no one can claim total liberation from sin. There is such a thing as backsliding; ask Jimmy Swaggart.

My advice to all the judgmental people among my fundamentalist friends is simply this: Judge not that you be not judged. (Luke 6:37) Jesus was definite on this point.

(For a free copy of the Christopher News Note, "The Quality of Mercy," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.)

Father John Catoir is director of The Christophers.

The Leadership Needed For Tough New Challenges

FATHER EUGENE HEMRICK

The Human Side

Our times call for a new and tough breed of prudent thinkers.

A recent *Wall Street Journal* article is one of many to confirm that we live in an age when no one rule is "the" rule accepted by all.

The article charged the Church with playing hardball in pedophilia cases. It said some dioceses are hiring investigators to inquire into accusers' backgrounds and that some have countersued parents for child negligence.

A look at all the rules involved in such cases demonstrates why there is a need for tough thinkers.

What rule is followed in making reparation to a person who has gone through a nightmare experience that has left an indelible mark? Memories don't die!

What precept can possibly be applied to heal wounded dignity? Is saying, "I am sorry," enough? Can receiving financial compensation or seeing the victimizer jailed truly soothe the savage beast that has been aroused in one's soul?

Does this get at real justice, or does it smack of the eye-for-an-eye, tooth-for-a-tooth kind of thinking? Is this the best our modern society can come up with as a way of making reparation? Doesn't such deep-seated damage call for a nobler approach?

What about the victimizer? Is jail or a financial fine a true deterrent? Do they get at the problem, or do they just cover it up further? What about a background that is dysfunctional?

Next we come to the possibility of fraud. What obligation does the Church have to use every means it has to find the truth? Since its role is to serve others, what rules must it follow to assure that millions not be lost to fraud?

Further, what rule does one follow when reacting to communications media that often will settle a case in the press before it is tried in court? How public can one really go and expect to be respected?

Confused? You should be, with all the lawsuits, countersuits, background checks and mitigating circumstances. Today's circumstances call for a much tougher breed of leaders steeped in legal prudence! Each case must be considered in itself, never lumped together or treated as a matter of fact, but analyzed as if it were the only case ever to appear.

Prudence must be practiced, methodically sorting things out and remaining steadfast in order to learn the truth of the matter. Any evidence and every personality must be respectfully scrutinized, with no stone left unturned.

Vince Lombardi once said, "Fatigue makes cowards of us." A new breed of persons with indefatigable mental and spiritual courage is being called for today!

Pedophilia cases are just one example of this need. Ensuring justice in many areas requires much hard work today.

If false accusations are made, the reasons behind the accusations must be pursued, not only to exonerate the accused person who has become the victim, but to discourage other such accusations.

Ways must be found to better heal any person who has been brutalized, victimized — ways that speak to the soul and that address spiritual needs as well as the pocketbook.

A new breed of thinkers is needed for this demanding task, people able to burn the midnight oil in the manner of dedicated professionals addressing hard new challenges.

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Teaching The Real Meaning Of Christmas

DR. MARTHA W. SHUPING

Crosswinds

Dear Dr. Shuping,

I want my kids to appreciate the real meaning of Christmas, but all they think about is toys. How can I change their attitudes?

Parent

Dear Parent,

Research shows that the best way of teaching kids is by modeling — the parent *models* or demonstrates the attitudes and behavior for their children to hopefully note and imitate. When my own daughter was 2, she used to try on my glasses and shoes any chance she got. Our kids naturally imitate us in many ways, so we need to look at ourselves and see what kind of example we're providing.

You may already be generous in giving money to charities, but find something visible you can do — preparing a special meal for a shut-in or buying groceries for a shelter or food bank. Catholic Social Services and most parishes are aware of families who may need warm, new clothing or toys.

Let the kids, whatever their ages, help in some way if they want to — pushing a shopping cart or wrapping a package. You might give a school age child a small amount of money to choose and pay for some food or gift items himself, while you make your own purchases. If you have several kids who are old enough and like to sing, go caroling at a rest home. The residents will love it. and your kids will enjoy these opportunities to give to others and to be like you.

Christmas, of course, is about the coming of the Lord into our world and into our lives. We celebrate His coming in our generosity to others but also through prayer. Many of us snatch a few minutes for prayer after the kids are asleep. But it's important for them to see us as praying people and to share that with us.

Create some special prayer time — maybe using an Advent wreath, or maybe reading Scripture in front of the fireplace. Keep it short and simple. It they *want* to, let them go with you to a special Advent service at church.

Finally, don't try too hard. If you can do one or two activities in a relaxed and joyful way, you've done a lot. (And let them enjoy their toys!)

Besides, the essence of Christmas can be taught all through the year, not

See **Crosswinds**, Page6

Understanding The Inspired Word Of God

FATHER JOHN DIETZEN

Question Box

Q. Your recent column on the Bible was scandalous. Your statement that Catholic teaching today "does not attempt to decide such questions as formation and authors of the books of Scripture" explains it all. It sounds like Catholic seminaries have rejected Leo XIII's *Providentissimus Deus* and other Church statements that go back over 100 years. My resources are limited, but they include the old Catholic Encyclopedia. Based on that, and a book on the Gospel of Matthew (enclosed), you are obviously wrong when you say that almost all scholars agree that the apostle Matthew, for instance, was not the author of the that Gospel. You should retract. (New York)

A. As gently as I can, I must suggest that, if you wish to be so condemnatory of positions you find unsettling, you need to do a lot more reading and study of the Church's statements on the subjects of your remarks.

During the past 100 years the linguistic, archeological and other sciences involved in biblical research have literally exploded.

Just in the last 50 years, the discovery of large ancient libraries, for example in Ugarit, Qumran (the Dead Sea Scrolls) and Ebla in the Near East, and at Nag-Hammadi in Egypt, along with numerous other major archeological discoveries, have incredibly expanded our knowledge of the cultures, events, concerns and languages within which the Hebrew and Christian Scriptures were formed.

Gradually, Catholic Church positions have kept up with this increased sophistication and professionalism of Scripture research.

The landmark encyclical *Divino Afflante Spiritu* of Pope Pius XII (1943) opened Catholic Bible research to vast territory that had been effectively closed by teachings a half-century earlier.

Probably Pope Pius' most important step was to point out the need, in biblical interpretation, to identify the literary form of passages under study. Were they liturgical poetry, war stories, "straight" history, legal documents, moral fables, allegories, love poems, drama or what?

In other words, we need to know not what we would mean if we wrote a particular passage today, but what did the sacred author intend to say when he or she wrote it?

Early in this century, for example, papal and other documents caused the Church to insist that Moses was the principal author of Genesis, Exodus, Leviticus, Deuteronomy and Numbers (Pontifical Biblical Commission, 1906), and that the apostle Matthew personally wrote his Gospel first, before about the year 70 A.D. (PBC 1933).

In light of later scholarship, almost every one of those early positions has been reversed, often by the same commission. The commission has repeatedly evaluated and developed this approach to the Bible — as recently as last month, in fact, in a lengthy document approved by Pope John Paul II on interpretation of the Bible.

Two things might be noted. First, from the nature of this kind of research many biblical questions never can be positively proven. We could know who actually put together the Gospel of Matthew as we have it, for example, only with a greater or lesser degree of probability. Sufficient documentation to do more than that simply no longer exists.

Second, the best current scholarship approved by the Church, and easily available to most Catholics, may be found in the introductions and notes of the New American Bible, published under the auspices of the American bishops (1970; New Testament revised 1986).

Its introduction to the Gospel of Matthew states, incidentally, that the author of this Gospel was almost certainly not the apostle of that name and that it was written after Mark, around the year 85 A.D.

The Bible study textbooks you quote were authored in a seminary in Europe. For some reason, the authors often do not accept a good deal of the well-established Scriptural scholarship in the Church. I don't know why.

The old Catholic Encyclopedia was published from 1907 to 1912. You surely know that a new encyclopedia was published since then, in 1967. Even that one is continually being updated in matters of Scripture and other areas of Catholic belief.

As in the previous column, I repeat our Catholic belief that all the books of sacred Scripture as we have them, regardless of when or how or by whom they were written, are the inspired word of God.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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How Much Should I Give?

JIM KELLEY

Stewardship Questions

What portion of my time, talent and treasure should I give?

A gift — no matter what kind — is always a personal, individual decision. If a gift is mandated, it ceases to become a gift. In giving of our time, talent and treasure, it is important to think in terms of what God has given to us. When we truly begin to see how we have been blessed, it is a natural response to say thank you. This "Thanks-Giving" is what determines the portion of our time, talent and treasure that we return.

In the area of time and talent, many commit a certain number of hours each week or month to prayer and volunteer activities. The prayer can be by yourself, with your family or with others. The volunteer activities can include working in your parish, various community agencies, or with an individual in need. Because there are so many demands made on our time, we need to be mindful of time spent with our families. Is it possible to combine family time and volunteer time? I think so. Nursing homes get lots of attention during the holiday season, but tend to be forgotten for most of the year. A family could "adopt" a nursing home resident. The kids can write letters and call them on the phone. You can visit as a family or perhaps invite them to your house for dinner if they are able. For families it is important to balance the giving of their time, neglecting neither the giving of their volunteer nor their family responsibilities.

In giving of our treasure, some choose the Biblical norm of giving 10 percent and divide that between their church and other charities. Some, because of their particular circumstances, are able to give more than that. Others start at 2, 3 or 4 percent and increase their gift until they are at peace with the amount. Again, it is a decision that must be made by the individual or the family. Fifteen dollars a week for one family is a substantial amount. Fifteen dollars for another may be insignificant. When we experience a sense of peace about our gift, and do not find ourselves making excuses for why it isn't more, then we are probably giving a truly proportionate amount.

God isn't up there counting the dollars or the hours. He doesn't need them. We are the ones who have the need to give. If we are trying to live our lives as good stewards, as caretakers, we recognize that everything we have already belongs to God. He asks only that we use His gifts wisely and are as generous to others as He has been to us.

Jim Kelley is director of the Office of Development of the Diocese of Charlotte.

Crosswinds (From Page 5)

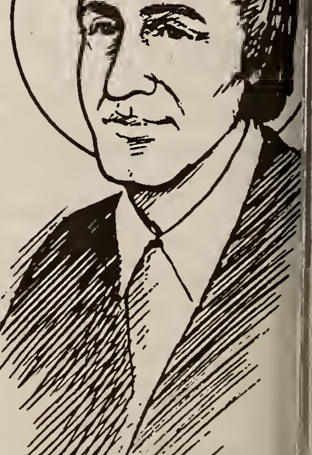
just during a few days in December. The book, *Parenting for Peace and Justice*(Orbis Books, Maryknoll, NY 10545), gives suggestions for shifting our focus away from materialism and involving little ones in meaningful concern for others.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

the Saints

by Luke

ST. SWITHIN WELLS



BORN AT BAMBRIDGE, HAMPSHIRE, ENGLAND, SWITHIN WELLS LATER FOUNDED A BOYS' SCHOOL IN WILTSHIRE. WELLS BECAME A CATHOLIC; HE MOVED TO LONDON WITH HIS WIFE IN 1585. HE WAS IMPRISONED AT LEAST TWICE DURING THE NEXT SIX YEARS BECAUSE OF HIS RELIGION.

THOUGH HE WAS NOT AT HOME WHEN ST. EDMUND GENNINGS WAS OFFERING MASS IN HIS HOME, WELLS WAS LATER ARRESTED AND CONVICTED OF HARBORING A CATHOLIC PRIEST.

WELLS WAS HANGED NEAR HIS HOME AT GRAY'S INN FIELDS, LONDON, ON DEC. 10, 1591, ALONG WITH FATHER GENNINGS.

SWITHIN WELLS WAS CANONIZED BY POPE PAUL VI IN 1970. HIS NAME IS SOMETIMES SPELLED SWITHUN. HIS FEAST DAY IS DEC. 10.

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Entertainment

Gentle Dinos Not Scarey For Young Children In Spielberg Animation

NEW YORK (CNS) — Since "Jurassic Park" was too scary for young children, Steven Spielberg's Amblimation Studios has come out with dinos who are gentle giants in the animated, child-friendly "We're Back! A Dinosaur's Story" (Universal).

Taken from Hudson Talbott's children's story, it sends four prehistoric pals forward in time to present-day New York City.

Thanks to the "smart cereal" they are fed by kindly Captain New Eyes (voice of Walter Cronkite), the quartet is bright, verbal, and eager to put their best foot forward — but not upon — the children gathered for the Thanksgiving Day Parade.

Led by tyrannosaur Rex (voice of John Goodman), the pterodactyl (voice of Felicity Kendall), triceratops (voice of Rene LeVant) and duck-billed hadrosaurus (voice of Charles Fleischer) befriend street kid Louie (voice of Joey Shea) and poor little rich girl Cecilia (voice of Yeardley Smith).

The dinos are supposed to get to the Museum of Natural History where children, not adults, will recognize they are real, but they get sidetracked in Central Park, where Professor Screw Eyes (voice of Kenneth Mars) briefly changes them into snarling monsters before Louie and Cecilia rescue them.

Blending traditional and computer-generated animation, the movie-length cartoon is colorful, busy and generally charmless in its emphasis of noise and action over individual characters.

With a team of four directors, the style is inconsistent, ranging from images that are syrupy sweet to those of boisterous bedlam. With all that is going on, children are not likely to get bored, though the intended humor rarely hits the mark.

There are several merry misadventures, to be sure, but they are predictable and not very involving. By movie's end one has seen much slaphappy slapstick, but neither the dinos nor their two friendly human guides has struck a genuine emotional chord.

For tiny tots, segments where the two children are transformed into monkeys, the dinos are drugged and the professor meets an untimely end are so quickly glossed over they are unlikely to be frightening.

Adults may grimace at the characters' calculated grins, but children may well find this movie a big, bouncy, embraceable event.

The USCC classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.

REWARDING TV DRAMA — Chad Lowe (left) and Alyssa Milano star in "Candles in the Dark," a TV drama about Estonian civilians who defy Russian tanks to celebrate Christmas. The story, set before the country's 1990 emancipation from Soviet rule, "makes unusually rewarding family viewing," says the USCC. The program first airs Monday, Dec. 13 at 8-10 p.m. on cable's Familly Channel. It will be repeated Sunday, Dec. 19, 4-6 p.m. and 8-10 p.m. EST. (CNS photo from The Family Channel)

Videos

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Dragon: The Bruce Lee Story" (1993)

Fact-based biography of the martial arts screen actor (played by Jason Scott Lee) tells of his relocation from Hong Kong to the U.S., interracial marriage, founding of his own martial arts academy and imminent crossover to movie stardom at the time of his death under mysterious circumstances in 1973. Despite being based on the rose-tinted memoirs of Lee's widow, director Rob Cohen's movie credibly handles Lee's personal life and struggle against discrimination while blending in numerous intense but well-choreographed fight sequences. A discreet bedroom scene and several violent martial arts confrontations.

The USCC classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13. (MCA)

"Sleepless in Seattle" (1993)

After hearing a Seattle widower (Tom Hanks) and his boy (Ross Malinger) on a syndicated radio talk show on Christmas Eve, a young reporter (Meg Ryan) feels irresistibly drawn to the man even though she is engaged and lives in Baltimore. Director Nora Ephron turns in a highly appealing if unabashedly romantic love story about singles and families, liberally sprinkled with comic moments. Some mild sexual references and a live-in relationship.

The USCC classification A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested. (Columbia TriStar)

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When do space-age people think like ancient Semites?

By Father Eugene LaVerdiere, SSS
Catholic News Service

Space.

It has been there all along.

But there is a difference.

We used to look up at space, or what we thought was space. We used to look at it from a distance.

But then came the Space Age, with human beings going out into space for a close-up look around.

We knew space was big and that there was an awful lot there. Now we are learning that space is much bigger than ever we imagined and are discovering all kinds of things there.

> "Ancient peoples had a simple view of the universe, a poetic view. Consider the question God brought to Job: 'Where were you when I founded the earth? Tell me, if you have understanding.... Who stretched out the measuring line for it?... and who laid the cornerstone, while the morning stars sang in chorus and all the sons of God shouted for joy?"

The Space Age is like the New World, except Europeans did not even know the New World was out there.

When people from Europe sighted the New World Oct. 12, 1492, it was a little point of light, bobbing up and down on the horizon like a torch carried by a runner. That was very early in the morning, while it was still dark.

Thinking about the world would never be the same.

For most of us, the Space Age really began when photographs of our planets returned from the moon and appeared on our TV sets. With those photographs of our planet — deep blue with solid brown continents; swathed in white cloud; floating in silence; surrounded by the deep darkness of space — thinking about our planet was changed forever.

The most dramatic change to accompany the Space Age is not so much in what we have learned and are now able to do as in our point of view.

We used to think of the world as made of huge continents separated by oceans separating peoples from one another. What people did on one continent had repercussions on other continents but did not have to be taken very seriously.

Even so, to think in those terms was thinking big.

Now we think of the planet Earth as being rather small, somewhat fragile and a bit lonely in the vastness of space. The continents seem close together. What each one does affects everyone.

The earth is our common home. And what once was regarded as thinking big has become pretty small thinking.

Realizing all this is cause for meditation, old-fashioned meditation on the Space Age viewed from the Garden of Eden.

—On the one hand, there is the biblical Garden of Eden with its mysterious fruit, a serpent that speaks and an extremely modest population yearning for knowledge.

—On the other hand, there is the Space Age with its atomic particles, electromagnetic radiation, cosmic rays and an insatiable hunger for information.

The difference between the two is obvious. What is not so obvious is the similarity and, more important, how one can help us understand the other.

Ancient biblical peoples had a simple view of the universe, a poetic view.

Consider the questions God brought to Job:

"Where were you when I founded the earth? Tell me, if you have understanding.

"Who determined its size; do you know?

"Who stretched out the measuring line for it?

"Into what were its pedestals sunk, and who laid the cornerstone,

"While the morning stars sang in chorus and all the sons of God shouted for joy?" (Job 38:4-7)

For biblical peoples, the world was an awesome place, too vast, too complex and with too many unknowns to comprehend. To deal with it in human terms without distorting it, they turned to poetry and symbolic language, the language of faith.

One of the finest examples of this comes from the psalmist:

"When I see your heavens, the work of your fingers, the moon and stars that you set in place — What are humans that you are mindful of them mere mortals that you care for them?" (Psalm 8:4-5)

Space Age realities are even more awesome. We may be living in a new age, but we are still the same old human beings who need to grasp the universe in human terms.

From the earth looking out or from space contemplating the earth, we see the same heavens the psalmist saw the same moon and stars, with this difference: We see so many more o them, and from up close, and we know so much more about them.

But that does not mean we really know them.

Information is one thing. Really knowing is another.

We need poetry and symbolic language for what we really do know. Fo this, there is nothing in all literature to equal the Bible. For one who has faith, its images and poetic grasp of the universe is very satisfying.

We all need to discern what is mos basic. It was Albert Einstein himsel who said that things must be made a simple as possible but not more simple than possible.

In the poetic prose of faith, the Garden of Eden is precisely that, the whole world and the universe seen from human and divine standpoint, a simple as possible but not more.

If you can make it in the Garden c Eden, you can make it anywhere!

(Father LaVerdiere is a Scriptur scholar and senior editor of Emmanue magazine.)

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FAITH IN THE MARKETPLACE

How is your life anything like that of a great biblical figure like Paul, Mary, Lazarus or Elizabeth?

"Job's life reflects most of us in its difficulties and tragedies — the life of quiet desperation. And yet, meaning continues to be served up to us in quiet, subtle ways and we know the source." — Steve Botos, St. Clairesville, Ohio

"I feel like my life is like that of Abraham since I always want to be settled and God is always calling me away from my 'settledness' to something better." — Richard Cain, Wheeling, W.Va.

"I have found different times that I have related to different biblical figures. Sometimes I have felt like Jeremiah in that I have had to say things I really didn't want to have to say. I tried to avoid saying it, but it kept coming back. If it's really from God, it's not going to go away." — Joan O'Loughlin, Manchester, Conn.

"My life is like Mary's in that we are both mothers and homemakers.... Like Mary, my life has had unexpected things. And like her, I try to say 'yes' and trust in God's love for me. I try to live with her through the day because the challenges she faced are a lot like the challenges I face." — Mary Mulvey, Dallas, Texas

"My husband is not a believer; Mary at the foot of the cross is my model. I could have a lot of anger, but I try to have her peace and joy and hope." — Martha Currie, Irvine, Tex.

An upcoming edition asks: How did a good discussion of a moral principle get started in your home? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St., N.E., Washington, D.C. 20017-1100.

FAITH alive!

Biblical traces of ourselves

By Father David K. O'Rourke, OP
Catholic News Service

I spent a fair amount of time on the Temple Mount where the mosque known as the Dome of the Rock now stands during my first visit to Jerusalem years ago.

It is the historic city's most historic spot, site of the great temples built by Solomon and Herod the Great.

For many centuries, the Mount has been a Muslim sanctuary. Muslim Arab police maintain order in the name of the Israeli government.

Because of its associations with Jesus' life, and because of its beauty, the place lends itself to prayer.

But my host made one point firmly: "Don't pray here. Especially don't look like you're praying."

What a strange order. But being on foreign turf I did what I was told.

However, a small group of Christian pilgrims about 100 feet from me didn't know any better and opened up their Bibles and began to read.

Immediately an Arab passing near them shook his finger "no," and said, sternly, "You have your own places."

What was going on?

For Christians in the West, religion is often looked at as personal, private and spiritual. But in much of the world, and certainly in the Near East, religion is public. And it is proprietary. Prayer is a way of saying whose land it is.

If you pray there, it is your land. If someone else tries to pray to his God on your land you stop him, or the next thing you know he will say it is his land.

In the time of the prophets, in the time of Jesus, in the time of Mohammed, of Crusades and even up to today, people in the Near East have seen prayer as public. It is something you do as a member of a people or a tribe.

Praying is what your people do, it is part of who you are: You do it in this prescribed way and in this holy place.

But that's not the whole story. We also find echoes of our way of thinking. Nowhere is it more evident than in the prayer Jesus taught his followers.

In telling them to call God Abba, or Father, Jesus introduced a familiarity we can relate to.

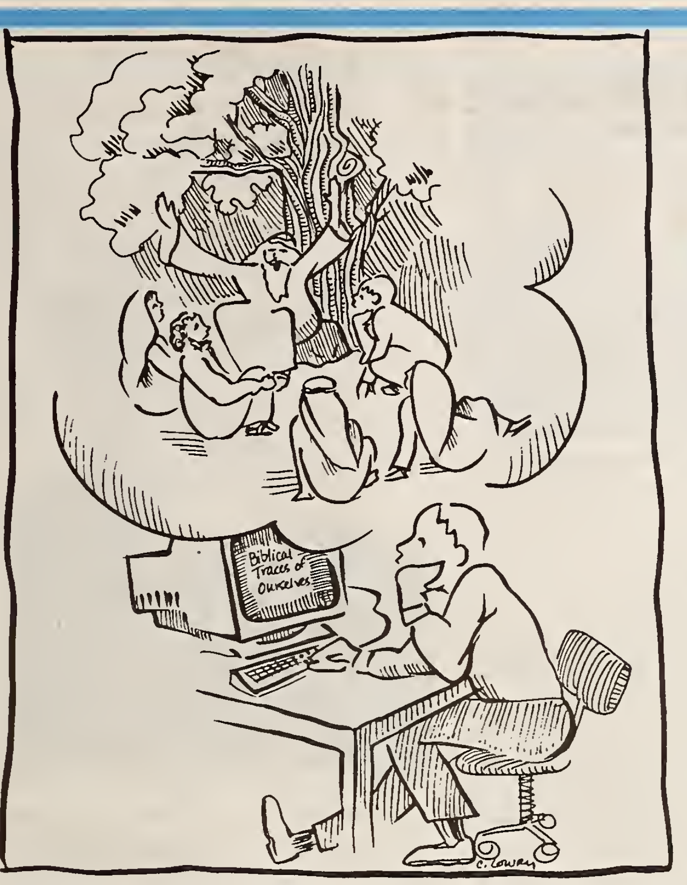
Granted, we don't know how children viewed their fathers 2,000 years ago. But the Gospels hold clues. In one example, Jesus said, "The father loves the son, and teaches him all he knows."

Does this only refer to God the Father? There is no good reason not to see it also as referring to the way ordinary parents raised children at a time when much education took place at home.

When John the Baptist's father, struck dumb when he doubted that his aged wife would have their son, was asked to give the name for his son, he requested a writing tablet — the kind fathers used to teach letters to their children.

John the Baptist was a week old, and already his parents had his school supplies! Another touching human example of how much these ancient people, who differed much from us, resembled us nonetheless, especially on the level of the heart.

(Father O'Rourke is pastor of St. Dominic's Church in Benicia, Calif., and a free-lance writer.)



FOOD FOR THOUGHT

Two obstacles block people from knowing the Bible better.

First is the belief that the Bible ought to be read as if it had been written yesterday. All biblical terms and concepts are taken to convey nothing more nor less than they convey in our own 20th-century culture.

The second obstacle is the belief that since the Bible was written for people with a different mindset in a long-ago culture, we on the eve of the 21st century can't hope to "get it."

In the first case, the assumption is that a little knowledge of biblical culture won't help us and isn't needed.

In the second case, the assumption may be that only experts on ancient life can expect to benefit from the Bible.

But the Bible isn't just for experts. Thousands of parish Bible groups seem to prove that point every year.

And a little knowledge of the culture, mindset and times from which Scripture emerged does help us read the Bible with a fresh set of eyes.

Then our understanding of the Bible expands; we see that not only does the Bible address people today, it does so more greatly than we suspected.

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David Gibson, Editor, Faith Alive!

FAITH alive!

FAITH IN ACTION

Without a good reputation, life had no meaning in New Testament times. Honor was the greatest social value of first-century Mediterranean people, preferred over wealth and even life, says Sacred Heart Sister Carolyn Osiek in the new edition of *What Are They Saying About the Social Setting of the New Testament?* (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1992. Paperback, $7.95). It was not considered sufficient in biblical times "to know one's worth for oneself"; it had to be "publicly acknowledged," she writes. This is an example of how a person's mindset in biblical times differed from a person's mindset today.

What resources are available to me for learning more about the Bible? Does my diocese or parish, a nearby Catholic college or school offer a manageable course on the Bible for interested people like me? Is there a library in my parish or a Catholic institution that would have readable books on the Bible I could use?

Connecting with the biblical mindset

By Father John J. Castelot
Catholic News Service

When Paul wrote to the Philippians, he obviously had known Christ for some time. Yet he expressed a fervent desire "to know him and the power of his resurrection" (3:10).

Having grown up in Tarsus, a center of Greek culture, Paul knew and wrote Greek easily. But while he wrote fluent Greek, his thought processes were Semitic.

So when Paul wrote that he wanted to "know" Christ, the word he used was the ordinary word for intellectual activity. But in Hebrew "to know" meant much more.

It included the mental process the word suggests to us. But it meant also to acknowledge, obey, love, embrace — an experience engaging the whole person.

> "Semites did not think in abstactions, logical propostitions, but in graphic stories ... they experienced God's creative power and then told the stories of creation ."

Paul wanted not just to know Christ, but to experience him in an act of personal engagement.

We read in places in the Bible that so-and-so "knew" his wife and she brought forth a son! This is an example of Semitic "totality thinking," and all the biblical authors were Semites. Even Luke, a gentile, adopted Semitic patterns of thought and expression. We can see this in the following saying of Jesus: "Do you think that I have come to establish peace on the earth? No, but rather division" (Luke 12:51).

The Bible often expresses the result of an action as its purpose. Jesus certainly wanted peace, but the actual result of his preaching was division.

Here is another saying that illustrates the Semitic way of thinking: "If anyone comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple" (Luke 14:26).

What? Does one have to hate his nearest and dearest? Of course not. This was the Semitic way of saying that love of Christ must govern all our relationships, even the most intimate.

Semites did not think in abstractions, logical propositions, but in graphic stories. They didn't "argue" to the divine creation of the universe. Instead, they experienced God's creative power and then told the stories of creation, of which there are two quite different ones right at the beginning of the Bible.

When someone asked Jesus: "Who is my neighbor?" (Luke 10:29), we would expect a definition of "neighbor" in 25 words or less. How did he answer? By telling the story of the Good Samaritan.

There is not one "definition' of God in the Bible, but countless stories based on the people's experience of God.

The ruling theme of Jesus' preaching is the reign of God. But, central though it is, it is never defined. Instead, in parable after parable we are told what it is "like" (see Matthew 13).

Biblical people lived in another culture. Their mental processes and modes of expression were sometimes startlingly different from ours. But they were basically the same as we, with the same needs and desires and preoccupations.

To connect with them we have to recognize and get behind the differences in order to let them communicate with us. They have so much to tell us — but in their own way!

(Father Castelot is a Scripture scholar, author and lecturer.)

People In The News

Two Bishops From Southern Sudan Finally Make *Ad Limina* Visits

VATICAN CITY (CNS) — Two bishops who were unable to leave southern Sudan a year ago for their scheduled *ad limina* visits were finally able to meet Pope John Paul II. Archbishop Paulino Lukudu Loro of Juba and Bishop Erkolano Lodu Tombe of Yei made their *ad limina* visits Nov. 30, 13 months after the other Sudanese bishops had come and gone. The two Sudanese bishops, who live in government-controlled towns in rebel territory, declined requests for interviews. Archbishop Lukudu Loro, in response to written questions from Catholic News Service, would say only that last year there were no flights out of Juba because of the war.

Cardinal Bernardin Says 'My Heart Goes Out' To Accuser

CHICAGO (CNS) — Cardinal Joseph L. Bernardin of Chicago told his priests Nov. 19 that his "heart goes out" to the man who has accused him of sexual abuse, and he would like to meet and pray with him. Initial feelings of "bewilderment" and "deep-seated anger" toward his accuser, Steven Cook, have given way to "compassion and sorrow," he said. News reports indicate Cook "had had a very troubled history. I also understand that he has AIDS, a devastating illness, a terminal illness," the cardinal added. "And so my heart goes out to him," he said. "And I have a great desire to meet him personally. I want to pray with him, and I want to comfort him. And I will write to him and ask if he will see me. I will go to him."

Head Of German Bishops, Vatican Newspaper Condemn Use Of Bodies

VATICAN CITY (CNS) — Using human corpses in car-crash tests is wrong, said the president of the German bishops' conference and the Vatican newspaper following reports that such tests were being conducted at a German university. "The tests were not acceptable," Bishop Karl Lehmann of Mainz, conference president, said Nov. 29. Bishop Lehmann issued a statement after revelations that Heidelberg University in Germany had conducted more than 200 car-safety tests since 1975 in which human corpses were used in cars that were rammed together.

Jesuit Who Directed Vatican Radio English Program Dies In Chicago

VATICAN CITY (CNS) — Jesuit Father John St. George, a former director of Vatican Radio's English program and creator of its "Studio A" program, died in Chicago Nov. 26 at the age of 73. Father St. George was born in Connecticut and specialized in social communications after entering the Society of Jesus. He taught communications at Fordham University in New York and in the 1950s founded the city's first FM stereo radio station, according to a Vatican Radio report. In 1967 Father St. George was appointed director of the English program at the Jesuit-run Vatican Radio. He also served as director of the press office at the Jesuit headquarters in Rome.

Chicago Mercy Nun Wins Top Education Prize

CHICAGO (CNS) — A Mercy nun who is chief of staff to Chicago Cardinal Joseph L. Bernardin and former superintendent for archdiocesan Catholic schools was named the winner of a top prize in education. Sister Mary Brian Costello, one of three educators named Nov. 23 to receive the 1993 McGraw Prize in Education, was selected as a "hero" in education and awarded $25,000. Honored for her efforts on behalf of inner-city children, Sister Mary Brian established summer learning centers in the inner-city and helped develop innovative learning programs for preschoolers, gifted children and children who are learning disabled or hindered by economic conditions.

Brazilian Theologian Reveals Relationship With Woman Colleague

SAO PAULO, Brazil (CNS) — Franciscan Father Leonardo Boff, a prominent and controversial Brazilian theologian, said he has been in love with a female theologian for 12 years. Father Boff, 54, said in an interview with the newspaper *Folha de Sao Paulo* that he started a "post-modern relationship" in 1981 with theologian Marcia Monteiro de Silva Miranda, a 50-year-old divorced mother of six. The two met while Father Boff was teaching at the Catholic University of Petropolis, where he has been a professor for more than 20 years. Father Boff also told *Folha de Sao Paulo* that he will ask the Vatican to accelerate the process of his laicization, which he requested in mid-1992.

Bishop William K. Weigand of Salt Lake City appointed new bishop of Sacramento, Calif. (CNS photo from the *Intermountain Catholic*)

Bishop Quinn Resigns; Pope Appoints Bishop Weigand To Sacramento

WASHINGTON (CNS) — Pope John Paul II has accepted the resignation of Bishop Francis A. Quinn of Sacramento, Calif., and named Bishop William K. Weigand of Salt Lake City as Bishop Quinn's successor. Bishop Quinn's resignation was submitted in conformity with church law allowing for resignations for health or other serious reasons. The appointments were announced Nov. 30 in Washington by Archbishop Agostino Cacciavillan, apostolic pro-nuncio. Installation ceremonies for Bishop Weigand were tentatively set for Jan. 27. Bishop Quinn, 72, said Nov. 30 his health is good but he is resigning because he feels he has done everything he "can think of" to do as bishop. Last year he said he intended to retire in 1993.

Bishop Gelineau Asks Civil Case Over Alleged Abuse Be Dismissed

PROVIDENCE, R.I. (CNS) — Saying that "the limits of the statute have been long since exceeded in this case," Providence Bishop Louis E. Gelineau has urged dismissal of a civil case filed against him in U.S. District Court involving alleged sexual abuse by a priest who once served in his diocese. Two men who say they were sexually abused as boys by Father William O'Connell filed separate lawsuits in early November for $3 million each against Bishop Gelineau and his former auxiliary, Bishop Kenneth Angell, now of Burlington, Vt. The attorney for the plaintiffs said the alleged abuse occurred from about 1972 to 1977, when the men were teen-agers in St. Mary's Parish in Bristol, where Father O'Connell was pastor.

Employment Opportunities

Part-time Youth Minister: St. John Neumann Church is seeking a person to coordinate and supervise catechetics and activities for Grades 7-12. Requirements: enthusiastic, enjoys youth, experience with teens, a team player. Send resumes or inquiries to: Director of Religious Education, St. John Neumann Church, 8451 Idlewild Road, Charlotte, NC 28227. Phone (704) 535-4197.

Scripture

Readings for the Week of December 10 - December 18

Sunday: Isaiah 61:1-2, 10-11; 1 Thessalonians 5:16-24; John 1:6-8, 19-28.

Monday: Numbers 24:2-7, 15-17; Matthew 21:23-27.

Tuesday: Zephaniah 3:1-2, 9-13; Matthew 21:28-32.

Wednesday: Isaiah 45:6-8, 18, 21-25; Luke 7:18-23.

Thursday: Isaiah 54:1-10; Luke 7:24-30.

Friday: Genesis 49:2, 8-10; Matthew 1:1-17.

Saturday: Jeremiah 23:5-8; Matthew 1:18-24.

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VISN To Change Name To Show Religious Nature Of Programs

NEW YORK (CNS) — VISN, the religious cable channel owned by a consortium of 59 Catholic, Protestant, Orthodox and Jewish groups, is changing its name to the Faith & Values Channel effective Jan. 1. The move, according to a Dec. 1 announcement by VISN, is intended to make explicit the religious nature of its programming.

"The faith and values channel" had been used as a subtitle since October 1992, when VISN and ACTS, a Southern Baptist Convention cable operation, began sharing a channel.

The National Interfaith Cable Coalition, which operates VISN, will continue to furnish 16 hours of programming a day under the new name, while the Southern Baptist Convention Radio and Television Commission will program eight hours a day.

Research testing this summer of nearly 20 potential new names for the cable channel concluded that the channel could either choose a name that would pique the interest of viewers without revealing the nature of its shows, or one that would clearly state its purpose.

The VISN sponsors chose Faith & Values Channel, opting for clarity of purpose. ACTS' sponsors were also supportive of the name, the announcement said.

"The name change is intended to put the channel in a stronger and more visible position in the coming 500-channel environment where there will be too many choices for viewers to flip through the channels to see what is on," said a statement by Nelson Price, VISN president and CEO.

After VISN and ACTS started sharing a channel, most viewers, supporters and TV viewing guides still used either VISN or ACTS to identify the channel. Viewing guides will be asked to list the channel as "F&V."

The channel reaches more than 20 million households on about 1,450 cable systems serving more than 4,600 communities. It prohibits on-air fund solicitation, proselytizing and maligning of other faiths, while encouraging interaction and understanding.

Health (From Page 1)

In addition to those who are unaccustomed to seeking health care, she foresaw problems with those who do not have time to visit doctors, those who fear doctors of other races or language groups, those excluded because of their immigration status and those who cannot afford the co-payments for each visit.

"There are limitations to what health care reform can accomplish, based on how patients act and how the system acts," Allen said.

Gostin called for the establishment of a national bioethics panel — a suggestion he said was made by himself and other ethics advisers to the health reform task force but was not accepted. Such a panel could provide "a yardstick to see if reform is working," he said.

He warned that the combination of inadequate subsidies for the poor and mandatory enrollment in a health care will leave many low- income people in a bind.

Schotland also criticized the proposed subsidies for the poor as too low, and said the Clinton reform plan "has too many layers and interconnections, too many decision-making points with high potential for error and failure."

In addition, he warned that the Clinton proposal, "by placing the burden for so much of our health costs at the local level, will produce unprecedented incentives for businesses and families to flee our cities."

"No joke: this bill is the worst policy blow to urban Americans within memory, probably in our history," Schotland added.

Prayer Service For Life

BELMONT — The Family Life Comission of Queen of the Apostles Parish is having an ecumenical Prayer Service for Life on Jan. 23 at 7 p.m.

Each year, the parish invites several churches to the prayer service. Ministers from various denominations participate in the program.

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Homeless people sleep in cardboard boxes outside a Paris art gallery during an unseasonal November cold spell that brought early snow and sub-freezing temperatures to much of Europe. Six homeless people died in France during the cold spell. (CNS photo from Reuters)

Covenant House Director Calls For National Policy On Youths

NEW YORK (CNS) — The head of Covenant House wants the United States to develop a national youth policy to confront the problem of homeless and jobless young people.

As president of the New York facility and its network of youth shelters in a half dozen U.S. cities, as well as Canada and Latin America, Sister Mary Rose McGeady, a Daughter of Charity, said she sees a crisis of American society.

"I am aware the development of a youth policy will not happen overnight," she said in an interview Dec. 2. "But all I see now are demands for more prisons. There is nothing positive."

Sister Mary Rose said many young people are failing to get the preparation for life that had been given by families.

"Many of these kids lived in households where nobody got up and went to work in the morning," she said. Any successful youth policy, she said, must include job training and concerned workers who "make sure they get out of bed in the morning."

She said most young people coming to Covenant House also lack any strong moral formation or any church connection closer than being able to say something like, "I think my grandmother was a Methodist."

Young people's outlook is changing, Sister Mary Rose continued. That can be seen in young males who show no sense of responsibility for children they have fathered and in unmarried girls who express pride in getting pregnant, she said.

Many of today's youths exhibit little trace of the traditional American ambition to build for a better future or willingness to delay gratifications in order to have something better later, she added.

At Covenant House, the Rights of Passage program requires participants have a job or be in job training, and contribute something to the cost of their own maintenance. And counselors see to it that they do get up in the morning.

Chaplains, a Protestant and a Catholic, work with youth in the program to develop any religious interest they can find, Sister Mary Rose said. Along with efforts at moral formation and job training, participants get help to find apartments they can afford.

Sister Mary Rose said one survey found 85 percent of those who finished the program were still living in the same place and working in the same job 18 months later, a significant sign of stability for their population group.

"We think we know how to do it, but it's expensive," she said. Currently, the New York program accommodates 120 young people at a time, and smaller programs are conducted in some other cities. Still more are being planned.

The Clinton administration and Congress are interested in getting ideas from agencies such as Covenant House, she said. She has talked to Marcia Martin, director of the federal Interagency Council on Homelessness and planned to meet with her again.

She said Covenant House is preparing a paper on Rights of Passage, and will recommend the program to government, church and private agencies as a national model.

Sister Mary Rose spoke to Catholic News Service shortly before she went to Times Square to lead Covenant House's annual Nationwide Candlelight Vigil for Homeless Kids.

Sister Mary Rose told CNS she would also like to see more cooperation of church, government and civic agencies to provide positive activities to prevent some of the problems of youth today.

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Este es el estandarte de Nuestra Señora de la Divina Providencia, Patrona de Puerto Rico, elevado durante la celebración de su fiesta.

Patrona De Puerto Rico

El domingo 21 de noviembre se celebró en el Centro Católico Hispano de Charlotte la fiesta de Nuestra Señora de la Divina Providencia. Muchas familias de oriegen puertorriqueño colaboraron en estas ocasión tan significativa para ellos y fue la primera vez que pudieron realizar su deseo de honrar a su patrona.

Se aprecia el tiempo y esfuerzos de cuantos prepararon la liturgia, los cantos y los alimentos que se compartieron después de la celebración eucarística, oficiada por el Presbítero Aurelio Ferrín. Eddie Rodríguez, ministro de la música, escogió muy linas canciones típicas de su país y todos vibraron invocando a la Virgen María.

Invitamos a los hispanos de los demás países representados en nuestra comunidad, a organizar también su fiesta patronal, especialmente a aquellos que hasta ahora nunca lo han hecho. Recomendamos que vayan consiguiendo una estatua o cuadro de su patrón o patrona, formen un comité responsable y comunique al sacerdote la fecha escogida para añadirla al calendario.

Yolanda y Miguel Caraballo, naturales de Puerto Rico, vinieron de Hickory para participar y compartir con sus compatriotas.

To Our Friends

We had a beautiful celebration in honor of Our Lady of Divine Providence, venerated by our Puerto Rican people and encourage others to do the same. A sister residing in Colombia, S.A. prays to Our Lady reflecting the intense suffering going on in this country because of violence and hunger. We should help them with our prayer and action as far as we are able to do so. Continue our preparation for the coming of Christ by changing each one's hearts and sinful ways. Some parishes in Charlotte have helped the Hispanic Ministry and we are grateful, explaining that stewardship should move us to be generous. Dec. 12: Hispanics will celebrate Out Lady of Guadalupe in several cities.

Señora Del Adviento

Clara Cavallazzi, Esclava del Sagrado Corazón de Jesús, compuso esta oración para el Adviento, reflejando el sufrimiento del pueblo de Colombia: "Señora de la esperanza, Virgen de Chiquinquirá, Reina de Colombia, te pedimos por este pueblo que, sentado en la sombra de su agresividad, manipulada por el poder y el dinero, sueña con la luz que lo hará caminar hacia la libertad ... Señora de la paz, devuélvenos la esperanza. Regálanos la paz. No permitas que desfallezcamos en el camino. Alcánzanos gracia para no perder la confianza en nosotros mismos: convéncenos de la necesidad de convertirnos todos, cada uno, en un constructor de la paz ... Queremos la paz — fraternidad, de la utopía del Reino: una mesa, un mismo pan. Señora de nuestro pueblo, que nuestro hacer la paz, sea ir borrando los rasgos de los rostros sufrientes de los padres, desfigurados por el hambre; los rostros aterrorizados por la violencia; los rostros angustiados de los menores abandonados; los rostros de las mujeres postergadas; los rostros cansados por el trabajo ... Señora del Adviento, que la esperanza de la Navidad de tu Hijo, de su opción por el hombre pobre, anime nuestro esfuerzo e ilumine nuestro anhelo para caminer siempre en pos de la paz. Señora de la paz, ruega por nosotros. Amén."

Nosotros los hispanos que vivimos en los Estados Unidos recordemos el sufrimiento de nuestros hermanos y hermanas de latinoamérica y hagamos lo posible por ayudarles con la oración y la acción.

La Corresponsibilidad

La Carta Pastoral de los Obispos de los Estados Unidos titulada "La Corresponsabilidad: Respuesta de los Discípulos" contiene los elementos esenciales de cómo ser un cristiano corresponsable. En inglés se llama "Stewardship" y ya muchas parroquias de nuestra diócesis están aplicando los principios básicos de esta Carta Pastoral y poniéndolos en práctica. Un ejemplo está en la ayuda que algunas parroquias brindaron al Ministerio Hispano el año pasado por medio de donativos: San Gabriel, San Pedro, San Juan Neumann y las que nos han prestado sus locales: San Patricio, La Asunción y Consolación, a las cuales les quedamos muy agradecidos. Esto en referencia a Charlotte porque lo mismo podría decirse de otros vicariatos, de lo que informarermos en otro número.

La respuesta del discípulo de Cristo en el uso de los medios materiales consiste no solamente en protegerlos y en usarlos con responsabilidad, compartiendo generosamente el tiempo, talentos y tesoro, sino aún más, recibiéndolos como regalos de Dios con agradecimiento para después compartirlos en justicia con otros y devolverlos aumentados al Señor. En próximos números citaremos párrafos de la Carta Pastoral.

Noticias Diocesanas

Celebraciones de la Virgen de Guadalupe.

Hendersonville — El Padre Allen Dec, OFM Cap., invita a la fiesta de la Patrona de las Américas, el domingo 12 de diciembre. A la 1 p.m. se iniciará la procesión desde la escuela católica hasta la Iglesia de la Inmaculada Concepción. Una carreta alzará el cuadro de la Virgen de Guadalupe por las calles. Después de la Misa habrá comida, música y puñata para los niños en el salón de la escuela. Se agradece a cuantos pueden contribuir con postres y refrescos. Dirección: Iglesia Immaculate Conception, 229 6th Avenue West, y la escuela: 711 Buncome Street.

Charlotte, Centro Católico Hispano, Independence Blvd. y The Plaza — Domingo 12 de diciembre: mañanitas a las 6 a.m. Habrá desayuno, drama y la celebración litúrgica a las 10:30 a.m.

Mujeres Latinas Invitan a Traer Regalitos para los Niños Pobres de Arequipa, Perú, en su fiesta de Navidad, el domingo 19 de diciembre, después de la Misa de 10:30 a.m., en el Centro Hispano de Charlotte. Arequipa es la ciudad hermana de Charlotte.

Nota de Agradecimiento — Marina Rief, natural de Colombia, quiere dar las gracias a cuantos rezaron y se interesaron por la salud de su madre, la señora Julia Otálora, quien vino a visitar a su familia y se enfermó gravemente, mas con el poder de la oración, Dios escuchó las plegarias y ella se ha mejorado.

Noticias Internacionales

NACIONES UNIDAS (CNS) — Monseñor Renato R. Martino, Nuncio del Vaticano ante las Naciones Unidas, dijo a una sesión de la Asamblea General sobre el abuso de los narcóticos, el 27 de octubre último, que los gobiernos y demás instituciones sociales tienen responsabilidad de "enfocarse sobre esta plaga moderna" ... "La Iglesia reconoce la responsabilidad individual de rechazar al uso innecesario de los narcóticos, y la culpabilidad grave de la persona que se dedica a la producción y el comercio ilegales de narcóticos" dijo Monseñor Martino ... El instó a la acción por parte de las Naciones Unidas y los gobiernos en la prevención del abuso de los narcóticos, la rehabilitación de los adictos y el cumplimiento de las layes relacionadas con el problema de las drogas.

Religious See Future Of Social, Spiritual Challenges

ROME (CNS) — As members of religious orders from around the world met to discuss their changing role, they outlined a future full of new social and spiritual challenges.

For North Americans, it will include confronting the growing influence of cultural violence. For Asians, it means returning to a life of evangelical poverty. For Latin Americans, it will demand special attention to the largest and most troubled segment of the population — youth.

Some 500 religious convened in Rome Nov. 22-26 to discuss the state of religious life in the world, in preparation for a Synod of Bishops in 1994 on the topic. The meeting was sponsored by the Union of Superiors General, an umbrella organization that represents 245 male religious orders.

Whatever their specific concerns, the participants agreed that male and female religious orders, shaken by a long decline in membership, need to take a hard look at their identity within the Church and their role in society. Some suggested that new forms or structures may be needed.

In a report to the conference, two U.S. religious said that as religious orders scale down in size and institutional activity, they need to focus their energies to have an effect and keep their members from becoming dispirited.

The report, by Vincentian Father David Nygren and Josephite Sister Miriam Ukeritis, said the number of U.S. religious sisters and brothers had declined by 43 percent over the last 30 years, while religious priests number 18 percent fewer. More than half of U.S. religious are over age 60, suggesting that unless serious changes are made, a period of "exponential decline" may lie ahead.

Despite these facts, however, many U.S. orders still show vibrancy and are attracting new members. The keys to success seem to be: fidelity to their founding purpose; strong leadership within the order; and responsiveness to emerging needs, such as new forms of poverty, new populations of immigrants and new suffering among AIDS patients, the report said.

It added that the traditional categories of religious orders — apostolic, mendicant, monastic and contemplative — no longer seem to reflect the self-identity experienced by religious. The youngest members, particularly among women religious, are increasingly unclear about their role and identity, the report said. Some religious have even proposed that the classic religious vows of poverty, chastity and obedience be replaced by "alternative vows" such as solidarity, cosmic relevance and creativity.

In a report on the religious mission in the industrialized nations, Dominican Father Timothy Radcliffe said religious orders should offer a vision of reality that clearly opposes the "competitive consumerist jungle" and the increasing violence of Western culture.

Violence has been identified by groups of U.S. Dominicans as their major challenge, he said. It is not just the violence of wars but "the daily violence of our cities, the ordinary routine violence that women and children especially suffer, the racist violence against immigrants, the verbal violence of daily life," he said. It adds up to a kind of cultural "Jurassic Park," he said.

Father Radcliffe said religious should radically distance themselves from the dominant consumerist culture, but this is more easily said than done. "We talk much about the 'option for the poor,' but we tend to live a far more middle-class form of life," he said.

Chinese Jesuit Father Paul Tan Chee Ing said Asian and Pacific religious face the similar challenge of living a radically simple life, in a region that has the fastest rate of economic growth in the world. He said he constantly hears complaints from religious that they are upgrading their lifestyles, making it difficult to give witness to evangelical poverty.

Along with new wealth has come corruption in Asia, a major emerging challenge for religious orders, he said.

One area where most Asian religious are falling short, the priest said, is in interreligious dialogue — of crucial importance in a region where the Church is usually a small minority. Little time is devoted to dialogue, he said, especially where religious have been pressed into other forms of pastoral service to Catholic parishes and dioceses.

In Africa, said Missionhurst Father Leonard Kasanda Lumembu, religious life "still exhales too much of its Western odor." It must become more African and at the same time refocus on a specific consecrated role, apart from the ever-present demands of evangelization, he said. He suggested that historically, religious in Africa have been considered a reserve force or an ecclesial class of "cheap labor" for evangelization.

In Latin America, said Father Juan Vecchi, religious would do well to devote special attention to young people — because they are so numerous, so vulnerable to economic and social risks, and so important for the church's future.

In general, he said, religious should emphasize their prophetic role in Latin American society, proclaiming the possibility of a better future and fighting against passive acceptance of unjust situations.

New Catechism Now Available In Spanish But Not Yet In English

WASHINGTON (CNS) — The U.S. Catholic Conference Office of Publishing and Promotion Services and six religious book publishers have completed work on the Spanish edition of the new *Catechism of the Catholic Church.*

The *Catecismo de la Iglesia Catolica* is now available for $19.95, in paperback only, from the USCC.

The 680-page edition includes revisions made in the translation after its first appearance last July, and it is the only Spanish-language edition approved for use in the United States. Publication of the catechism in English is expected sometime in 1994.

Co-publishers with the USCC Office of Publishing and Promotion Services are Catholic Book Publishing Corp., New York; St. Paul Books and Media, Boston; Liguori Publications, Liguori, Mo.; Liturgical Press, Collegeville, Minn.; William H. Sadlier, New York; and Spanish Speaking Bookstore, Chicago.

To order *Catecismo de la Iglesia Catolica*, call (800) 235-USCC and ask for Publication No. 603-4.

Our Sunday Visitor's

BESTSELLERS

1. **Catholic Dictionary**, edited by Rev. Peter M. J. Stravinskas. No. 507-4, $26.95.
2. **The Teaching of Christ, 3rd. edition**, edited by Bishop Donald W. Wuerl, Ronald Lawler, O.F.M. Cap., and Thomas Comerford Lawler. No. 850-2, $12.95.
3. **Catholic Encyclopedia**, edited by Rev. Peter M. J. Stravinskas. No. 457-4, cloth, $34.95 / No. 475-2, kivar, $21.95.
4. **Making Things Right: The Sacrament of Reconciliation**, by Jeannine Timko Leichner. No. 351-9, $3.95.
5. **Today's Destructive Cults and Movements**, by Rev. Lawrence J. Gesy. No. 498-1, $11.95.
6. **You Better Believe It**, by Rev. Kenneth Roberts. No. 750-6, $6.95.
7. **Playboy to Priest**, by Rev. Kenneth Roberts. No. 782-4, $5.95.
8. **The Caterpillar That Came to Church: A Story of the Eucharist**, by Irene J. Hooker, Susan Andrews Brindle, Miriam Andrews Lademan. No. 874-X, cloth, $9.95 / No. 875-8, paper, $7.95.
9. **Padre Pio: The True Story**, by C. Bernard Ruffin. No. 673-9, $10.95.
10. **Voices, Visions and Apparitions**, by Michael Freze, S.F.O. No. 454-X, $14.95.
11. **Catholic Traditions in Cooking**, by Ann Ball. No. 531-7, $15.95.
12. **The Catholic Answer Book**, edited by Peter M. J. Stravinskas. No. 458-2, $7.95.

These titles are available through The Catholic News & Herald. To order by mail, send payment plus $3.95 shipping and handling to: The Catholic News & Herald / P.O. Box 37267 / Charlotte, NC 28237.

OUR SUNDAY VISITOR BOOKS

Thanks To St. Jude (San Judas)

Thanks to St. Jude for prayers answered and favors granted.

Diana M. Parra

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Diocesan News Briefs

Road Safety

WINSTON-SALEM — Bishop McGuinness High School received a certificate signed by Gov. Jim Hunt, commending the school for a recent seat belt incentive program. Bishop McGuinnes was one of 47 high schools that conducted road safety programs sponsored by the Governor's Highway Safety Program and University of North Carolina Highway Safety Research Center.

The program was aimed at encouraging students to use seat belts. Seat belt use at Bishop McGuinness rose from 87 to 98 percent.

Happy Times

CHARLOTTE — St. Ann's Happy Timers toured the Phillip Morris Plant in Concord last month and viewed 1 million poinsettia plants at Metrolina Greenhouse in Huntersville. Plans for December include a tour of the Federal Reserve Bank in Charlotte.

Christmas List

GREENSBORO — Making your Christmas list? Consider a donation to an agency. All the following suggestions are supported by the Community Life Commission at St. Paul The Apostle Church: Greensboro Urban Ministry, serving the homeless; Habitat for Humanity, building homes for humanity; Hospice at Greensboro, serving the needs of the terminally ill; Reading Connections, providing services for adult illiteracy, and the Triad Health Project, serving the needs of people with AIDS.

Life In The Spirit

CHARLOTTE — Our Lady of the Assumption Parish will host a "Life in the Spirit" seminar Jan. 10, 17, 24 and 31. The seminar will begin after 7 p.m. Mass. The church is located on Shamrock Drive. For more information, call (704) 535-9965.

Upcoming Diocesan Events

Dec. 11 Lay Ministry Training:
Social Ministry
Our Lady of Grace, Greensboro
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 523-5671

Dec. 12 Third Sunday
of Advent

Dec. 12 Secret Santa
Gift Shop
Holy Cross, Kernersville
Following Masses
Jean Marie Beckman
(919) 966-5109

Dec. 12 Annual Winter
Soup & Sandwich Dinner
St. Margaret Mary
Swannanoa
Follows 11 am Mass
Pat Berry (704) 686-3853

Dec. 18 Lay Ministry Training:
Prayer/Spirituality
St. Barnabas, Arden
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 334-11805

Dec. 19 Fourth Sunday
of Advent

Holy Innocents

CHARLOTTE — The Respect Life Committee of St. Vincent de Paul Church, 6828 Old Reid Rd., invites all pro-lifers to a Mass in memory of today's slaughtered children, the victims of abortion. The Mass will begin at 12:10 p.m. on Tuesday, Dec. 28, the Feast of the Holy Innocents in remembrance of children slaughtered by Herod. Mass will be followed by a rosary for life.

Bounty Of Bethlehem

HENDERSONVILLE — Immaculate Conception Parish is preparing for its 12th Annual "Bounty of Bethlehem" dinner on Christmas Day in Madonna Hall, 711 Buncombe St., from 1 p.m.-5 p.m. Anyone who will be alone that day or unable to partake in a traditional Christtmas dinner is invited to attend. Meals for the homebound and transportation for those who need it can be arranged by calling Abbey Ranft at (704) 697-9122. To help or make a donation, call Susan or Gene DeGance at (704) 693-8601 or Immaculate Conception Church at (704) 693-6901.

Christmas Concert

CHARLOTTE — The Charlotte Catholic High School Choral Ensemble will present its annual Christmas Concert on Wednesday, Dec. 15 at 7:30 p.m. in the CCHS gymnasium. There will be an encore performance for CCHS students on Thursday, Dec. 16 at 9:50 a.m. The performances will include classical holiday selections from Handel's Messiah, Vivaldi's Mass and Christmas carols in traditional and fun arrangements. Admission to the concert is free, and the public is welcome.

CRISM Party

CHARLOTTE — A CRISM Christmas Party for Catholic retirees in the Charlotte area is at St. Ann Church in the Parish Activity Center, 3635 Park Rd., Saturday, Dec. 18 from 11 a.m.-3 p.m. A hot luncheon, coffee, tea and dessert will be served, followed by a 50/50 raffle and door prize drawing. A donation of $3 is requested. Please bring an unwrapped gift for a child. For reservations, call Mary DeRuvo at (704) 553-1860. The deadline for reservations is Dec. 16.

Parish Christmas Party

ASHEBORO — St. Joseph Parish is having a Christmas party of dinner and dancing at the Asheboro Country Club on Friday, Dec. 17 beginning at 7 p.m. All adult members of the parish are invited. Tickets are $13 per person. If you would like to attend, but not alone, call the church office at (910) 629-0221.

Refugee Donations

CHARLOTTE — Catholic Social Service's Refugee Office is in need of lamps, pots and pans, kitchen towels, utensils and silverware and twin size and queen size sheets. To make a donation, call Suzane Monet at (704) 568-8806.

Ecumenical Advent Service

LENOIR — St. Francis of Assisi Parish is hosting an Ecumenical Advent Service on Sunday, Dec. 12 at 4 p.m. All are invited to share song, prayer and Scripture in preparation for Christmas.

Breakfast, Craft And Bake Sale

GREENSBORO — St. Pius X Parish is sponsoring a Breakfast, Craft and Bake Sale in the school gym on Sunday, Dec. 12. Breakfast, featuring French toast, will be served from 8 a.m.-1 p.m. Cost is $3 for adults and $1.50 for children 10 and under.

Host Families

The Foreign Study League, an international educational and cultural exchange organization, is seeking host families for high school students ages 14-18. The students spend either a full academic year or a semester with their host families.For information, call the league at (215) 689-4401.

Engaged Encounter

HICKORY - Engaged Encounter Weekends at the Catholic Conference Center are available for engaged couples. Weekends fill up four to six weeks in advance. The next weekend is Jan. 28-30. For information or a brochure, call Jane Anklin at the Catholic Center at (704) 377-6871 or 331-1720 ext. 310.

Christmas Music

WINSTON-SALEM - St. Benedict the Moor Parish is presenting a Christmas program of 18 traditional and special musical selections to highlight events leading to the Nativity. The program is Sunday, Dec. 19, beginning at 3 p.m. and followed by dinner. Everyone is invited.

New Years Eve Party

CHARLOTTE — The Knights of Columbus will host a New Years Eve Party at St. John Neumann Church, 8451 Idlewild Road, in the social hall. The party is Dec. 31 from 7:30 p.m.-1 a.m. Hors d'oeuvres and wine will be served at 7:30 p.m., dinner of steamship round and chicken is at 8 p.m. and dancing with music by the Michael Montella Trio is from 9 p.m.-1 a.m.

Champagne, hats, noisemakers and a continental breakfast are included. BYOB. Free set-ups and beer will be available. Cost is $30 per person with black-tie optional. Reservations close Dec. 15. For more information call Ed Servicky at (704) 535-6567, Walt Karasiewicz at (704) 536-3742 or George Kocher at (704) 365-2699.

Epiphany Party

ARDEN — The St. Barnabas Epiphany Party is Jan. 2 after the 11 a.m. Epiphany Mass Celebration. The luncheon party will be in the St. Barnabas social hall. Parishioners are asked to sign up in advance, so they can be given recipes for specific dishes.

Singles Christmas Party

CHARLOTTE — Catholic Singles of Charlotte invite all interested singles to join them at their annual Christmas party on Saturday, Dec. 19 beginning at 9 p.m. The party will be at 1233 Coachman Circle. The attire is semi-formal Those who attend are asked to bring an article of infant's clothing to be donated to Catholic Social Services. For directions or more information, call Linda Pietuck at (704) 344-9326.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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World and National Briefs

Church Agencies Rank High For Spending Income On Programs

NEW YORK (CNS) — Three Catholic agencies received high rankings in a *Money* magazine survey for percentage of income spent on their programs. Catholic Relief Services ranked second among 13 relief and development agencies, and the Catholic Medical Mission Board placed fifth and Catholic Charities USA seventh among 40 social services agencies. The December issue of *Money*, a monthly published in New York by Time Inc., contains its fifth annual rating of the 100 largest publicly supported U.S. charities. *Money's* article says it is based on data gathered by *NonProfit Times*, a periodical published in Skillman, N.J.

Franciscan Acknowledges Abuse By Priests At California Seminary

GOLETA, Calif. (CNS) — Twelve Franciscan friars sexually abused 34 boys over two decades at a now-closed seminary, a three- year investigation by the religious order has concluded. The results of an independent board of inquiry were made public at a Nov. 29 press conference by Franciscan Father Joseph P. Chinnici, provincial of the Oakland-based St. Barbara Province of the religious order. The investigation was ordered after charges of abuse were made by former students of the boarding school. "To the victims and their families, I want to express on behalf of all the friars our most profound apologies," said Father Chinnici. "We totally abhor what has occurred.... The abuse perpetrated by our own brothers on the victims and their families is truly horrific."

Supreme Court Agrees To Decide Church-State Case From New York

WASHINGTON (CNS) — The Supreme Court said Nov. 29 that it would decide if the creation of a special separate public school district to accommodate handicapped children of a Hasidic Jewish group in New York violates church-state separation. The justices agreed to review a New York Court of Appeals ruling that the state Legislature's solution in 1989 on how to provide services to disabled Hasidic students represented an unconstitutional endorsement of religion by the government. Members of the Satmar Hasidic sect in an Orange County village teach most of their children in private religious schools. The Kiryas Joel school district was created to take care of about 220 children too handicapped to go to private religious schools.

Cardinal Denies Abuse Charges In Statement Under Oath

CHICAGO (CNS) — Cardinal Joseph L. Bernardin of Chicago denied under oath Nov. 24 that he sexually assaulted a former seminary student, and asked a court for a quick disposition of the case. "I feel it is important to resolve this matter as quickly as possible," the 65-year-old prelate said. "Further this filing gives me an opportunity to state under oath what I have said many times — that I am innocent of these charges," he said. Cardinal Bernardin issued the statement as his lawyers filed a formal response to a $10 million suit filed against him in federal court in Cincinnati. In the response Cardinal Bernardin again denied the allegations made by Steven Cook and requested an expedited hearing into the matter.

New Ways Urged To Keep Indecent Shows Off Radio In Wake Of Ruling

WASHINGTON (CNS) — New methods will have to be devised to keep indecent radio programs from being heard by children, said a U.S. Catholic Conference communications official in the wake of a federal appeals court striking down regulations on such programming. Parental advisories, perhaps similar to cautions television now airs before violent programs, may be necessary, said Miriam Crawford, USCC director of communications policy. A Nov. 23 ruling by the U.S. Court of Appeals for the District of Columbia struck down as unconstitutional FCC regulations banning indecent programs between 6 a.m. and midnight. Interim FCC chairman James Quello said the FCC will return to an earlier regulation forbidding indecent broadcasts between 6 a.m. and 8 p.m. because it has never been explicitly declared unconstitutional.

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President Condemns Crime During Visit To L.A. Parochial School

LOS ANGELES (CNS) — Criticizing the disregard for life from coast to coast, President Clinton urged hundreds of East Los Angeles parochial school students and their parents to take back their community "block by block, family by family, child by child." In a hastily arranged visit to Our Lady Help of Christians School Nov. 21, the president stressed that three pending crime bills — putting 100,000 more police on the street, banning assault weapons and handgun possession by teen-agers and making buyers wait five days to buy handguns — will give Americans the tools to fight crime and violence.

Rio Call To Reduce Consumption Getting 'Lip Service,' Nuncio Says

UNITED NATIONS (CNS) — A call for nations to change their patterns of consumption made at a 1992 U.N. environment conference has received little more than "lip service," the Vatican nuncio to the United Nations said Nov. 23. Archbishop Renato R. Martino, in addressing a U.N. committee reviewing steps taken since the Conference on the Environment and Development in Rio de Janeiro, Brazil, said the Vatican delegation "notices with dismay that this fundamental aspect of the problem receives mostly lip service, rather than genuine and concerted action."

Head Of Armenian Catholics In North America Resigns At Age 75

VATICAN CITY (CNS) — Pope John Paul II has accepted the resignation of Bishop Mikail Nerses Setian as apostolic exarch for Armenian Catholics in the United States and Canada. In announcing the resignation Nov. 24, the Vatican said Bishop Setian would continue as interim exarch until a successor is appointed. Bishop Setian, 75, has headed the apostolic exarchate since its creation in July 1981. The Armenian rite is one of the smallest of the 17 Eastern rites in the Catholic Church. There are an estimated 39,000 Armenian Catholics living in the United States and Canada.

Vatican Newspaper Calls Dutch Euthanasia Law 'Immoral'

VATICAN CITY (CNS) — Controversial Dutch legislation allowing euthanasia under certain circumstances is "immoral" and a "monstrous aberration," said a commentary in the Vatican newspaper, *L'Osservatore Romano*. "Euthanasia is an evil which is absolutely condemned," said the commentary written by Franciscan Father Gino Concetti, a moral theologian. It appeared the day after the Dutch legislation narrowly cleared the last parliamentary hurdle to becoming law. The law is expected to go into effect early next year.

Catholic Aid Groups Establish Emergency Program For Haiti

VATICAN CITY (CNS) — The Vatican's aid coordinating agency and two international Catholic relief and development groups have established an emergency aid program for Haiti. The Pontifical Council *Cor Unum*, which coordinates Vatican relief efforts, announced Nov. 30 that the new program for Haiti would place special emphasis on meeting the needs of children. "In a country where the return to constitutional order is still precarious, it is urgent that everything possible be done to return confidence to the Haitian people," said the *Cor Unum* statement.

Pope Warns Nations Against Indifference To Rights Violations

VATICAN CITY (CNS) — Pope John Paul II warned the international community against the "scandal of indifference" in the face of human rights violations. Addressing 53 foreign ministers Nov. 30 in Rome for the council of ministers' meeting of the Conference on Security and Cooperation in Europe, the pope focused his attention on the war in Bosnia-Herzegovina. By expressing its political and moral judgment about the fighting in the former Yugoslavia, he said, the CSCE "will avoid the scandal of indifference" and "oblige states to realize that they are directly involved as soon as the fundamental rights of a person or people are put in jeopardy."

British, Irish Leaders Pursue Peace Summit On Northern Ireland

LONDON (CNS) — British Prime Minister John Major, while keeping open his line of communication with the Irish Republican Army, is going ahead with plans for a summit with Irish leader Albert Reynolds on the Northern Ireland conflict. But the drive for peace was clouded by the shooting death of a Catholic in Belfast. Protestant extremists claimed responsibility for the murder — the first sectarian killing in a month.

China Said To Release Two Detained Pro-Vatican Bishops

HONG KONG (CNS) — China reportedly has freed two elderly Catholic bishops who were detained for remaining loyal to the Vatican, human rights activists say. Bishops Peter Chen Jian Zhang of Baoding and Cosmas Shi Enxiang of Yixian, both in their 70s, had been detained since the end of 1990 during a crackdown in Hebei Province when more than 60 Catholics who maintain allegiance to the Vatican were arrested. A spokesman for the provincial Religious Affairs Bureau said the two had returned home, but gave no details.

Four-Week Synod To Examine Church In Africa

VATICAN CITY (CNS) — The past and future of the Catholic Church in Africa will be examined during a special four-week Synod of Bishops at the Vatican in 1994. Pope John Paul II, visiting Uganda last February, had announced that the synod would open April 10. The Vatican announced Nov. 27 that the synod would close May 8. "The synod will be an occasion to celebrate and thank the Almighty Father for the precious gift of faith in Christ granted to millions of African peoples," said a letter to the bishops of Africa and Madagascar.

Angolan Bishops Urge Solid Cease-Fire

VATICAN CITY (CNS) — Angolan bishops urged the country's warring sides to consolidate a fragile cease-fire and start repairing the damage left by the civil war in the southwest African nation. "The cease-fire cannot be considered an end in itself that allows us to stand with arms folded. It must be a means to address the abyss of hunger and misery that has been created by weapons," the bishops said in a pastoral statement in mid-November.

Pope: Church Supports Women, Opposes Violence Against Them

VATICAN CITY (CNS) — Pope John Paul II said the Church fully supports the growing recognition of women's equal dignity and opposes all forms of violence against women.

At the same time, the Church believes that women's special role in procreation entails a particular sensitivity toward human life and "clear ethical responsibilities," he told an Italian church conference on women and evangelization Dec. 4.

Women need to remind modern society that "life is a gift to welcome always with love, to care for and protect with respect," he said.

The pope said the Church's teaching on the equal dignity and special gifts of women has coincided with a new cultural sensitivity that has rightly rediscovered women's contributions.

This awareness "is progressively doing away with unacceptable discrimination and is resisting forms of violence against women — forms that are new and old, obvious and hidden — which unfortunately have been amply documented in history right up to our own time," he said.

Increased justice and equality for women is a positive development, he said. But he added that modern society also faces a deep "spiritual confusion" that threatens the proper understanding of the role and mission of women.

This confusion is personal and social, the pope said, and leads people to ethical indifference, "hedonistic" disorders and aggressive self-centeredness.

The pope said women have a particular gift in the giving of themselves in love, and Church and society should build on this. The Church "needs Christian women, needs their missionary energy and their prophecy," he said.

"Dearest sisters, the Church calls you and sends you to evangelize life. It sends you to announce to all that life is a gift to welcome always with love, to care for and protect with respect. It is a mystery to approach always with a religious feeling and grateful amazement," he said.

He said this responsibility and "specific sensitivity toward life" is part of the "genius" of women. It is important in facing the challenges of our age — an age that is "so miserly with tenderness and so full of tensions," he said.

Plans Being Made For Raleigh March

RALEIGH — The March for Life in Raleigh is Saturday, Jan. 15, from noon to 2 p.m.. A group from the Charlotte area is leaving that morning.

People from St. Michael Church, Gastonia, will be picked up at 8:30 a.m. with a stop at Queen of the Apostles Church, Belmont, at 9 a.m. Others will be picked up at a church, yet to be determined, in Charlotte.

If interested in going, call Jan Rogers at (704) 825-5277 or (704) 827-7593.

Racism (From Page 1)

ops' responsibility to make available "exact and appropriate" translations of the official liturgical books.

"The arduous task of translation must guard the full doctrinal integrity and, according to the genius of each language, the beauty of the original texts," he said. This means using a "language of praise and gratitude" that encourages respect for God, he said.

The language of liturgical prayer must be "free from doctrinal ambiguity and ideological influence," fostering the dignity of the celebration and faithfully expressing the Church's faith and unity, he said.

The pope's comments came two weeks after a general assembly of U.S. bishops deferred a vote on a proposed new sacramentary, or book of Mass prayers, following an extensive debate on the nature and purpose of liturgical translations. Several bishops at the meeting said there was uneasiness over the current state of liturgical reform and practice in the United States.

The pope highlighted U.S. contributions in ecumenical dialogue over the past decades, but said "some are now discouraged" by the apparent slowdown in progress. He restated the Church's commitment to full Christian unity and said "there can be no lessening of efforts" to promote common prayer, dialogue and cooperation with other churches.

He asked the bishops to "reassure those who are disheartened, moderate those whose enthusiasm leads to doctrinal or disciplinary confusion," and encourage new initiatives. Fertile ground for ecumenical cooperation can be found in ethical and moral issues in society, he said.

Notebook (From Page 4)

I suggest you read the story in this issue about a recent Georgetown University briefing on the legal perspectives on health care reform. The general view of the panel of experts on health care and the law was that the Clinton plan, as it stands now, may leave large segments of the population outside the health care system.

I'm not going to go into all the reasons. The story, which begins on Page 1, spells them out. There are several which will have to be corrected if the plan is to attain its advertised goal of providing affordable health care for all Americans who need it.

Frankly, I'm not completely convinced that the goal can be fully attained. But, even to make a good start toward it, the administration proposal is going to need a lot of work.

CCHS Volleyballers Win Scholarships

CHARLOTTE — Two senior members of the Charlotte Catholic High School volleyball team have won scholarships in recognition of their efforts.

Wendy Hamilton, a senior hitter who led the team in kills the past two seasons, has been offered a full scholarship to play volleyball at the University of Montevallo in Alabama.

Senior setter Katie Arroyo won a $1,000 scholarship in the Harris Teeter/Diet Pepsi Scholar-Athlete Achievement program.

This year's CCHS team won the Western Piedmont 2A Conference championship and reached the second round of the state tournament.

Vicariate Young Adult Group Formed...

The first young adult meeting for the Asheville Vicariate was attended by (l-r, front row) Jan Murphy, Bill Tighe, Mary Ellen Tighe, Chuck Taft; (back row) Katie Blair, Mellisa Lord, David Hil, Alma Rodriguez and Traci Driscoll. Not pictured are Chris and Carolyn Wharton, DeAlva LaSpaluto, and Mike and Cathie Stout. The group met at the Basilica of St. Lawrence, Asheville, and will continue to meet on the second Saturday of every month. All young adults from the vicariate are welcome to join the group.

Cardinal (From Page 2)

the Catholic Church, Mr. President, or to any other religious body or organization or individual who objects in conscience to abortion and to the funding thereof," he said.

"Not only are you the president of all the people; you know something about the tremendous contributions of the churches and other organizations and individuals you could be forcing out of business," Cardinal O'Connor added. "Could you, could the country, really do without them, or would you or the country want to do without them? I can't believe it."

In the *Wall Street Journal*, Erlandson noted that the word "abortion" does not appear in President Clinton's health proposals, but says that its mention of "pregnancy-related services" clearly encompasses abortion.

In addition, he said, the proposed conscience clause in the health reform package would exempt doctors and hospitals from participating in abortions but would not exempt employers from providing abortion coverage.

Cardinal O'Connor said some might think that no one who works for the Catholic Church would want to have an abortion, but "some Catholics do have abortions, sadly."

But, he added, "the issue here is not whether Church workers would, in fact, have abortions. The issue is that if they did, or wanted to, the church would be required to fund them, in violation of the Church's basic teaching about the sacredness of human life and the evil of procured abortion."

Retirement Fund

The annual collection for the Retirement Fund for Religious will be taken at all Masses in the Diocese of Charlotte this weekend, Dec. 11-12. The collection porvides funds to help religious communities of sisters, priests and brothers to meet the needs of their retired members.

Unabridged Encyclical Available

Veritatis Splendor

Pope John Paul II's encyclical "Veritatis Splendor" is available in complete text, prepared and printed by Origins, Catholic News Service's Documentary Service.

The Catholic News & Herald makes copies available through this newspaper for our interested readers.

Send $3 to:
The Catholic News & Herald
P.O. Box 37267
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ATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte

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Oh Christmas Tree, Oh Christmas Tree
How Lovely Are Thy Branches

Photo By Joann Keane

Glenmary Priest Named County's Pastor Of The Year

By CAROL HAZARD
Associate Editor

ANDREWS —In an impoverished rea where few people have heard about Christianity much less Catholicism, Glenmary Father James Wilmes is a ioneer.

He's not there to proselytize nor ecessarily to make converts to the Catholic faith. The pastor of Holy Redeemer Church in Andrews and Prince of Peace Mission in Robbinsville is here to evangelize in the gentlest way ossible.

He's there to be, in his words, "a oving presence."

Recognized for his kindness and ompassion for the poor, Father Wilmes was named Pastor of the Year in November by the Cherokee County Ministerial Association, an ecumenical group of 20 ministers.

"This is one of the greatest public honors I have ever received," said Father Wilmes, immediate past president of the ministerial association.

His fellow pastors say they are grateful to call Father Wilmes their friend and brother in Christ.

"He is in my eyes one of the most Godly men in this area I have ever met," said Rev. Frank Hamilton of Andrews Presbyterian Church. "His life reflects not only the glory of God, but the humility of Jesus. He is well known and well loved; a pillar of the community doesn't say enough."

Said Rev. Jack Simonds of the Andrews Church of God, "I am very proud to be his friend. He is so humble. He thinks of others before he thinks of himself, always."

Father Wilmes, 66, helped start the Cherokee County Homeless Shelter in Murphy. Moreover, he opened a clothing thrift shop in Robbinsville and is active in the Emergency Food Pantry and the Home Delivered Meal Program in Andrews.

He participates in a hospital chaplaincy program and started an ecumencial "Mustard Seed" column in the local paper. Every Sunday, he opens his parish to an Episcopal service.

"It's the spirit of the Church, oneness of Christ," he says.

Through his compassion, Father Wilmes opens the door to Christianity and sows seeds for Catholicism. "This is the early Church," he says. Like the Apostles, he brings the Good News to people who have never heard it.

"There is so much work to be done. Some folks have never heard about the Lord. We can't be satisfied with giving crumbs when so many are hungry for the truth."

For people who are interested in Christ, Father Wilmes helps them "find happiness in the Lord," he says. For those who want the "total revelation of Catholicism," he offers instruction.

He recalls how there were two or three Catholic families in Andrews in the 1950s when he first came to North Carolina. The roster now fluctuates be-

See **Pastor,** Page 2

Obstruction Law 'Heavy Handed, Unconstitutional,' Pro-Lifers say

By CAROL HAZARD
Associate Editor

CHARLOTTE — Five pro-lifers including a Catholic priest and a Baptist minister filed suit on Monday, Dec. 6 challenging a new state law that makes it a crime to delay someone from entering "health care facilities," or more specifically abortion centers.

Moreover, the law says no one can block access to health care facilities. While concerned about the access issue, the plaintiffs are more troubled by what is meant by delay.

"It's heavy handed and unconstitutional," said attorney Ray Warren, who filed the suit in U.S. District Court on behalf of the plaintiffs. "The law is so vague it could cover a lot of things."

Does it mean pro-lifers would be breaking the law if they handed literature or talked with someone who was entering an abortion center?

It could, and that's what's so frightening about it, said plaintiff Diane Hoefling, Respect Life coordinator for St. Vincent de Paul Church, Charlotte. "This law is so broadly worded, it will put at risk people who want to demonstrate peacefully." It infringes upon the constitutional rights of one group of people to freedom of speech and assembly, she said.

"What they did by this law was single out pro-life people. It doesn't apply to people who sit in front of power plants or people who are for the ethical treatment of animals."

The law, which became effective Oct. 1, imposes stiff penalties for repeat offenses. Sponsored by N.C. Sen. Leslie Winner, D-Mecklenburg, the law says first offenses are to be treated as misdemeanors. But a third offense within three years is a felony punishable by up to five years in prison.

"We already have a law for trespassing," Hoefling said. "We don't need an extra law," particularly not one that is so oppressive.

The number of people who picket, pray or talk to couples about alternatives to abortion at abortion centers has dwindled, Hoefling said. "The whole climate has changed for the pro-life movement. Both state and federal laws have frightened people away. But we still have a constitutional right to do what we are doing."

The obstruction law replaces trespassing laws, which had been used to deter pro-life people at abortion centers.

Father John Bradley, a retired priest of the Diocese of Charlotte, says he is named in the lawsuit because he's "willing to do anything to stop abortion, anything within the law."

"They're not only trying to make abortion much easier, but they're also trying to have no one protest it despite the great tradition in our country to have protests," Father Bradley said.

No arrests have been made under the new law. Before it went into effect, Hoefling was charged with trespassing for stepping a foot or so onto the property of an abortion center and handing someone a leaflet. Father Bradley has never broken the law.

The other plaintiffs are Trudie Matthews of Charlotte, Sharon Hoffman of Cabarrus County and the Rev. Ronnie Wallace, a Baptist minister from Charlotte.

With A Little Bit Of Help...

With a little help from his friends, kindergartener Paul Hohman "lights" Advent candle at St. Ann School in Charlotte.
Photo by CAROL HAZARD

Vocation Update

By FATHER FRANK O'ROURKE

Vocation Director

The Advent/Christmas season offers opportunities to reflect on God's graciousness toward us. In turn, we count our blessings.

The generosity of the people of the Diocese of Charlotte is reflected in their interest and support of our seminarians. Your prayer is at the heart of the vocation ministry. Prayer opens us to God's incarnate love and moves people to respond by loving others.

In a special way, I thank all who keep the vocation to the diocesan priesthood in their conversations with the Lord.

I am grateful to those who provide funds for the education and formation of our future priests. Many provide the needed funds through an annual appeal, which is taken on Easter Sunday. Other funds are generated through wills, development funds and special contributions specifically designated for seminary education.

Your prayers and financial support are greatly appreciated. On another level, your encouragement by way of conversation and welcome to these men in your parishes and throughout the diocese help keep alive their call to the priesthood.

Listed below are the names and addresses of our seminarians whom I hope you will include in your prayers. You may want to send them a word of encouragement during this season and at other special times during the year. Again I thank you for your generosity and support.

Neil Buchlein, St. Mary's Seminary, 5400 Roland Ave., Baltimore, Md. 21201-1994.

Dean Cesa, St. Vincent Seminary, 300 Fraser Purchase Rd. Latrobe, Pa., 15650-2690.

James Collins, Sacred Heart School of Theology, P.O. Box 429, Hales Corners, Wis. 53130-0429.

Arturo DeAguilar, St. Vincent DePaul Seminary, 10701 S. Military Trail, Boynton Beach, Fla. 33436-4811.

Tien Duong, 3472 Stokes Ave., Charlotte, N.C. 28210.

Duc Duong, 3472 Stokes Ave., Charlotte, N.C. 28210.

Mike Hjellming, Catholic University of America, Theological College, 401 Michigan Ave. NE, Washington D.C. 20017.

Eric Houseknecht, St. Meinrad Seminary, St. Meinrad, Ind. 47577-1020.

Brad Jones, Catholic University of America, Theological College, 401 Michigan Ave. NE, Washington D.C. 20017.

Mark Lawlor, St. Meinrad Seminary, St. Meinrad, Ind. 47577-1020.

Martin Mata, St. Vincent DePaul Seminary, 10701 S. Military Trail, Boynton Beach, Fla. 33434-4811.

Fidel Melo, St. Vincent DePaul Seminary, 10701 S. Military Trail, Boynton Beach, Fla. 33434-4811.

Keith Nesbitt, St. Barnabas Church, Crescent Hill Road, Arden, N.C. 28704.

Daniel O'Leary, Rt. 1, Box 86-2, Leonardtown, Md. 20650.

Thang Pham, Our Lady of Consolation Church, 2301 Statesville Ave., Charlotte, N.C. 28206.

Ray Williams, St. Mary's Seminary, 5400 Roland Ave., Baltimore, Md. 21210-1944.

Thomas Williamson, St. Meinrad Seminary, St. Meinrad, Ind. 47577-1020.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283. Questions for this column can be sent to Father O'Rourke at 1621 Dilworth Rd. East, Charlotte, N.C. 288203.

Helen Gordon of the Basilica of St. Lawrence in Asheville counsels a young woman abo alternatives to abortion. Photo by TIM REI

Pro-Lifers Win First Round In Challenge Of Asheville Ordinanc

By CAROL HAZARD

Associate Editor

ASHEVILLE — In a climate that makes abortion protest more difficult, pro-lifers have chalked up a victory. But they're not celebrating yet.

Charges were dropped last month against four pro-life counselors including two Catholic women who had been found guilty by Judge Shirley Brown in Buncombe County District Court of violating an Asheville city ordinance. The ordinance — which requires a $10 permit for demonstrations of two or more people — was overturned and declared unconstitutional by Judge Robert Johnston in Buncombe County Superior Court.

The city, however, has appealed the decision.

"There is still the specter of harassment," said defense attorney Tom Roberts. Roberts, a parishioner of the Basilica of St. Lawrence, and attorney John Olesiuk of St. Eugene Church, both of Asheville, agreed to take the case on a pro bona basis.

"The city seems hell-bent on an ordinance even for peaceful groups of two, three or four people," Roberts said.

Martha McGlohon, associate city attorney, said permits assure adequate police protection. By providing notification to the police department, people can express their constitutional rights and "not be subject to vicious attacks of others," she said.

Although no citations or arrests have been made since the ordinance was overturned, "there is still uneasiness on the part of counselors," Roberts said.

The dispute centers on people who do sidewalk counseling at two Ashevil abortion centers. Sidewalk counselo offer people alternatives to abortio They distribute literature and make r ferrals to agencies such as Catholic S cial Services.

"They deliver their message in quiet manner," Roberts said. "This the most exemplary form of exercisir ones rights and trying to help someone

"We're offering compassiona help; we're not trying to raise a ra cous," said defendant Meredith "Mic Hunt, director of Life Advocates, whi organizes sidewalk counseling four da a week and staffs a pregnancy help lin Hunt was sentenced to five days in ja but appealed the decision and did n serve any time in prison.

In all, four citations were issued f demonstrating without a permit and fo arrests were made. All the charges we dropped.

"It was a great victory for free spee and assembly," said defendant Hel Gordon of the Basilica of St. Lawrenc "We've come to a bad state of affai when we have to apply for a permit offer help."

Roberts said he pored over state a federal cases and found none involvi permit requirements for assemblies small groups of people.

The American Center for Law a Justice, a pro-life organization who focus is religious freedom, has in cated it is willing to take the case. T appeal process could take up to t years.

Pastor (From Page 1)

tween 30 and 50 families. Although many are retirees with summer homes in the North Carolina mountains, some are mountain people who learned about Christ through him and became Catholics.

Even more people were brought to the faith and a building was found for the Prince of Peace Chapel after volunteers for the Legion of Mary canvassed 1,700 homes in Graham County in 1988 in a two to three week period. Mass had been celebrated in Robbinsville in a Methodist Church.

Originally from Chicago, Father Wilmes worked as a newly ordained priest among the poor and migrants in a large inner-city parish. After waiting three years, he received permission to work among the poor in Appalachia. He arrived in North Carolina in 1956 as assistant pastor at St. William Church in Murphy, and was later named pastor of St. Francis of Assisi Church in Franklin. He served in six southwestern counties in North Carolina's Great Smoky Mountain National Park area.

During his seven-year stint, he built a church on the Cherokee Indian Reservation, directed the Newman Club at Western Carolina College and trained young priests at Pius XII Pastoral Center in Hayesville.

FATHER JAMES WILMES

He was then assigned to New York in public relations and became a spokesman for the poor, hungry and unemployed. His work led to TV and radio interviews, and testimony in 1967 before Congress on hunger.

The next eight years were spent in Claxton, Ga., again among the poor. He built a convent, brought in a community of Franciscan sisters, organized leadership courses for blacks to overcome political discrimination, started a free medical clinic, and operated a commissary for the hungry and a home nursing service.

Father Wilmes then started all over again, this time in Boswell, Okla. During the next 10 years, he helped open a rural clinic, directed an anti-pornography crusade, promoted a market place for the sale of surplus produce and helped form an ecumenical birthright group for mothers.

He has been back in North Caroli for the past eight years and would soon stay here for the rest of his life there is much work to be done, he sa

His commitment to the poor a downtrodden is "a condition of our s vation," Father Wilmes says. "You ca put God in their hearts if you don't food in their stomachs."

Thanks To St. Jude

Thanks to St. Jude for prayers a swered and favors granted.

JRB, CEK, DLS, EJT

Advent Reflection

Advent Provides Opportunity To Reaffirm Acceptance Of God

By FATHER JOHN T. PUTNAM

"Let it be done to me as you say." With these words, God ushered his plan of salvation into human reality. Mary's *fiat* at the Annunciation provides us with a model of Christian life. We recognize that Advent is not just about the Christ child's coming at Christmas. It is also about His coming every day in the sacraments of the Church, especially the Eucharist, and His final coming at the end of time. Therefore, it's easy to see that we should be constantly refocusing on Christ. Each day we have to rededicate ourselves to following Jesus, and we have to reaffirm the "yes" of our baptism.

Mary's "yes" paved the way for salvation to enter the world. Now, we have to choose to follow the road that has been paved. God gives us the capacity to accept or reject salvation, to accept or reject the divine love that He offers. The world in which we live is hectic and chaotic most of the time. Each of us has concerns and responsibilities that place demands on our time and energy. Because of this, we often forget to take time for God. Thankfully, Advent provides us with an opportunity to reassess our relationship with God. It provides us with a chance to reflect on our lives and see how often we say "yes" to God and how often we say "no."

Accepting God's will in our lives is not an easy thing. Mary looked deep into herself, and we shall have to do the same. Yet, in a very real way, accepting God's will is what Christianity is all about. That is what preparing for the Lord's coming is all about, accepting the divine will in our lives. When we accept the Father's will in our lives, we increase our capacity to grow in holiness. The Fathers of Vatican II stated, "All Christians, in the conditions, duties, and circumstances of their life and through all these, will sanctify themselves more and more if they receive all things with faith from the hand of the heavenly Father and cooperate with the divine will. *(Lumen Gentium,* 41)

If we truly want to celebrate the coming of the Christ child into the world, we should do so by seeking God's will in our lives now. Being open to God's will may not be easy, but the rewards are beyond all telling. Remember, it was the willingness of a young girl to say "yes" to God's will that paved the way for our salvation nearly 2,000 years ago. Imagine what a world it would be if everyone had the courage to say "yes ' to God today. Are you willing?

Father Putnam is parochial vicar at Holy Family Church in Clemmons.

Parishioners of St. Lawrence in Asheville gather around a pictograph of Our Lady of Guadalupe at the dedication of the "Garden of Children," a memorial to the 30 million unborn babies who have been aborted in the United States since 1973.

Asheville 'Garden Of Children' Memorializes Aborted Babies

ASHEVILLE —Thirty small white crosses and a replica of a child's casket have been placed at the rear of the Basilica of St. Lawrence in Asheville to represent all the abortions that have been performed in the United States since 1973.

Pat Glass, a St. Lawrence parishioner and president of the organization that placed them, explained their symbolism. "These silent symbols of death and burial give testimony to the fact that 30 million unborn babies have been killed since abortion was legalized by the U.S. Supreme Court in 1973."

The organization calls itself "Guadelupe - Catholics For Life." Glass recounted its purpose and origin. "Our members pray unceasingly for an end to this slaughter of innocents. We are devoted to and take our name from Our Lady Of Guadelupe. Her appearance to a Mexican peasant in 1531 resulted in the conversion of the Aztecs to Christianity and the end of the sacrifice of innocent children to pagan gods."

· The casket and crosses were placed by the members of the Guadelupe group in the Garden of the Children. Father Carl Kaltreider, pastor, is encouraging the group to complete the garden. "I have asked them to plant perennial flowers to symbolize those babies who survived problem pregnancies and possible abortion; they are living reminders that with faith and trust in Jesus Christ, children are life's greatest blessing."

World Youth Day, Clergy Sex Abuse Voted Top Stories of 1993

WASHINGTON (CNS) — Catholic editors voted World Youth Day festivities in Denver as the top religious news story of 1993, and named clergy sex abuse as the year's second most significant story.

Pope John Paul II, who visited Denver for four days in August, emerged as the top newsmaker of the year in the annual year-end poll conducted by Catholic News Service among subscribing editors. Runners-up in the newsmaker category were Catholic youth, in second place, and President Clinton in third place.

The poll was the 32nd annual CNS survey of editors of Catholic newspapers in the United States and Canada. This year's ballots were distributed Dec. 3 and the deadline for returns was Dec. 10.

Editors were asked to vote for the top 10 news stories from a list of 37 selected by CNS editors and the top five newsmakers from a list of 21. Votes were weighted by the ranking editors gave — 10 points for a first-place vote, nine points for second, etc., and five for top newsmaker, four for second, etc.

With 44 editors submitting ballots, the maximum points a story could have received was 440. The most a newsmaker could receive on the five-point scale was 220. Fractions in the point count are the result of an editor ranking two or more stories as a tie.

When the first editors' poll was conducted in 1962, the overwhelming choice for top story for was the opening of the Second Vatican Council. Last year, editors voted developments affecting women in the church and the U.S. elections as the top religious news stories.

Here is the editors' choice of top 10 stories and top five newsmakers of 1993, followed by points received in the weighted ballot count and, in parentheses, the number of first-place votes received.

STORIES:

1. World Youth Day, 342 (16.5 first-place votes).
2. Sex abuse by clergy, 315 (14).
3. Encyclical "Veritatis Splendor," 225 (3).
4. Health care reform, 201 (2).
5. Bosnia-Herzegovina, 150 (3).
6. Clinton administration, 126 (2).
7. Family values, 103.
8. The new catechism, 89.
9. Euthanasia, 87 (1).
10. Midwest floods, 81 (1).

Just edged out of the top 10 were the Middle East peace process, with 78 points; media and religion, with 76 points and half of a first-place vote, and abortion, with 74 points. The topic of priestly celibacy received one first-place vote but did not make the top 10.

NEWSMAKERS

1. Pope John Paul II, 157 (22).
2. Catholic youth, 107 (11)
3. President Clinton, 71 (3).
4. Clergy sex abuse victims, 48 (2).
5. Cardinal Joseph L. Bernardin of Chicago, 46.

Israeli and Palestinian leaders Yitzhak Rabin and Yasser Arafat were only a half-point behind Cardinal Bernardin, with 45.5 points. Mother Teresa of Calcutta and Haitian president Father Jean-Bertrand Aristide each received one first-place vote.

Have you given thought to being a priest in the Diocese of Charlotte?

Contact :
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

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Msgr. John J. McSweeney

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For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Editorial

Legalizing Drugs

Surgeon General Jocelyn Elders is probably right when she calls for a serious debate on U.S. Drug Policy. But she is way off base in suggesting that legalizing drugs might be the answer to one of the nation's most serious problems.

There doesn't seem to be much question that the present federal drug policy is as Peter Cimbolic of The Catholic University of America calls it "an abysmal failure." Drugs continue to flow into the country and the murder rate — much of it drug-related — continues to climb.

We agree with Cimbolic's idea of convening a special panel of experts to conduct a thorough review of drug policy. There must be something better than what is presently being done.

The idea of solving the problem by legalizing drugs has been kicking around at least since the 1960s (remember Dr. Timothy Leary, the guru of LSD?). But nobody has yet come up with any kind of convincing argument in favor of it.

One argument, especially regarding marijuana, is that it helps combat the side effects suffered by cancer patients undergoing chemotherapy and helps improve the appetites of persons with AIDS. It also apparently has some therapeutic effect in glaucoma cases.

But simply legalizing marijuana for everyone isn't the answer to meeting those needs. All it will take is legislation to make marijuana a prescription drug. Morphine and codeine have been used for years as prescription pain-killers without legalizing the use of the opium from which they are derived or the heroin which also is an opium derivative.

We know that the so-called street drugs are legal and readily available in some parts of Europe. Making them legal and available may have cut the crime rate in some of those areas but it certainly hasn't reduced drug dependency. It certainly doesn't matter whether an addict is hooked on legal or illegal drugs.

Nobody seems to have come up with the answer to handling dangerous drugs. Do you legalize the drugs such as LSD or PCP which have been proven to be inherently dangerous? What do you do about people who can't handle drugs such as heroin. It''s not just "bad" heroin that kills people. More than one addict has died of a dose which would not have harmed anyone else.

Those people would be just as dead whether the heroin was purchased legally or illegally.

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Pro-Life Corner

Respect Life

To our college students home for Christmas vacation, we say "welcome" and invite you to "fight the good fight" against abortion. American Collegians for Life (ACL) is a national coalition of more than 350 campus pro-life groups. They educate college students and the public about the realities of abortion, infanticide and euthanasia.
For more information: ACL, PO Box 1112, Washington, DC 20013.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Prays For Christian Unity, World Peace

VATICAN CITY (CNS) — Pope John Paul II, marking the feast of the Immaculate Conception, prayed for Christian unity and for peace in the world, especially in Bosnia-Herzegovina.

"Watch over all nations of the world, especially those devastated by war, and instill in our troubled human family thoughts and sentiments of peace," the pope prayed to Mary during his noon Angelus address at the Vatican.

"Watch over young people and sustain their hope, moving them to a commitment to building a better world," he prayed Dec. 8 with visitors gathered in St. Peter's Square.

The pope said the doctrine of the Immaculate Conception teaches that Mary was "absolutely free of every stain of sin" from the moment she was conceived as a sign of the "provident and permanent saving force" of redemption.

In a message to retired Cardinal Ugo Poletti of Rome, who was taking the pope's place at a Mass for the feast in Rome's Basilica of Mary Major, Pope John Paul again asked for prayers to Mary for peace.

"Implore the loving intervention of Mary with her saving Son so that honorable and just settlements will be reached in the serious conflicts which do not cease sowing death and ruin among so many of our brothers and sisters, above all in nearby Bosnia- Herzegovina, and so that the hoped-for peace will finally be reached," the pope said.

The Mass was removed from the pope's schedule after he dislocated his shoulder Nov. 11.

In the early evening, Pope John Paul went to Rome's Piazza di Spagna for a wreath-laying ceremony at a statue honoring Mary under the title of the Immaculate Conception. Rome firefighters, using tall ladders to reach the statue that tops an obelisk, placed a bouquet of flowers in the statue's hands.

In a long, poetic address, the pope praised Mary as "the morning star" who showed humanity the possibility of new life in Christ.

"Contemplating the skies of Rome, especially during the month of December, at the moment the night gives way to the day, we first catch sight of the dawn which speaks of you," the pope said.

Pope Tells TV Producers He Hopes Bible Series Is Success

VATICAN CITY (CNS) — Pope John Paul II told an international group of television producers he hoped their series based on the Old Testament would win the success it deserves.

Representatives of the networks and production companies that worked on "The Bible Project," a 20-part series based on Old Testament events, met the pope Dec. 9 at the Vatican.

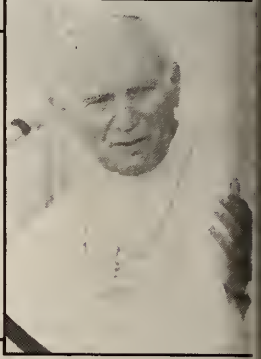
The group included LUX, an Italian production firm, as well as representatives from the U.S.-based Turner Pictures and RAI, the Italian state television, which was scheduled to begin broadcasting the series Dec. 12.

"May your project create renewed public interest in the sacred text, becoming not just appreciation for a cultural event, but also an aid in awareness about the faith of believers and a suitable instrument of evangelization," the pope told the group.

The pope said it was obvious that television, besides conveying information, "plays a decisive role ... in the very formation of mentalities and consciences." For that reason, he said, the Church has encouraged its members and other believers to get involved in television and create programs "inspired by a Christian vision of life."

POPE JOHN PAUL II

The Pope Speaks



The Old Testament project, the pope said, "do not concern just any theme of Christian culture, b rather its source and its heart: the word of God."

The pope said he was pleased that "The Bib Project" relied on consultations with biblical schola and experts. He said he hoped it would be "crowne with the success it deserves."

NEV, a news bulletin published by the Federatio of Evangelical Churches in Italy, said Catholic, Pro estant and Jewish scholars in Italy and the Unite States worked on the project from its initial stages i 1991.

Pope Calls Religious Freedom Basic Right For Mideast Christians

VATICAN CITY (CNS) — Pope John Paul II sai the minority Christian communities in the Middle Ea must have full religious freedom — not as a concessic but as a basic right protected by law.

The pope, noting that some Middle East Christia face "many limitations" today, said religious freedo extends beyond freedom of worship and includes th "right to nondiscrimination" in all areas of social lif

He made the remarks Dec. 11 to participants in a international symposium on church and civil la which was studying the legal status of Christian church in the eastern Mediterranean.

The pope did not mention specific countries specific majority religions in his speech. But th Vatican has recently expressed concern about th status of the Church in predominantly Muslim cou tries where Islamic law, or parts of it, have bee adopted as civil law.

The pope said Christianity has long recognized th fundamental distinction between the tasks of civ society and the evangelizing mission of the Churc This distinction has played an important part in favo ing the concept of religious freedom and of protecti the minority Christian churches in the Middle Ea throughout the centuries, he said.

He said it should be pointed out today that "in son countries the exercise of religious freedom is accord to members of the majority religion and recogniz with many limitations for other citizens of differe religions."

The minority Christians of the eastern Mediter nean "have a right to respect for their identity in a leg framework, and this cannot be considered as a conce sion nor as the result of outside intervention," he sai

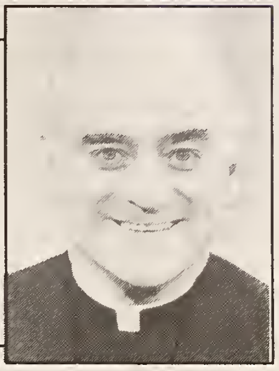
A mature concept of the state, inspired by intern tional norms, requires equal treatment for all — regar less of their ethnic, linguistic, cultural or religio origin, he said. "Belonging to a religion should nev be a reason for discrimination. Nor should anyone fe as if he or she is a mere guest in their own country," said.

Bob Gately's column is on Page 6 of this issue

How To Enjoy Christmas

FATHER JOHN CATOIR

Light One Candle



My Christmas gift to you this year a spiritual one. It is contained in this ote: "The secret of sanctity and happi-ss consists in but one thing, fidelity to od's will as it is manifested in the ties of the present moment." *(Aban-nment to Divine Providence,* Jean erre de Caussade, S.J.)

Living joyfully in the present mo-ent is of course a work of grace, but ice grace builds on nature, there are ngs we can do to make this dream me true. Here are a few suggestions:

1. Don't let the past drag you down.

Pray for the grace to forgive every-e who has ever hurt you and forgive urself in the process. Feelings of re-ntment and guilt can destroy the esent moment, but you can't linger in is mood. Once you repent, God for-ves and forgets. Discipline yourself to ist in God's mercy. When plagued th dark thoughts about the past, stop erything and say, "I'm not going to ink about that anymore. God loves e, all will be well."

2. Don't be afraid of the future.

Jesus said, Be not afraid. Living in the present moment means saying "no" to all those dark and fearful thoughts about the future. Why spoil the present? It's all you've got. In the words of St. Paul, *Whatever is true, whatever is honorable...think about these things...and the God of peace will be with you.* (Philippians 4: 8-9)

3. Be a doer, not a worrier.

Worry never baked a cake, built a bridge or solved a problem. Fretting does little more than make a bad situation worse. If you do your best to help make this a better world, there is little danger that you will be overcome by fear of failure.

The Lord made a point of instructing us on the need to overcome fear. Do not worry about your life...*Can any of you by worrying add a single hour to your span of life? If God so clothes the grass of the field...will He not much more clothe you...Therefore do not worry...strive first for the kingdom of God and His righteousness.* (Matthew 6:25,27,30,31,33)

4. Try to be cheerful in all circumstances.

If you act cheerfully, eventually you'll feel cheerful. Everyone must endure the unavoidable miseries of life, but cheerful acquiescence is much better than doleful resignation. Tears are necessary at times, but for those who strive to live gladly, the tears are wiped away. It's always better to deflect self-pity as soon as possible. Betty Maione of Ottawa, Canada, suffers from a number of physical ailments which leave her in constant pain, but when asked, "How are you feeling Betty?" she offers a big smile and says, "Oh, I have my good days and bad, but when I have good days I feel terrific."

Catholics are called to live joyfully in the present moment because of the knowledge of God's love, the wonderful love that was revealed to us at Bethlehem. Merry Christmas!

(For a free copy of the Christopher News Note, "Lift Up Your Heart," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Getting Our Children To Appreciate Religion

FATHER EUGENE HEMRICK

The Human Side

During a day of recollection, a con-rned parent asked me, "How do I get y children to appreciate the Mass?"

"You must find a window into their orld," I replied, then explained what I eant.

"First, believe your child is search-g for values. Don't treat him or her as they were numb-skulls who do not ink about moral values! They may em uninterested, but remember still aters run deep!

"Next, enter their world by becom-g familiar with their music, the mov-s they watch, their heroes and the rcles they travel in.

"Do this in order to find a window, common language by which you can mmunicate with each other. Mean-gful communication must first be es-blished before anything religious is iscussed!

"Don't play games with them, nor y to become like them, a pal! Don't lk down to them! Treat them as re-ponsible adults! Make them feel re-pected and maintain your respect!

"This is called pre-evangelization, stablishing a common natural ground efore anything supernatural is dis-ussed. Only when our children and we are on this wave length can we move into religion."

When I returned home I happened upon an article by Bishop Ricardo Ramirez whose insights I would have added had I had them before hand. The article — *What Can Hispanic Catholics Offer the North American Church?* — discussed the value of Hispanic personal interrelationships.

Bishop Ramirez points out that in the Spanish language, instead of saying "abuelo" (the normal word for grandfather), the word "abuelito" (my little grandfather), is used. It is a diminutive used to express endearment, warmth and respect.

It translates: my dear cherished grandfather who has experienced and endured much in life must be treated with the same fondness we give to a newborn child.

Other terms like this are part of the Hispanic language and reflect great respect for elders and the extended family.

Bishop Ramirez explains that if youth are to cherish the Eucharist, which is a personal relationship with Christ, they must first be taught to cherish human relationships within their family.

He then points out that Hispanics have many beautiful sayings which are part of their language and are taught to the children. For example, "Dios te ayude" (God help you), "Dios te bendiga" (God bless you), "Buenos dias le de Dios" (May God give you a good day).

As I read this I could not but marvel at what effect this must have on a child who hears this daily. Children brought up in this atmosphere are naturally predisposed to religion.

There is not a day of recollection I have given in which concerned parents don't ask, "How can I better get my children to appreciate religion?"

If we look around the many cultures that compose this country, and within our own culture, one basic tradition is practiced by all: Start early in life to educate your children how to respect their elders and immediate family. Also, teach them short pious phrases that remind them that God is in their life daily.

As they get older and tend to become quiet and distant, don't let them enter into their own world alone. Enter it with them. Create meaningful communication and work at deepening mutual respect for each other.

This one-two punch is one sure solution parents need to practice if they are to keep religion alive in their homes.

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TV Show Remedy For Post-Holiday Blues?

MARTHA W. SHUPING, MD

Crosswinds

ear Readers,

Probably most of us have a lot of pecial things to look forward to, and nental health questions are not a burn-ng issue for us at this time. But some-imes *after* Christmas, when relatives ave gone home and the excitement is ver, there can be a let down feeling or lisappointment that it's over for an-ther year.

CBS is providing what I hope will e a wonderful New Year's present for many of us and what I hope will be a artial remedy for any post-holiday lues. They're presenting a new series, 'Christy," which will pilot during the irst week in January.

It's based on the 1967 novel, *Christy,* y Catherine Marshall, which was based on the true story of Marshall's mother, Leonara Wood, a native of Hendersonville who served as a missionary to a poor, rural community in the Great Smoky Mountains in the early 1900s.

In the novel, 19-year-old Christy has some difficulties adjusting to her new life. Pigs can be heard grunting outside and even beneath the one-room school where she teaches. Children come to school barefoot because they have no shoes. The poverty is extreme, living conditions difficult and many of the mountain people are suspicious of outsiders.

But as she sticks with the commitment she has made to serve this materially poor community, she discovers hidden treasures. She gradually develops rich relationships with the local people and with the mission staff, and discovers the presence of God in her daily live in ways she hadn't imagined before. The story, although fictionalized, presents an example of a loving, growing faith lived out in practical ways.

Can they capture this on TV? I'll be waiting to find out. Years ago, there were preliminary negotiations to develop *Christy* as a movie but it never worked out. I've read that for 25 years,

See **Crosswinds**, Page 16

Addressing Reports Of Private Revelations

FATHER JOHN DIETZEN

Question Box

Q. The flood of news some of us Catholics receive in our area about appearances of the Blessed Virgin and Jesus and saints is unbelievable, and confusing. You have said in your column that none of these visions put obligations on us about what to believe or what to do. And we accept that. But some of them are so insistent. Either do this, or don't do that, or you will make Mary unhappy, or you will even go to hell. Is there any way to tell if any of these are really, as they say, "messages from heaven?" (Pennsylvania)

A. Before anything else, it is good to hang on to what you said. None of these private revelations, or locutions as they're called, even the genuine ones, impose any new beliefs or obligations on us as Catholic Christians.

They may remind us of the importance of prayer and penance and good works, which we know already from the Gospels and from traditional practices of the Church. That is good, of course.

Two major observations or cautions may help you and your friends.

First, those who desire special revelations or messages from God beyond what we really have, or rely on them, don't have very nice things said about them by the great Christian spiritual writers of our Catholic tradition. Such searches and expectations of personal announcements from God are usually considered signs of a weakness of faith.

St. John of the Cross, for example, was second to none in the history of Christianity for his mystical experiences of God, and for his reputation as a spiritual director. He knew God can speak to us any way he wishes. Yet, he claimed, God has spoken in total completeness in his Word; in his Son, he has given and said to us everything he would wish.

"Anyone who would seek some new vision or revelation from him would commit an offense," according to this great authority on spiritual life. "No soul who does not deal with them (inner messages) as the work of an enemy can possibly escape delusion in a greater or lesser degree." (*Ascent of Mount Carmel*, chapters 22 and 29)

Maybe that's putting it a little strongly, but such phenomena obviously didn't impress him much at all.

Second, one of the surest signs that some personal revelation is suspect, if not outright fraud, is that the recipient attempts to bind other people to obligations because of it.

In my opinion, the finest readable, authentic and common-sense book available on this subject is *A Still Small Voice: A Practical Guide on Reported Revelations*, by Father Benedict Groeschel. A clear sign suggesting that a revelation is false or actually fraudulent is, according to him, "the recipient's insistence that the decisions of others must be made on the basis of what is allegedly revealed to the visionary." (pg. 114)

Those who, by every evidence, actually did receive genuine personal revelations from God, St. Teresa of Avila, for example, rarely made such demands. These impositions on others are, however, a common tactic of those, past and present, who claim visions and revelations which eventually prove to have n supernatural foundation.

I sympathize with your frustratic and wonder at the, at best, naivete of s many people. It's important these da to keep your balance. If you're inte ested, Father Groeschel's book is avai able from Ignatius Press.

(A free brochure outlining marriag regulations in the Catholic Church an explaining the promises in an interfai marriage is available by sending stamped self-addressed envelope to f ther John Dietzen, Holy Trinity Churc 704 N. Main St., Bloomington, Ill. 6170 Questions for this column should b sent to Father Dietzen at the same ad dress.)

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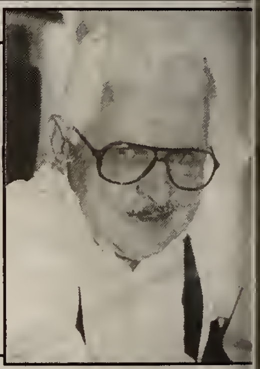
Parents Have A Right To Choose

BOB GATELY

Editor's Notebook



There isn't any question that this country's Catholic schools have made great contributions to society and that they are providing a better education than many public schools. And there's no question that they will continue to do so.

That being the case, it continues to amaze me that the school choice plan proposed by the Clinton administration makes no provision for allowing parents who receive vouchers for public financing of their children's education in non-public schools to choose to send them to parochial schools.

The nation's Catholic bishops now are beginning an effort to do something about this discrimination.

They plan to set up an office to mobilize parents to lobby for inclusion of Catholic schools in any school choice plan — local, state or federal. The Office for Catholic School Parent Association will begin operation next year as part of the Department of Education of the U.S. Catholic Conference.

Bishop Robert Banks of Green Bay, Wis., chairman of the USCC Education Committee, says the idea is to help parents recognize that they have "a natural and constitutional right to choose an education that accords with their values and religious beliefs."

The office will mobilize parents at the state and national levels to work on legislative issues. It also will encourage dioceses to form parent associations where there are none, and to strengthen those that already exist.

With a couple of grandchildren in Catholic schools, I can see the need for such a lobbying effort. Catholic parents who pay taxes to support the public schools deserve to get something for their money without giving up their right to send their children to parochial schools.

For five years, the Catholic Church Extension Society has been asking pastors of rural missions in this country t send a "wish list" of necessities the people want for Christmas. Friends the Extension Society have responde to the wish list by providing money f church repairs, religious education m terials and liturgical items.

See **Notebook,** Page 1

Pope Says Families Need Help Facing Results Of War, Violence

VATICAN CITY (CNS) — In his annual World Day of Peace message, Pope John Paul II said the modern family needs help in facing the tragic consequences of war and worrisome patterns of social violence.

Families are often the first victims of bloody conflicts, while a growing number of children are joining armed militias, he warned.

Accompanying these dramatic forms of suffering are more subtle signs that family stability and peace is threatened: tensions caused by economic factors and consumerism, a refusal to have children and ill-treatment of minors, he said.

"Founded on love and open to the gift of life, the family contains in itself the very future of society; its most special task is to contribute effectively to a future of peace," he said.

The papal message, titled, "The Family Creates the Peace of the Human Family," was released at the Vatican Dec. 14. The papal theme for World Peace Day, to be celebrated Jan. 1, was chosen to coincide with the U.N.-sponsored International Year of the Family in 1994.

The pope said the family still represents the foundation of society and the essential educating community. Here is where people first learn the virtues of respect and love for others, he said.

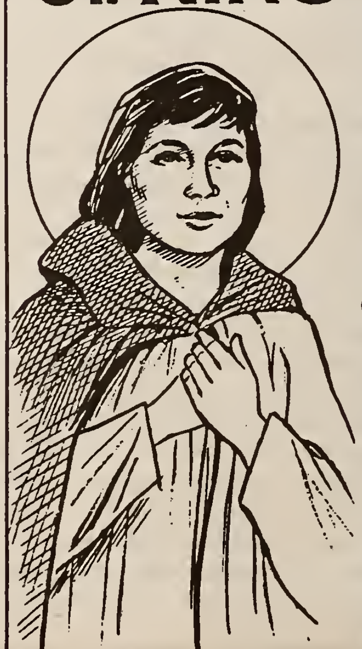
But today's family, in contrast with its original vocation of peace, is "sadly, and not infrequently, seen to be the scene of tension and oppression, or the defenseless victim of the many forms of violence marking society today," he said.

Wars, such as that in Bosnia-Herzegovina, have deprived many families of their main breadwinner and caused them to abandon their homes and land.

See **Peace,** Page 16

the Saints by Luke

ST. NINO



ST. NINO WAS A 4TH CENTURY CAPTIVE SLAVE IN GEORGIA (IBERIA). SHE WAS KNOWN FOR HER PRAYERS, VIRTUE AND THE MIRACLES SHE WROUGHT, WHICH SHE PROCLAIMED WERE PERFORMED THROUGH HER BY CHRIST. WHEN NINO CURED THE QUEEN OF AN ILLNESS AND AIDED THE KING FIND HIS WAY HOME WHEN LOST IN THE FOG ON A HUNTING EXPEDITION, THEY TOOK INSTRUCTIONS FROM HER AND WERE CONVERTED TO CHRISTIANITY, AND WITH THEM THEIR PEOPLE. THE KING THEN REQUESTED EMPEROR CONSTANTIN TO SEND BISHOPS AND PRIESTS TO HIS REALM, WHICH HE DID AND THE WHOLE PROVINCE BECAME CHRISTIAN.

SHE WAS CALLED NINO BY THE GEORGIANS AND IS REFERRED TO AS CHRISTIANA IN THE ROMAN MARTYROLOGY. SHE IS CALLED THE APOSTLE OF GEORGIA. HER FEAST IS DEC. 15.

© 1993 CNS Graphics

Entertainment

Sequel Reunites Garth And Wayne

That it is not mean-spirited is about the best thing that can be said about goofy goings-on in "Wayne's World 2" (Paramount).

Reprising their nerdy roles are Mike Myers and Dana Carvey as Wayne and Garth, scruffy stars of a cable access show in Aurora, Ill. This go-round the dopey duo are having girlfriend troubles while orchestrating Waynestock, a Woodstock-like concert which Wayne literally dreamed up.

Shy Garth has met an aggressive seductress (Kim Basinger) who begins hinting it would be nice if Garth would rub out the pesky husband he didn't know existed.

And Wayne suspects his songstress girlfriend (Tia Carrere) is starting to fall for her manager (Christopher Walken).

Meanwhile, no one is buying tickets to Waynestock nor have any bands signed on, though in Wayne's dreams a near-naked Native American (Larry Sellers) and a dead rock star (Michael Nickles) keep insisting if he has the concert they will come.

Director Stephen Surjik simply lets Myers and Carvey entertain the audience with silly skits and sophomoric situations, which proved amazingly successful in the original.

Not wanting to tinker with the formula, it is more of the same airhead humor, with cameo appearances and spoofs of other movies tossed in the mix but serving as little more than window dressing.

There are a few amusing scenes peppering the loosely written script as when Wayne engages his girlfriend's Chinese father (James Hong) in a martial arts duel, kindly providing the audience with subtitles and dubbing.

More often, however, the comic observations are about as solid as the sand Wayne dreams he walks upon. If you're not a Wayne-and-Garth fan, you might prefer to keep your head in the sand for this slack sequel.

Though aimed at the teens-and-up audience, there is enough racy content to suggest this is an adult movie, and not an especially wholesome one at that.

Because of minor violence, frequent sexual innuendo, recurring rear nudity and occasional profanity, the USCC classification is A-III. The MPAA rating is PG-13.

NEW YORK (CNS) — The following are classifications of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Bank Robber"
(I.R.S. Media)

USCC classification, O — morally offensive. MPAA rating, NC-17 — no children under 17 admitted.

"The Hawk"
(Castle Hill)

USCC classification, A-III — adults. Not rated by the MPAA.

"A Home of Our Own"
(Gramercy)

USCC classification, A-III — adults. MPAA rating, PG — parental guidance suggested.

"Man's Best Friend"
(New Line)

USCC classification, O — morally offensive. MPAA rating, R — restricted.

"Philadelphia"
(TriStar)

USCC classification, A-IV — adults, with reservations. MPAA rating, PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

"Sister Act 2: Back in the Habit"
(Touchstone)

USCC classification, A-II — adults and adolescents. MPAA rating, PG — parental guidance suggested.

"Wayne's World 2"
(Paramount)

USCC classification, A-III — adults. MPAA rating, PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

Ratings

USCC classifications:

A-I — general patronage; **A-II** — adults and adolescents; **A-III** — adults; **A-IV** — adults, with reservations (this indicates films that, while not morally offensive in themselves, are not for casual viewing because they require some analysis and explanation in order to avoid false impressions and interpretations); **O** — morally offensive.

MPAA ratings:

G: — general audiences, all ages admitted; **PG** — parental guidance suggested, some material may not be suitable for children; **PG-13** — parents are strongly cautioned that some material may be inappropriate for children under 13; **R** — restricted, under 17 requires accompanying parent or adult guardian; **NC-17** — no one under 17 admitted (age limit may vary in certain areas).

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CNH 12/93

People the light shines through

By Lawrence E. Mick
Catholic News Service

Animated by a toddler's boundless curiosity, the girl — only 3 or 4 — constantly asked her mother questions. And the mother always tried to give her child correct answers.

One day in church before Mass began, the girl pointed to the figures of various saints in the stained glass windows and asked who they were. Her mother answered simply, "Those are the saints."

Some weeks later in pre-school religious education class, the teacher asked if anyone knew who the saints were. This little girl put up her hand and responded, "Saints are the people the light shines through!"

The Advent season marks the start of a new liturgical year. In the course of the next 12 months, our calendar of liturgical days will include more than 150 days when we are invited to remember and celebrate the life of one or more of the saints.

> **"The little girl said that 'saints are people the light shines through.'... They had lived the mystery of Christ so fully that the light of Christ shone through them brightly enough to illuminate the lives of others."**

Some days offer a choice of two or three saints, while others celebrate a group of saints together.

Before Vatican Council II (1962-65), feasts of the saints covered more of the calendar, including most Sundays of the year. The reform of the calendar which followed the council significantly reduced the number of feast days so that the season of the church year and Sunday itself might be celebrated more regularly.

Since saints' feasts rarely displace the Sunday celebration now, Catholics who do not attend daily Mass or morning and evening prayer services at the parish may have the feeling that the saints have largely disappeared from the church's life.

This was clearly not the intention of the reformers of the calendar, since nearly half the days of the year offer us saints to celebrate and to imitate.

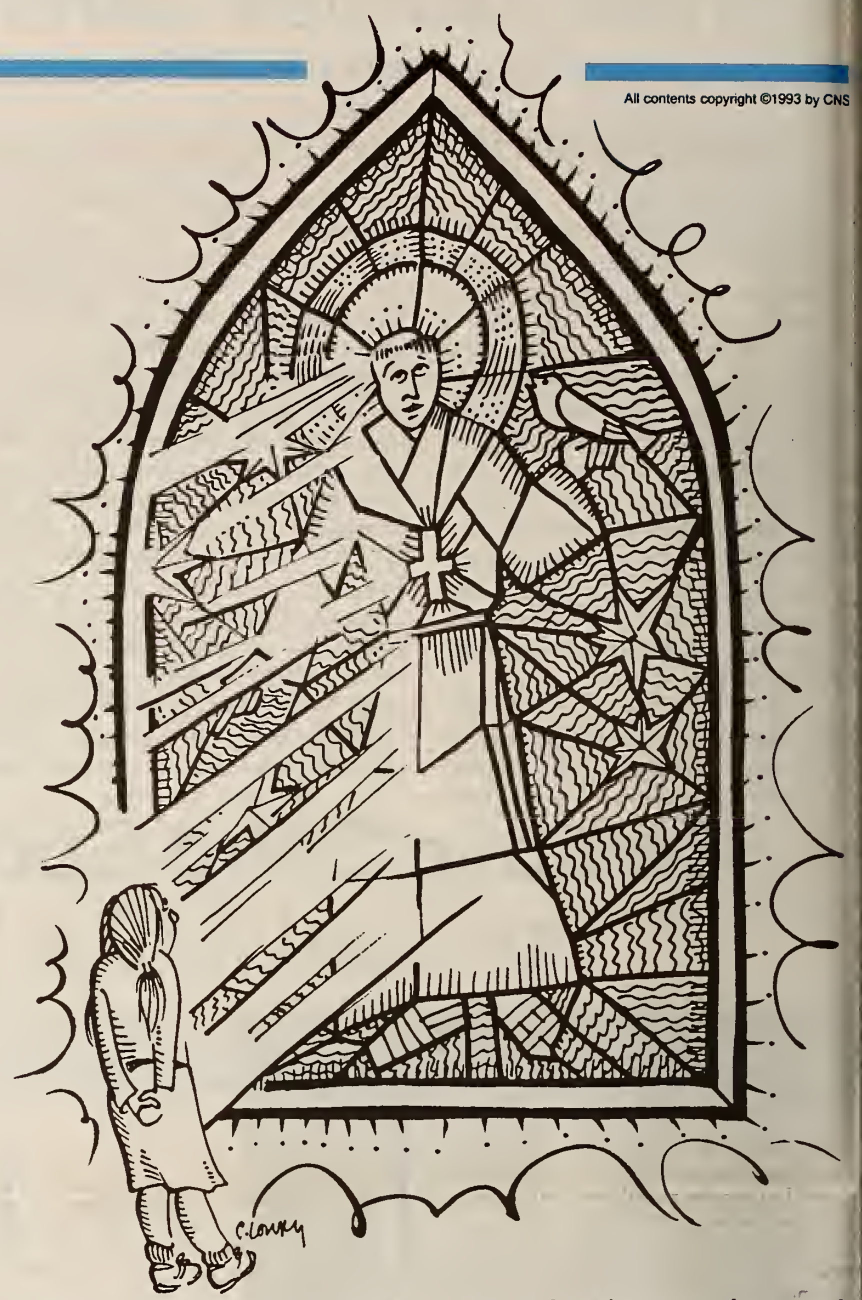
Even if we cannot join in parish worship most of those days, there is no reason not to celebrate the saints in our own personal prayer and in family celebrations at home.

The little girl said that "saints are the people the light shines through," and it's a rather good explanation of why the church celebrates the saints' lives.

Throughout the liturgical year, the church celebrates the mystery of Jesus Christ. That is the core of every Eucharist, every feast day, every sacrament, every celebration in the Christian community's liturgical life.

The mystery of Jesus Christ is rich and complex, and cannot be grasped or celebrated all once. One way that the church "spreads out" that central mystery is by celebrating different seasons of the liturgical year.

While we always celebrate the same Christ, we celebrate different aspects of his life and mission in Advent or Christmas or Lent or Eastertime. Throughout the rest of the year, in what is called "ordinary time," we reflect upon different events of Christ's ministry and different aspects of his teaching.



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The other way the Christian community has approached the mystery of Christ is by celebrating the saints. Beginning in the church's early centuries, the Christian community recognized that certain people made the meaning of the Gospel unusually clear through their lives or through their deaths as martyrs.

These people were recognized as "people the light shines through." They had lived the mystery of Christ so fully that the light of Christ shone through them brightly enough to illuminate the lives of others.

So, celebrating the life and death of a saint enabled the community to celebrate the mystery of Christ which that saint's life had revealed in a particular way.

Since the saint's life expressed the Gospel way of life more clearly than usual, Christians naturally tried to imitate the saint's life, to live the mystery of Christ as the saint had done.

The people also naturally asked the saints to pray with them and for them to God, just as they had often asked these holy Christians to pray with and for them while they were alive on earth.

The best of our tradition does not teach us to pray to the saints as much as to ask the saints to pray with and for us. Any favors or blessings we receive come from God, not from the saints.

This long tradition of celebrating the saints continues to offer us a pattern of celebrating the mystery of Christ.

The various feasts and memorials of the saints throughout the year offer a kaleidoscope of images of Christ as the light of the world refracted through the lives of men and women from every century and from the rich variety of nations and cultures where the Gospel has been lived.

The celebrations of the saints provide varied opportunities to celebrate Christ as he is revealed in the lives of outstanding Christians who have gone before us in faith.

And these celebrations invite us to do likewise, to make the mystery of Christ the core of our own lives, so that the light of Christ will shine through us too.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)

FAITH alive!

FAITH IN THE MARKETPLACE

Do you have a favorite saint? Who is it, and why?

"Francis of Assisi. I've always liked him because he seemed to live closest to what I appreciate about Jesus — his simplicity of lifestyle and love of nature. I've tried to pattern my life after that." — Kathy Redig, Winona, Minn.

"Shortly after being diagnosed (with leukemia at age 13) ... I said the prayer to St. Jude every night ... and yes, I did beat the leukemia. I received a bone marrow transplant from my brother.... Today, it has been 11 years since my bone marrow transplant and I am feeling great. I still say the prayer to St. Jude every night." — Shelly Zak, Chamblee, Ga.

"St. Anthony. He helps me find lost things. It started out as something funny. But I've come to really believe in his help. I call on him more and more as I get older." — Sue West, Yuba City, Calif.

"I not only pray to him (St. Anthony) to find an object, but I've asked of him to 'find' a way; a job for my brother; a way out, a new attitude for my son .... And yes, I must be a favorite of his ... because ... I find my problem solved so quickly." — Mrs. Linda Filiano, N. Huntington, Pa.

"St. Patrick because I'm Irish. We named our son Patrick. I had an uncle who made St. Patrick come alive for me. I stayed in Ireland with a family to whom St. Patrick was special. So I have a lot of traditions and history connected with St. Patrick." — Sarah Shirey, Yakima, Wash.

An upcoming edition asks: Do you find it difficult to discuss your faith with others? Why, or why not? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Saintly connections to the church's story across time

By Steve Heymans
Catholic News Service

Having a saint to identify with can be a double-edged sword.

I have always held St. Thomas More n high esteem. After all, he was able to balance being a devoted Christian and a man of influence at the same time. I admire his truthfulness and conviction, which I try to imitate.

On the other hand, he did things I cannot bring myself to do — like prayng for two hours every morning, fastng for days on end and wearing a hairshirt!

That's when I need to remind myself that, as much as I can identify with him, St. Thomas More was a man of his time. This shouldn't bother me, though, since the purpose of saints is to connect us to their time or, better put, the church's story across time.

Of all the holy days, my favorite is All Saints Day. What is especially meaningful to me is the sung litany of the saints. Through the litany I realize that the purpose of the saints is more than that of personal role models: Saints are icons — images — of the risen Christ; they are links between us and Christ. In communing with them, we commune with Christ.

■■■

For me, it is on All Saints Day that we experience the richness of Catholicism: that we are members of a community and communion that not only transcends national boundaries, but transcends time itself. All Saints Day is a reminder that being Catholic means participating in a communion of persons, both dead and living.

On All Saints Day I am reminded that I am sitting at a eucharistic banquet whose guest list includes not only Jesus, the members of my parish or Julia the Lion-Hearted (my daughter), but also Maximus the Confessor; it includes not only Steven of St. Joseph (me), but Mechthild of Magdeburg.

As Catholics, we believe that at Eucharist we join a mystical communion of characters participating in the love of God. In other words, in the church at Eucharist, we find ourselves in very good company!

For me, it is this good company that I keep that carries me along in my faith. In a sense, I live by their expectations, which carry me. They are a joyful cast of characters who help me to believe as they believe for me.

The saints, it seems to me, play a more important role today than perhaps ever before. I say this for fewer and fewer of us are told the stories of our ancestors. Does our culture teach us that becoming free means severing our ties with the past, with our ancestors?

In contrast to this, tribal peoples have a powerful awareness of their ancestors. In fact, psychologically, many tribes feel the spirits of the dead are all around them.

Rather than dismissing this as superstitious, I think Christians have much to learn from it. For we, too, are deeply aware of the shoulders on which we stand, deeply aware of those to whom we are in debt.

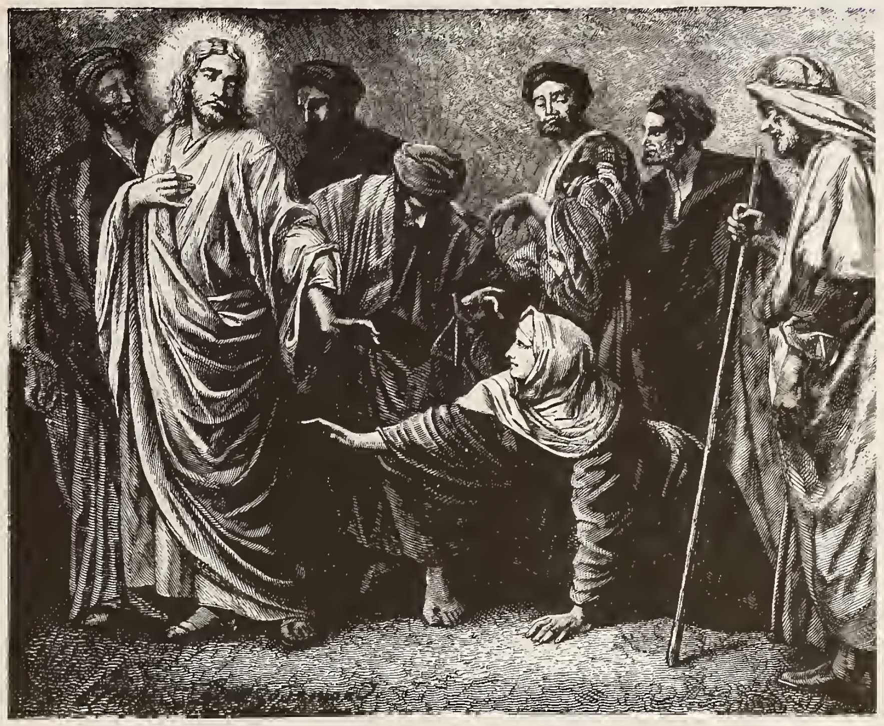
Of course our ancestors are not the object of our worship. On All Saints Day we invoke our ancestors as fellow sojourners; on this day we reaffirm that they are part of us and we are part of them when we participate in this community across time which we call the church.

(Heymans is director of campus ministry at St. John's University, Collegeville, Minn.)

FAITH IN ACTION

Some men whose faith was recognized by Jesus are mentioned in Luke's Gospel (5:17-26). "Whenever Jesus praised faith, it was always faith-in-action," writes Passionist Father Isaias Powers in his 1993 reflections and prayers for Advent titled *Come and See Jesus* (Twenty-Third Publications, Box 180, Mystic CT 06355. 1993. Paperback, 99 cents). Citing the men carrying a paralytic to Jesus, Father Powers says they were stymied by the crowd. So "they climbed the roof, loosened some tiles and lowered their friend down into the healing hands of Christ." And Jesus saw their faith.

Reflection: The four men Luke mentions "had the kind of faith that wouldn't quit," Father Powers says. Jesus' message to us: "Don't let yourself be stymied by the sameness of the chore or by discouragement or obstacles. Just find a way to get to me."



A good woman of the Gospel

By Father John J. Castelot
Catholic News Service

She was a good woman, but life was not easy for her. For 12 years she had suffered from a persistent hemorrhage that sapped her strength and meager resources. It was so frustrating!

As Mark tells us, "She had suffered greatly at the hands of many doctors and had spent all that she had" (Mark 5:26). She was at the end of her rope.

One day she was caught up in a crowd following Jesus to the home of Jairus, a synagogue leader. His daughter was critically ill, and he had asked Jesus to help her. They were on the way to his house.

An idea struck her. This Jesus had a reputation as a healer. Maybe, just maybe, he could help her. It was worth a try.

She worked her way through the crowd and managed somehow to get next to him. Superstitiously or not, she figured that if she could just make contact with him, something good would happen. "If I but touch his clothes, I shall be cured."

Cautiously she reached out, touched his cloak and "immediately her flow of blood dried up." What a blessed relief!

But now she was in trouble. Jesus stopped and demanded to know who had touched him.

According to the law her malady rendered her "unclean," and anyone she touched was likewise stigmatized. If he found her out, she would surely feel the brunt of his anger.

He was persistent. He had stopped in his tracks and so had the crowd. Her attempt to get away would be immediately noticed. There was nothing to do but tell the truth and take the consequences.

Jesus "was no longer just someone to be touched, some sort of magical charm. He was a person to trust. Their exchanged glance established an interpersonal relationship that was itself healing."

She "approached in fear and trembling, fell down before Jesus and told him the whole truth." There was an awful silence, and then she heard: "Daughter, your faith has saved you. Go in peace and be cured of your affliction."

No longer was she just someone in the crowd. He acknowledged her as a person and addressed her warmly as "daughter."

More important, he was no longer just someone to be touched, some sort of magical charm. He was a person to trust. Their exchanged glance established an interpersonal relationship that was itself healing.

That is why he had insisted on meeting her. He wanted her faith to be based not on mutual recognition, respect and trust.

She had learned faith's real meaning. She had learned that amid all life's frustrations there was hope. But it had to be based on trust in him as a person, someone to know and by whom to be known.

This mutual knowledge and trust are the heart of holiness. Mere touching is not enough.

(Father Castelot is a Scripture scholar, author and lecturer.)

FOOD FOR THOUGHT

I think of St. Anna when I need a fresh perspective on a difficult situation. I figure that the Lord's grandmother, like other grandparents, learned through long experience how often the outcome of events is not only different, but better than anyone thought possible. So when crisis brews, I seek out St. Anna's well-honed perspective.

When I feel I've handled a situation poorly, I think of the apostles who vied for high position in the Lord's kingdom. I suspect a time came when they didn't feel they had handled that situation very well either. In a left-handed way, their very flaws give me hope.

Then there is the doubting St. Thomas who apparently experienced a lack of clarity about something important. And there are the martyrs who endured tremendous misunderstanding from others in society. Who today hasn't experienced confusion over important matters or suffered from misunderstanding?

What are saints for? I prefer to think of them as companions. But what kind?

Often enough, companions who know from firsthand experience what the human struggle feels like and how the adventure of faith unfolds.

So there is always hope that they can understand us. And that's good!

David Gibson, Editor, Faith Alive!

FAITH alive!

People In The News

St. Louis University, Community Leaders Get AIDS Vaccine In Study

ST. LOUIS (CNS) — Four St. Louis community leaders, including the president of St. Louis University, got a shot in the arm on World AIDS Day Dec. 1 to help researchers at the university's School of Medicine carry out HIV vaccine studies. At a news conference to promote volunteer recruitment, the four received an experimental vaccine designed to prevent HIV infection as part of an 18-month study. They were: Jesuit Father Lawrence Biondi, university president; J. Joe Adorjan, chairman of the university's board of trustees and president of Emerson Electric Co.; Sister Mary Jean Ryan, a Franciscan Sister of Mary who is also a trustee board member and president of Sisters of St. Mary Health Care System; and United Methodist Bishop Ann B. Sherer of Chesterfield, Mo.

Pope Has Sling Removed, Begins Physical Therapy

VATICAN CITY (CNS) — Pope John Paul II had his sling removed and began physical therapy to restore full movement to his right shoulder, the Vatican said. After doctors removed the sling Dec. 6, an X-ray showed that the shoulder was well-aligned and that a small fracture in the shoulder socket was healing, said Vatican spokesman Joaquin Navarro-Valls. The pope, 73, dislocated the shoulder when he fell during an audience at the Vatican Nov. 11. After spending a night in the hospital, his right arm was immobilized to promote healing.

Catholic Actor Don Ameche Dies Of Cancer At Age 85

SCOTTSDALE, Ariz. (CNS) — Don Ameche, the Catholic actor whose career in radio, theater, films and television spanned eight decades, died Dec. 6 in Scottsdale of bone cancer. He was 85. Ameche attended Loras College in Dubuque, Iowa, where he met his wife at nearby Clarke College, and received a honorary doctorate from there in 1960. He also attended Marquette University and Georgetown University until the lure of performing proved too strong. In recent years, he was best known for his film roles in "Cocoon" in 1986, for which he won an Academy Award for best supporting actor, "Cocoon — The Return" in 1988, "Trading Places" in 1983 and more recently "Folks!" and "Harry and the Hendersons." He recently completed a movie with Whoopi Goldberg.

Ivory Coast President Dies After Three Decades In Office

ABIDJAN, Ivory Coast (CNS) — Ivory Coast's President Felix Houphouet-Boigny, a staunch Catholic who was Africa's longest-serving head of state, died Dec. 7 at the age of 88. Houphouet-Boigny had been ill for some time and had undergone surgery and extensive treatment for cancer in the past year. A family friend was quoted as saying the ailing president asked for his life-support system to be switched off as the 33rd anniversary of Ivory Coast's independence began that day.

Texas Catholic Conference Director To Help Oversee State Lottery

AUSTIN, Texas (CNS) — Texas Gov. Ann Richards has appointed Holy Cross Brother Richard Daly, executive director of the Texas Catholic Conference, to a new commission designed to oversee the Texas lottery. He was sworn in Nov. 22. The commission had its first meeting that day. Brother Daly said those Texas bishops he contacted prior to his agreeing to serve on the commission were surprised, but no one objected to his service. The Texas Lottery Commission is not related to Brother Daly's work with the state Catholic conference but a personal appointment.

Cardinal Takes Bishop's Message On Families To United Nations

UNITED NATIONS (CNS) — "Love is the principal resource" for couples to renew their lives and marriages and in turn build a stable family life, Chicago Cardinal Joseph L. Bernardin said at a press briefing Dec. 7 at the United Nations. The cardinal presented the U.S. bishops' pastoral message on families as "a practical contribution" to the 1994 observance of the International Year of the Family, launched that day by the U.N. General Assembly. The theme of the U.N. year is "Family Resources and Responsibilities in a Changing World."

New Director Named For Los Angeles Public Affairs Office

LOS ANGELES (CNS) — Capuchin Father Gregory Coiro will become director of public affairs for the Los Angeles Archdiocese in January. Father Coiro will replace director Bill Rivera, who has held the position since 1988 and is retiring. Rivera concludes a 45-year career in Los Angeles journalism and public relations, including a stint as communications director for the Los Angeles Unified School District. Father Coiro has been associate director of the archdiocese's public affairs office for the past five years. In that capacity he has been the archdiocese's spokesman on a variety of radio and television programs. A Capuchin since 1972 and ordained in 1982, Father Coiro taught high school before joining the public affairs office.

Orlando Bishop To Be Advisor To Holy Childhood Association

WASHINGTON (CNS) — Orlando Bishop Norbert M. Dorsey will become episcopal adviser to the Holy Childhood Association. The 150-year-old pontifical organization's goal is educating U.S. children about the need for mission work and helping them put their faith in action by providing food, shelter, medical care and education to children in developing countries. Bishop Dorsey has traveled extensively, spending time in 52 countries. Prior to his appointment as auxiliary bishop of Miami in 1986, he was assistant to the superior general of the Passionist Motherhouse in Rome. He was named bishop of Orlando in 1990. As episcopal adviser, he will succeed Washington Cardinal James A. Hickey. "We are fortunate to have in Bishop Dorsey an adviser with a particular awareness of, and sensitivity to, the cultural needs of our global Church," said Holy Ghost Father Francis W. Wright, Holy Childhood's national director.

Bishop Named For Melkite Diocese Of Newton, Mass.

WASHINGTON (CNS) — Pope John Paul II has named Auxiliary Bishop John A. Elya of the Melkite Diocese of Newton, Mass., to head the diocese. He succeeds Archbishop Ignatius B. Ghattas, who died last year of lung cancer. The announcement was made in Washington Dec. 7 by Archbishop Agostino Cacciavillan, apostolic nuncio to the United States. The Newton Diocese includes 23,000 Melkite Catholics in the United States. Bishop Elya was born in Maghdouche, Lebanon, on Sept. 16, 1928. He completed his primary studies at the diocesan monastery in Saida and studied theology at the Pontifical Gregorian University in Rome.

Employment Opportunities

Part-time Youth Minister: St. John Neumann Church is seeking a person to coordinate and supervise catechetics and activities for Grades 7-12. Requirements: enthusiastic, enjoys youth, experience with teens, a team player. Send resumes or inquiries to: Director of Religious Education, St. John Neumann Church, 8451 Idlewild Road, Charlotte, NC 28227. Phone (704) 535-4197.

Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate senior high youth ministry (Grades 9-12). Send resume or inquiries to Rev. Msgr. Anthony Kovacic, Queen of the Apostles, 503 N. Main St., Belmont, NC 28012. Phone (704) 825-5277.

Choir Director/Organist: Position entails three Masses each weekend and two choir rehearsals. Salary negotiable. Contact: Choir Search Committee, St. Michael the Archangel Church, 790 East Maynard Rd., Cary, NC 27511. Phone (919) 467-6026.

Clerical Position: Mecklenburg Area Catholic Schools is acepting applications for a clerical position at its central office. Applicants must be personal computer literate, experienced with Micosoft Windows & Excel, keyboard proficient, and have basic accounting skills. EOE. Apply in writing to: Fiscal Manager, PO Box 36776, Charlotte, NC 28236.

Scripture

Readings for the Week of December 19 - December 25

Sunday: 2 Samuel 7:1-5, 8-11, 16; Romans 16:25-27; Luke 1:26-38.

Monday: Isaiah 7:10-14; Luke 1:26-38.

Tuesday: Songs 2:8-14; Luke 1:39-45.

Wednesday: 1 Samuel 1:24-28; Luke 1:46-56.

Thursday: Malachi 3:1-4, 23-24; Luke 1:57-66.

Friday: 2 Samuel 7:1-5, 8-11, 16; Luke 1:67-79.
Christmas Vigil: Isaiah 62:1-5; Acts 13:16-17, 22-25; Matthew 1:1-25.

Saturday (Christmas): Isaiah 52:7-10; Hebrew 1:1-6; John 1:1-18.

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English-Language Catechism Still Under Review After One Year

VATICAN CITY (CNS) — A year after the *Catechism of the Catholic Church* was published in French, Italian and Spanish, the long-awaited English translation is still under review at the Vatican.

U.S. bishops who met recently with Vatican officials said it was their impression that the volume would be out in early 1994.

"The best prediction is that it will be ready in January, then take about two months to be printed and bound," said Bishop Frank J. Rodimer of Paterson, N.J., after talks at the Congregation for the Doctrine of the Faith in November.

Throughout the year, U.S. bishops making their *ad limina* visits to the Vatican have stressed their eagerness to get their hands on the English version of the catechism. It was initially believed the English translation would take only a few months.

Pope John Paul II marked the one-year anniversary of the catechism's unveiling Dec. 8, saying he was pleased at the interest it was generating around the world and calling for a deeper reading of the text. The pope, meanwhile, is said to be well aware of disappointment over delays in the English-language edition.

Under the direction of Cardinal Bernard F. Law of Boston, an English translation was completed in early 1993, sent out for review by other English-speaking bishops and forwarded to the Vatican doctrinal congregation. But Vatican approval has been withheld pending study of problems reportedly related to inclusive language, international variations in English usage, Scripture passages and references to canon law.

At a general assembly of U.S. bishops in June, several bishops expressed dismay at the missed pastoral opportunities caused by the absence of the English catechism.

Many U.S. dioceses planned workshops and programs around the volume, which is seen as a major educational resource for the future. Some 250,000 advance orders for the catechism were placed in the United States.

In September, when a group of U.S. bishops again raised the issue at the Vatican, they were told how "complicated" the English translation is because the language is spoken differently in England, North America and Africa, said Archbishop Michael J. Sheehan of Santa Fe.

Inclusive language also remained a problem, Archbishop Sheehan said, because "there is not unanimity on that in English-speaking countries and the Vatican has to find some consensus."

"We all begged for it as soon as possible," he said.

Bishop John C. Reiss of Trenton, N.J., said the pope has been informed of concerns over the nonappearance of the English catechism. In a recent meeting, the pope "shrugged his shoulders as if to say it's coming," Bishop Reiss said.

The pope built his ad limina talks around the content of the catechism and emphasized its importance in nearly all of his speeches to the bishops.

"Everyone is aware it is an embarrassment to have it still not out," Bishop Reiss said.

In addition to the original French, the catechism has already been published in Italian, Spanish, Portuguese, German, Catalan, Slovenian, Maltese and, in part, in Romanian.

Cardinal Law said in September he did not know what specific points were causing the delay in Vatican approval.

But he said the importance of the English translation could not be overestimated. The English version "is going to be a very, very influential text. That's why they have to be very careful," he said.

Notebook (FromPage 6)

This year's list, the society says, is every bit as long as those in past years. Pastors continue to ask for the basics that large parishes take for granted.

If any of our readers has a few stray bucks left over after paying holiday bills, I suggest it might be a good idea to help make some of these wishes come true. The Extension Society has provided help for parishes in this diocese in the past. This might be a good time to pay some of it back.

If you need more information write to: Catholic Church Extension Society, 35 East Wacker Dr., Room 400R, Chicago, IL 60601-2105.

This issue winds up the series of Advent Reflections written by recently-ordained priests of the diocese. We hope it has given all of you food for thought about the meaning of Advent.

I wish to express the paper's thanks to the four priests who contributed to the series — Fathers Joseph Valentine, Anthony Marcaccio, Damion Lynch and John T. Putnam.

Secular Franciscans Admit Candidates...

The Fraternity of St. Clare of the Secular Franciscan Order in Winston-Salem celebrated its first Rite of Admission on Nov. 22. Six candidates were admitted: (l-r) Joanne Monteforte, Toni Willard, Tasha Rushing, Gina Fisher and Margaret O'Neil. (Not pictured, Pamela Kinlaw.) The fraternity's spiritual assistant, Conventual Franciscan Father Curt Kreml, presided. The fraternity has 20 active members and meets every fourth Monday at Our Lady of Mercy Church, Winston-Salem.

Pope Plans Traditionally Busy Christmas Activities

VATICAN CITY (CNS) — Pope John Paul II, his right arm freed from a sling, is planning a traditionally busy series of Christmas season meetings, greetings and celebrations.

With the United Nations' celebration of the International Year of the Family scheduled for the new year, several of the events on the papal schedule have a special focus on the family.

The schedule was published by the Vatican Dec. 7. Among activities:

— The pope will pay his traditional Christmas-season visit to patients and staff members at a Rome hospital Dec. 19, this year going to the Umberto I clinic.

— The pope will meet with Vatican officials, cardinals residing in Rome, members of the papal household and Roman clergy Dec. 22 to give his Christmas greetings. The speech normally reviews significant Vatican events of the past year.

— On Dec. 24 the pope celebrates midnight Mass in St. Peter's Basilica. The Mass is televised to millions of viewers around the world.

— On Christmas morning, the pope celebrates Mass in St. Peter's Basilica before his traditional noon blessing "urbi et orbi" (to the city and the world) and a speech from the balcony of the basilica.

— On the Dec. 26 feast of St. Stephen, the pope is scheduled to recite the Angelus with visitors gathered in St. Peter's Square.

— The pope will hold his normal weekly general audience Dec. 29.

— The traditional papal Mass of Thanksgiving marking the end of the year will be held Dec. 31 at the Jesuits' St. Ignatius Loyola Church in Rome. The Mass usually is celebrated in the Jesuits' main Roman parish, Gesu Church, which is now filled with scaffolding for a renovation and repair project.

— The pope will celebrate a morning Mass Jan. 1 in St. Peter's Basilica marking the feast of Mary Mother of God, the World Day of Prayer for Peace and the beginning of the International Year of the Family.

Pope John Paul's theme for World Peace Day 1994 focuses on the family as the birthplace of peace among peoples.

— On Jan. 6, feast of the Epiphany, the pope will celebrate Mass in St. Peter's

See **Pope,** Page 16

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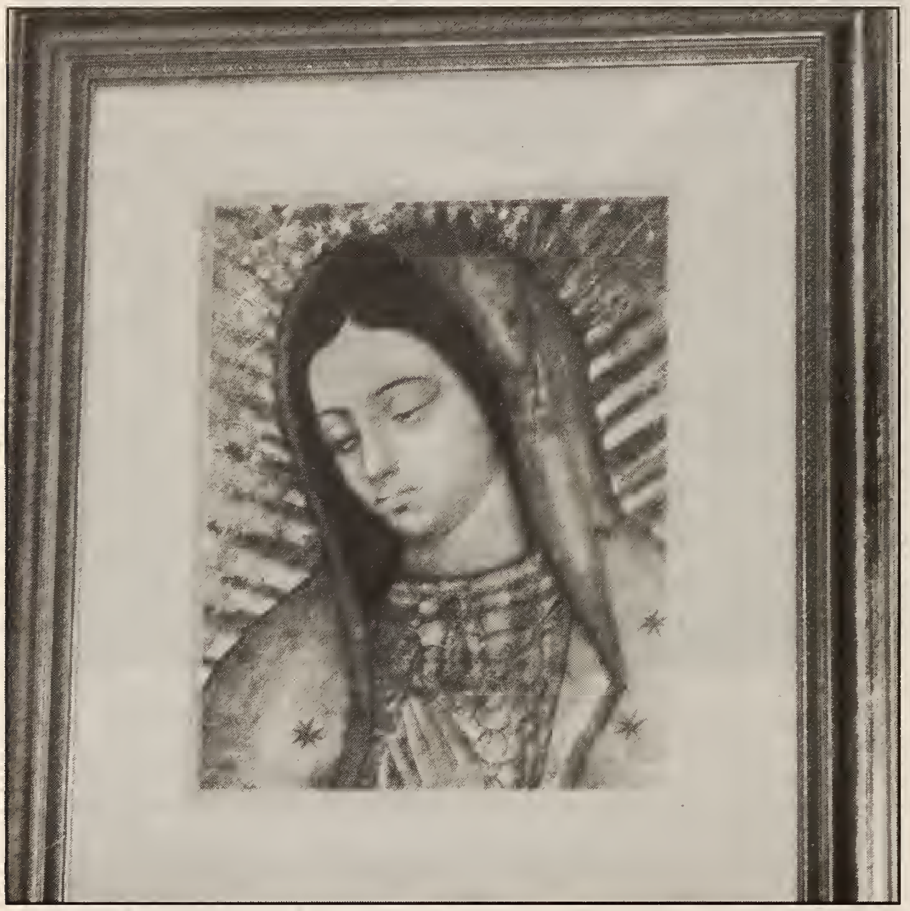
Comuniquémonos



Nuestra Señora de Guadalupe, Patrona de las Américas.

Peregrinación A México

Esta es la época en que muchos mexicanos de nuestras comunidades regresan a su patria para peregrinar hacia el santuario de la Virgen de Guadalupe, cuya fiesta se celebra el día doce de diciembre. También aprovechan pasar las Navidades con su familia y tal vez nunca volverán a Carolina del Norte, después de haber estado algunos años trabajando fuertemente para mantener a sus padres, esposas e hijos.

Hay muchos hombres solos, quienes viven en apartamentos por grupos de hermanos, parientes, o amigos, así comparten los gastos de renta y electricidad. La Iglesia Católica ha de brindar apoyo a estos jóvenes, hambrientos de escuchar la Palabra de Dios, de orar y de estudiar temas religiosos, pues están abiertos a recibir el mensaje de Cristo con profundos sentimientos y fe viva.

Necesitamos ministros laicos para esta obre de evangelización en todas las comunidades de nuestra diócesis. Es verdad que vemos a grupos grandes de jóvenes trabajadores viniendo a nuestras liturgias dominicales, pero ¿a cuántos miles de ellos no hemos llegado?, ni nos conocen, ni saben donde se celebran las Misas en español y tal vez sólo los ministros de las otras iglesias cristianas sí los han visitado e invitado a sus templos. El campo es inmenso y Jesús nos necesita para salir a buscar a nuestros hermanos, quienes a veces no tienen transporte para llegar a la Misa.

Sentados: Antonio Núñez, Eduardo Núñez, y Santos Cisneros. Segunda fila: Gabriel Núñez, Fernando Núñez, Juan Aguilar, Carlos Núñez, Francisco Raya y Alberto Núñez.

Misa En Español

Asheboro, St. Joseph, Rev. Joseph Mack, domingos, 1 p.m.
Biscoe, Nuestra Señora de las Américas, Rev. Gerardo Clarke, OSFS, domingos, 12 mediodía
Charlotte, St. Patrick, Rev. Aurelio Ferrín, domingos, 7 p.m.
Charlotte, Centro Católico Hispano, Rev. Aurelio Ferrín, domingos, 10:30 a.m.
Dobson, Centro Sagrado Corazón, Rev. Joseph Waters, sábados 6 p.m.
Greensboro, St. Pius X, Rev. Robert Menard, OFM, Rev. Thomas Murphy, OSFS, domingos, 2 p.m.
Hendersonville, Immaculate Conception, Rev. Allen Dec, OFM Cap., domingos, 1:30 p.m.
Jefferson, St. Francis of Assisi, Rev. Joseph Waters, segundos y cuartos domingos, 1:30 p.m.
Kannapolis, St. Joseph, Rev. Joseph Waters, primeros, terceros y quintos domingos, 6 p.m.
Kernersville, Holy Cross, Rev. Thomas Fitzpatrick OSFS, domingos, 12:30 p.m.
Lincolnton, St. Dorothy, Rev. Lawrence Willis, OSB, segundos y cuartos domingos, 1 p.m.
Monroe, Our Lady of Lourdes, Rev. Roberto Graves, CSSp., domingos, 1:30 p.m.
Morganton, St. Charles Borromeo, Rev. Kenneth Whittington, una vez al mes, 5 p.m.
Newton, St. Joseph, Rev. Joseph Waters, primeros, terceros y quintos domingos, 1:30 p.m.
Reidsville, Holy Infant, Rev. Peter Jugis, domingos, 12:30 p.m.
Sparta, St. Frances of Rome, Rev. Paul Hautz, primeros y terceros domingos, 1:30 p.m.
Statesville, St. Philip the Apostle, Rev. Paul Gary, primos domingos, 2 p.m.
Taylorsville, Holy Trinity, Rev. Joseph Waters, segundos y cuartos domingos, 6 p.m
Winston-Salem, Our Lady of Mercy, Rev. Connal McHugh, OFM Conv., segundos sábados, 7 p.m.
Yadkinville, Centro Cristo Rey, Rev. John T. Putnam, domingos, 12 mediodía

Agentes De Pastoral Hispana

Estos son los sacerdotes y Religiosas bilingües que acompañan a las comunidades locales:

Rev. Gerardo Clarke, OSFS, P.O. Box 1187, Biscoe, NC 27209, Tel. (910) 428-3051
Hna. Pilar Dalmau, ACJ, 2117 Shenandoah Ave., Charlotte, NC 28205, Tel. (704) 335-1281
Rev. Allen Dec, OFM Cap., 229 Sixth Ave. West, Hendersonville, NC 28739, Tel. (704) 693-6901
Rev. Aurelio Ferrín, 3635 Park Rd., Charlotte, NC 28209, Tel. (704) 527-7614
Rev. Roberto Graves, CSSp., 205 Rutherford Street, Wadesboro, NC 28170, Tel. (704) 694-5183
Hna. Andrea Inkrott, OSF, P.O. Box 788, Yadkinville, NC 27055, Tel. (910) 463-5533
Rev. Peter Jungis, P.O. Box 1197, Reidsville, NC 27320, Tel. (910) 342-1448
Rev. Joseph Mack, P.O. Box 699, Asheboro, NC 27203, Tel. (910) 629-0221
Rev. John T. Putnam, P.O. Box 130, Clemmons, NC 27012, Tel. (910) 766-8188
Marilyn Riehle, Glenmary, P.O. Box 714, Jefferson, NC 28640, Tel. (910) 982-3644
Hna. Linda Scheckelhoff, OSF, P.O. Box 788, Yadkinville, NC 27055, Tel. (910) 463-5533
Hna. Nancy Stewart, DC, 2210 N. Elm Street, Greensboro, NC 27408, Tel. (910) 691-8959
Rev. Joseph Waters, 655 W. Main Ave., Taylorsville, NC 28681, Tel. (704) 632-8009

Servicios Sociales

Carolina Martínez, Casa Guadalupe, 621 W. 2nd Street, Winston-Salem, NC 27101, Tel. (910) 727-4745

Toerin Leppink, 75 Blue Ridge Avenue, Asheville, NC 28806, Tel. (704) 258-2617

Vicky Utsman, 616 S. Cherry Street, Kernersville, NC 27284, Tel. (910) 996-5604

To Our Friends

At this time of the year many Mexicans go back to their country to celebrate the feast of Our Lady of Guadalupe and Christmas with their families. There are many Hispanic men who live in North Carolina and together rent apartments to share expenses. They love to hear the Word of God our of deep faith. We need lay ministers to reach out and to evangelize them.

MỪNG NGÀY THỨ NĂM

"Thầy không chúc chúng con một lễ Giáng Sinh vui vẻ sao?" Sư Phụ liếc nhìn lịch và hiểu rằng đó là ngày Thứ Năm, ngài liền bảo "Tôi thà chúc các anh một ngày Thứ Năm vui vẻ thì hơn." Lời nói này chạm tự ái những người theo Thiên Chúa Giáo, cho tới khi ngài cắt nghĩa rõ hơn. "Cả triệu triệu người sẽ cảm thấy vui vẻ, không phải vì NGÀY HÔM NAY, nhưng vì là ngày Giáng Sinh và như vậy niềm vui của họ ngắn ngủi. Nhưng, những ai học để hưởng niềm vui của ngày HÔM NAY, thì mọi ngày sẽ là ngày Giáng Sinh."

Sự khôn ngoan đã được rút ra trong câu truyện ngắn gọn này của Cha Tony de Mello (Thêm Một Phút Vô Nghĩa, trang 37) Như vậy chúng ta hãy vui mừng vì ngày nào cũng là ngày Giáng Sinh.Tuy nhiên, theo thiển ý tôi, không ai trong chúng ta có thể nói rằng họ được hạnh phúc tuyệt đối mọi ngày mà không phải đau khổ. Bởi vì mỗi niềm vui ngắn ngủi đòi phải có sự ngậm ngùi của nó, nếu người ta muốn cũng một niềm vui kéo dài. Đau khổ là người đưa tin mừng hay nói cách khác đau khổ là bạn đời của niềm vui. Tôi luôn nhớ về một vị linh mục đáng kính khi ngài cho tôi xem vỏ sò, bề ngoài thật xấu và lởm chởm như gai nhưng bên trong thì sáng chói, nhẵn nhụi và đẹp lạ thường rồi vui cười ngài nói "cuộc sống đẹp hay tồi tệ là do mình làm nên, tuy nhiên, nếu bạn muốn, bạn có thể làm cho cuộc sống nội tâm xinh đẹp nơi bình an và niềm vui ngự trị. Tôi đã nhận thức rằng cách nhìn đời của vị linh mục đó thật đẹp, và vì thế chính bản thân của ngài cũng vô cùng cao quý.

Tôi vẫn nhớ rằng khi còn trẻ và khờ khạo,mỗi khi gần như tôi sắp sửa làm điều gì sai quấy mẹ tôi lại nhìn tôi nghiêm nghị và nói: "Con ơi, mẹ cần phải cho con biết điều này " khi cha mẹ (lẽ dĩ nhiên là cả Chúa nữa) sinh con ra, con khóc thét lên, nhưng mọi người chung quanh thì mừng vui khôn tả vì tiếng khóc đó là dấu hiệu một con trẻ đã chào đời, nhưng mẹ muốn con nhớ rõ điều này, con phải sống làm sao để khi con sắp ra đi con sẽ được mừng vui hạnh phúc còn những người khác sẽ phải đau khổ vì con không còn." Lời vàng ngọc đó vẫn còn in dấu đậm trong tôi cho tới bây giờ, nó làm tôi bừng *tỉnh* vươn lên nhận thức cuộc đời với bao vẻ diễm kiều của nó.

Giáng Sinh là lúc mọi người mừng vui vì Con Trẻ Giesu đã chào đời vì chúng ta. Và vì sự sinh ra của Người nên hết thảy các trẻ em đều xinh tốt. Hài Nhi này đã khóc khi Ngài chào đời và Ngài đã phải đi qua bao chặng đường trong tuổi lớn lên.Ngài không thối thoái bất cứ chặng nào hoặc dùng đường tắt cho nhanh. Ngài không trốn tránh đau khổ vì ngài biết rằng "không đau khổ không có lợi" vì những kinh nghiệm đau thương hay mừng vui đó phải được sống trọn vẹn mới mang lại lợi ích cho linh hồn mình.

Mỗi ngày là Lễ Giáng Sinh vì mỗi ngày có cả ngàn trẻ em được sinh ra và cũng không may cho cả ngàn em khác chúng không được nhìn mặt trời vì một số người trong chúng ta muốn tìm đường tắt để hưởng lợi và vì thế đem lại bao đau khổ không cùng cho thế giới. Chúng ta chọn ném mình vào vực thẳm và lấy danh nghĩa là LỰA CHỌN.

Đồng thời Chúa cũng muốn chúng ta được hạnh phúc vì NIỀM VUI LÀ TIẾNG VANG của Ngài trong ta. Niềm vui lớn lên tùy vào sự trưởng thành của chúng ta trong nếp sống của Ngài. Mỗi khi chiêm ngưỡng tạo vật, tôi rất thán phục. Chúa luôn canh tân thế giới từng mùa, chồng chất vẻ đẹp, tuôn tràn những quà quý hóa trên đường gian bằng sự đổi mới liên tục của Ngài. Chết đến gần khi đời sống nhường chỗ và đời sống phát triển khi sự chết tan dần. Lý thuyết của Thiên Chúa Giáo thật đối nghịch biết bao ! vì Chúa Giesu, chính Ngài MỘT ĐỐI NGHỊCH "Ai muốn mang sống mình sẽ bị mất,còn ai mất mạng sống mình vì Ta sẽ tìm thấy." Mk 8:35

Mầu Nhiệm này làm tôi suy nghĩ hằng ngày, tôi không thể hiểu được nhưng tôi phải chấp nhận và chỉ khi tôi chấp nhận tôi mới hiểu được cách thể sáng tạo của Chúa. Và từ đó tôi mới thật sự sống. Sống để yêu thương và yêu thương với hết tâm hồn. Như vậy YÊU THƯƠNG là một chủ đề cho Lễ Giáng Sinh và cuộc sống con người. "Thầy dạy cũ của con đã dạy con nên chấp nhận hai sự SINH và TỬ" một đồ đệ nói. "như vậy chuyện đó có liên can gì tới ta?" ông thầy dạy mới hỏi lại. "con muốn học biết làm cách nào để chấp nhận cái khoảng trống giữa hai thái cực đó."

Xin cầu chúc Giáng Sinh và một Năm Mới hạnh phúc!

Happy Thursday

SISTER CECILIA TONG

Vietnamese Catholic Comunity

"Aren't you going to wish us a Merry Christmas?" The Master glanced at the calendar, saw it was a Thursday, and said, "I'd much rather wish you a happy Thursday." This offended the Christians in the monastery until the Master explained, "Millions will enjoy, not today, but Christmas — so their joy is short-lived. But for those who have learned to enjoy today, every day is Christmas."

Such was the wisdom taken from Father Tony de Mello's story in *More One Minute Nonsense*. Every day is Christmas and so let us rejoice. However, I think that nobody can truly say that he or she is happy every day without, at the same time, crying in a real sense of the word. For every joy that is short-lived is bound to bring tears to the person who wanted to prolong it. Suffering is the messenger of joy, or suffering is the partner of joy. They go together just like life goes with death. No new life is given if there is no death to aggravate it. Life, if truly lived, is a mixture of gladness and sorrow. I remember an esteemed priest who showed me a shell; the exterior is rough and ugly but the interior is brilliant, smooth and exquisite. Smiling he said, "Life can be what you make it. It can be rough and ugly. However, if you desire you can make it smooth in the interior that is in your heart, where peace and joy reign." I think his outlook on life is so beautiful, that is why he is so beautiful himself.

I remember when I was young and foolish, every time I was on the verge of doing some foolish things, my mother just looked at me and said, "Child, I need to tell you this: when we, your parents (and God), gave you birth, you cried bitterly but all the people surrounding you were extremely happy because a little girl was born into the world. But you must remember to live now in such a way that when you die you will be extremely happy and the rest will cry because you are no longer in the world." Those words remain so deely rooted in me that they make me so aware of life and its beauty.

Christmas is the time to rejoice because the child Jesus was born for us. And, because of that birth, He makes all the children in the world so beautiful. This child cried when He was born, He had to go through all the growth processes. He did not skip anything or go by short-cuts. He did not escape pain because He knew that "no pain, no gain" since the experience of joy or sorrow must be truly lived so that the person can benefit at its best.

Every day is a Christmas because every day thousands of young children are being born and unfortunately thousands of children never have a chance to live because our desire for short cuts to happiness creates long term suffering for the world. We flung ourselves into this great abyss of darkness at our own choosing in the name of pro-choice.

At the same time, God wants us to be joyful because joy is His echo in us.The joy grows in proportion to our growth in Him. I marvel always at the Creation. God renews the world constantly, season by season, heaping upon us beauty upon beauty, lavishing gifts on us daily, renewing us in His newness. Death approaches at the yielding of life and life happens at the request of death. What a paradox Christianity is because "Christ is the Paradox. For anyone who wants to save life will lose it; but anyone who loses life for my sake, and for the sake of the Gospel, will save it." (Mk 8:35.)

Daily I reflect upon this mystery. I cannot do otherwise but to accept it and only when I accept it I will begin to understand the process — God's process. Then I truly live my life. And so to live is to love and to love with all one's heart. So love is the important message of Christmas and of life.

"My former master taught me to accept birth and death," a disciple said. "Then what have you come to me for?" asked the new master. "To learn to accept what lies in between."

Merry and Happy Christmas to you all!

Handmaids Sister Cecilia Tong is the director of the Vietnamese Apostolate for the Diocese of Charlotte.

Community News In Brief

Father Tan Le will celebrate the Christmas Mass for the Triad area Vietnamese Catholic community at 3 p.m. Dec. 19 at Christ the King Church in High Point. Parent will meet at 2 p.m. and refreshments will be served at 4:30 p.m. Activities also will include the baptism of 14 children and the election of new officers of the community.

The Christmas celebration for the Charlotte area will be Dec. 25 at 3 p.m. at St John Neumann Church. Father Tan Le will celebrate the Mass which will be followed by a musical program and refreshments.

Diocesan News Briefs

Singles' New Year

CHARLOTTE — Catholic Singles of Charlotte is hosting a New Year's Eve party beginning at 9 p.m. at Walden Court Apartments. Attire is dressier than casual. Please bring a canned food donation for the homeless shelter. For more information or directions, call Linda Pietuck, (704) 344-9326.

Hibernian Christmas Party

SWANNANOA — The Ancient Order of Hibernians, Cross & Shamrock Division #1 of North Carolina, will have its first annual Christmas Party on Sunday, Dec. 19 from 2 p.m.-5 p.m. The party will be at St. Margaret Mary Church in the parish hall. All members, their wives and guests are welcome. There is no charge. Entertainment includes a story teller, Irish and Christmas music and a video tour of Ireland. Volunteer entertainment is welcome.

Members are asked to donate food or other refreshments, such as hors d'oeuvres, cookies or snacks. Food items are to be coordinated with Jim Potts, (704) 784-8166 or John Fitzgibbon, (704) 686-5871.

The Cross & Shamrock Division is the only ACH division in North Carolina.

A Blue Christmas?

CHARLOTTE — Need help and support dealing with the death of a spouse during the holiday season? Call Suzanne Bach at (704) 377-6871. Bach is CRISM coordinator and a team leader for the Widowed, Separated and Divorced Ministry.

WSD Meetings

ASHEVILLE — Upcoming meetings for the Widowed, Separated and Divorced Ministry in Asheville are Jan. 7 at St. Eugene Church and Jan. 21 at St. Barnabas Church. The group meets from 7:30 p.m.-9 p.m.

Gift Of Life

CHARLOTTE — Seventy-five donors are needed for a bloodmobile drive at St. Gabriel School on Sunday, Dec. 26 from 8 a.m.-1 p.m. The drive will be in the St. Gabriel cafeteria. To make an appointment or volunteer time to process donations, call Ray Hojnicki at (704) 847-9043.

Upcoming Diocesan Events

Dec. 18 Lay Ministry Training:
Prayer/Spirituality
St. Barnabas, Arden
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 334-11805

Dec. 19 Fourth Sunday
of Advent

Dec. 25 Solmnity of
Christmas
Check local parish
Mass Schedules

March For Life

RALEIGH — The March for Life in Raleigh is Saturday, Jan. 15. The march and program is from noon to 2 p.m. A group from St. Michael Church, Gastonia, will be picked up at 8:30 a.m. with a stop at Queen of the Apostles Church, Belmont, at 9 a.m. A stop will also be made at a church, yet to be determined, in Charlotte. If interested in going, call Jan Rogers at (704) 825-5277 or (704) 827-7593.

Holy Angels Tournament

CHARLOTTE — Charlotte Catholic High School will host the third annual Holy Angels Basketball Tournament on Tuesday and Wednesday, Dec. 21 and 22. The invitational tournament is for men's and women's varsity teams.

This year's participants include host Charlotte Catholic, Providence Day, Cardinal Newman High School, Columbia, S.C., and Bishop England High School, Charleston. All proceeds will benefit Holy Angels in Belmont, a residential and development center for mentally and physically handicapped children.

Games begin at 3 p.m. on Tuesday and noon on Wednesday. Admission is $3 a day or $5 for a tournament pass.

Alumni Basketball

CHARLOTTE — The Charlotte Catholic High School Alumni Association is sponsoring its annual Alumni Basketball Tournament and Christmas Party on Sunday, Dec. 26. Tournament games will begin early Sunday morning and continue all day. The Christmas party will follow in the CCHS gym. Admission is free and open to all alumni of CCHS, Our Lady of Mercy and O'Donoghue High Schools. To register a team or volunteer to help, call the Alumni Office at (704) 525-7289.

Advent Vespers

WINSTON-SALEM — St. Leo Church is offering Solemn Vespers each Sunday of Advent at 6 p.m.

Missionary Image

CHARLOTTE — The Missionary Image of Our Lady of Guadalupe will be in the Diocese of Charlotte from Sunday, Jan. 9 to Thursday, Jan. 13. The image will be presented at various parishes. For more information, call Marcia Ebner at (704) 362-2705.

Christmas List

GREENSBORO — Making your Christmas list? Consider a donation to an agency. All the following suggestions are supported by the Community Life Commission at St. Paul The Apostle Church: Greensboro Urban Ministry, serving the homeless; Habitat for Humanity, building homes for humanity; Hospice at Greensboro, serving the needs of the terminally ill; Reading Connections, providing services for adult illiteracy, and the Triad Health Project, serving the needs of people with AIDS.

The Gift Of Life...

Parish volunteers and Red Cross staff teamed up for a succesful blood drive at St. Luke Church, Mint Hill. The Dec. 4 drive produced 74 pints of blood. Donors were parishioners of St. Luke and members of other congregations. Photo by STEVE UZZELL

Life In The Spirit

CHARLOTTE — Our Lady of Assumption Church will host a "Life in the Spirit" seminar Jan. 10, 17, 24 and 31. The seminar will begin after 7 p.m. Mass. The church is located on Shamrock Drive. For more information, call (704) 535-9965.

Holy Innocents

CHARLOTTE — The Respect Life Committee of St. Vincent de Paul Church, 6828 Old Reid Rd., invites all pro-lifers to a Mass in memory of today's slaughtered children, the victims of abortion. The Mass will begin at 12:10 p.m. on Tuesday, Dec. 28, the Feast of the Holy Innocents in remembrance of children slaughtered by Herod. Mass will be followed by a rosary for life.

Bounty Of Bethlehem

HENDERSONVILLE — Immaculate Conception Church is preparing for its 12th Annual "Bounty of Bethlehem" dinner on Christmas day in Madonna Hall, 711 Buncombe St., from 1 p.m.-5 p.m. Anyone who will be alone that day or unable to partake in a traditional Christtmas dinner is invited to attend. Meals for the homebound and transportation for those who need it can be arranged by calling Abbey Ranft at (704) 697-9122. To help or make a donation, call Susan or Gene DeGance at (704) 693-8601 or Immaculate Conception Church at (704) 693-6901.

Christmas Music

WINSTON-SALEM - St. Benedict the Moor Church is presenting a Christmas program of 18 traditional and special musical selections to highlight events leading to the nativity. The program is Sunday, Dec. 19, beginning at 3 p.m. and followed by dinner.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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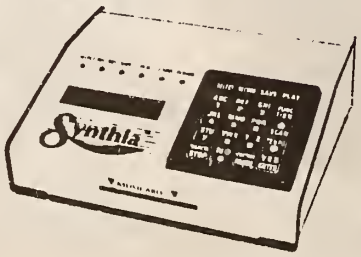

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World and National Briefs

Court Case Weighs Economic Motivation Of Abortion Protests

WASHINGTON (CNS) — Under grilling from Supreme Court justices about what Congress intended its 1970 anti-racketeering laws to cover, the attorney for several abortion clinics asked the high court to say the First Amendment doesn't protect protests that break other laws. Also in oral arguments at the Supreme Court Dec. 8, the attorney for protesters from the Pro-Life Action Network and Operation Rescue said clinic protests lack the economic motive necessary for prosecution under the Racketeer Influenced and Corrupt Organizations Act. Arguing for the National Organization for Women and several Illinois abortion clinics, Fay Clayton debated at length with Justice Antonin Scalia about whether abortion clinic protests should be covered under laws usually applied to organized crime activities.

Catholic-Jewish Statement Urges More Anti-Pornography Efforts

WASHINGTON (CNS) — Pornography "reduces the Creator's gift of sexuality to a level that is devoid of personal dignity, commitment and spirituality," said a joint Catholic-Jewish statement on pornography. "We call upon our fellow citizens to help stem the proliferation of pornography in our community by refusing to purchase or to view such materials," said the statement released Dec. 7. It was approved at a Dec. 2 meeting the of the Committee for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops and the Interreligious Affairs Committee of the Synagogue Council of America.

Baltimore, Milwaukee Archdioceses Revise Child Sex Abuse Policies

BALTIMORE (CNS) — The Archdiocese of Baltimore has revised its policy on child abuse cases to include monitoring by an independent review board of archdiocesan response to allegations. The archdiocesan policy also requires criminal background checks for "all parish employees working primarily with children and youth" and for all applicants for the priesthood or permanent diaconate. It also calls for psychological testing of all seminarians and deacon candidates. The Milwaukee Archdiocese approved a similar requirement of criminal background checks on all persons seeking employment in an archdiocesan school or parish, beginning Jan. 1.

CRS Sending Aid To Victims Of Burundi Ethnic War

BALTIMORE (CNS) — Catholic Relief Services said it is targeting nearly $600,000 in relief for the victims of ethnic warfare in the East African nation of Burundi. The aid includes funds for medicine, cooking and hygiene goods, clothing and other supplies, the agency said. CRS said Dec. 6 it is also working with private and government agencies to provide food and other assistance to Burundians displaced from their homes by the fighting. Some 300,000 people are said to have been forced from their home areas to other parts of the country, while some 800,000 have fled to neighboring states.

State Senate Considers Bill To Levy Fee On Charitable Groups

PITTSBURGH (CNS) — A bill that may go before the Pennsylvania Senate in December could have disastrous effects for the state's charitable organizations if it passes, said a Pennsylvania bishop. Senate Bill 877, originally endorsed by the Pennsylvania Catholic Conference, now contains what Auxiliary Bishop Thomas J. Tobin of Pittsburgh calls a "fatal" amendment. The original bill called for uniform tax-exemption standards for charitable non-profit organizations, but the new version allows municipalities to collect a "payment in lieu of tax." Such payments could total 25 percent of the local tax rates. "They can call it what they like, but it looks like a tax to me," Bishop Tobin told the *Pittsburgh Catholic*, diocesan newspaper.

Gabon's Leading Opposition Candidate Is Spiritan Priest

ROME (CNS) — The leading opposition candidate in Gabon's first multiparty presidential elections is a priest who became involved in politics during a 13-year exile in France. Father Paul Mba Abessole, a member of the Congregation of the Holy Spirit, has not had a pastoral assignment since the government allowed him to return to Gabon in 1989, said Father Jean Michel Jolibrois, a staff member at the Spiritan headquarters in Rome. Father Jolibrois said leaders of the order have been in contact with Father Abessole, but have not made any decision regarding possible disciplinary action against him. Church law prohibits priests from holding elected political office.

Suspect In Mexican Cardinal's Death Points Finger At Rival-

MEXICO CITY (CNS) — An alleged Mexican drug kingpin has blamed his rival in what he calls the accidental killing of Cardinal Juan Jesus Posadas Ocampo in a Guadalajara airport shootout, law enforcement authorities said. Francisco Rafael Arellano Felix, 44, who was arrested Dec. 4 in the northern Mexican border city of Tijuana, gave police a different version of the shootout than previous accounts, Jorge Tello, director of Mexico's National Institute Against Drugs, said during a Dec. 7 press briefing. Tello said that Arellano Felix has alleged under questioning in Mexico City that rival drug lord Joaquin "El Chapo" Guzman Loera was the instigator of the shooting spree which took the lives of Cardinal Posadas Ocampo and six others.

Group Says Brazilian Indians Invade Lands, Take Hostages

RIO DE JANEIRO, Brazil (CNS) — About 800 Indians seeking to reclaim traditional lands in northeastern Brazil invaded three farms and took 15 people hostage in a bid to push their cause, the Catholic Church's Indian rights group said. The members of the Pataxo group said they want federal police involved in negotiations for the release of the hostages. Pataxo spokesmen have appealed to the government several times for action to be taken against settlers who trespassed on land reserved for the tribe. In 1926 the Brazilian government recognized Pataxo rights to the land that included the Paraguassu-Caramuru reserve in the coastal state of Bahia. But over the years the reserve was repeatedly invaded by land-grabbing outsiders, and the Indians were expelled. In 1982 the Pataxo retook Paraguassu-Caramuru.

Canadian Bishop Seeks Prayers For Children In Ex-Yugoslavia

OTTAWA (CNS) — The head of the Canadian Conference of Catholic Bishops has asked parishes throughout Canada to observe an hour of silent prayer for children in the former Yugoslavian republics. The conference president, Bishop Jean-Guy Hamelin of Rouyn-Noranda, Quebec, proposed that all parishes set aside from 3 p.m. to 4 p.m. Dec. 26, the feast of the Holy Family. He said he thought that feast was "particularly appropriate for such an undertaking." "We are constantly bombarded with heart-wrenching images of people whose lives are being utterly destroyed," Bishop Hamelin said in a letter to bishops in Canada's 74 dioceses.

14 Killed, Dozens Injured In Car Accidents Near Marian Shrines

MEXICO CITY (CNS) — Fourteen people were killed and dozens of others injured in two separate automobile accidents near Marian shrines in Mexico. Near Acultzingo, in the Gulf state of Veracruz, 14 people were killed and more than 40 injured Dec. 5 in front of a Marian shrine at Puerto del Aire. An empty passenger bus returning to the shrine to take pilgrims home lost its brakes and plowed into two parked vehicles and the crowd. In a separate incident the same day, six people were seriously injured in Mexico City when the driver of a light truck lost control of his vehicle and ran into a column of pilgrims en route to the Basilica of Our Lady of Guadalupe. Mexico City police reported that the 28-year-old driver was under the influence of alcohol.

Vatican Officials Support British Efforts To Accept Anglicans

VATICAN CITY (CNS) — Pope John Paul II and the top Vatican officials for doctrine and ecumenism have expressed support for steps taken by the bishops of England and Wales so far to welcome some Anglican clergy and laity into the Catholic Church. Cardinal George Basil Hume of Westminster told reporters Dec. 4 that some 160 Anglican clergy have approached British Catholic bishops about the possibility of entering the Catholic Church since the Church of England's synod initially endorsed ordination of women to the priesthood in November 1992. The synod gave its final approval on Nov. 11 of this year. More requests are expected in late February when the Anglican ruling on women priests formally takes effect. The Church of England plans to ordain its first women priests at Easter.

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Parish Honors Benedictines At Centennial Windup

CHARLOTTE — The Benedictine monks of Belmont Abbey, who served St. Peter Parish in Charlotte from 1892 to 1969, were honored Dec. 11 as the parish wound up the celebration of the centennial of its present church building.

Abbot Oscar Burnett of Belmont Abbey was the principal celebrant of the Mass which closed the centennial celebration and Benedictine Father John Oetgen was the homilist. Principal concelebrants were the Jesuits who now staff St. Peter, Fathers James Devereux, Eugene McCreesh and Robert Paquet. The concelebrants also included several priests from Belmont Abbey.

In his homily, Father Oetgen said the parish continues to reflect its Benedictine heritage. He said the parish "mirrors Benedictine practices" as a place "where Christian charity will be extended." In brief closing remarks, Abbot Burnett also paid tribute to the priests and people of the parish for their continued outreach to the community.

A reception followed the Mass in Edward Biss Hall, the parish hall named for Father Edward Biss who served the parish from 1949 to 1969 as the last Benedictine pastor of St. Peter.

The present St. Peter Church is the second on the uptown Charlotte site. The first, built in 1851, was damaged in 1865 when retreating Confederate troops blew up a nearby ammunition dump. By 1892, the building's foundations had deteriorated to the point where the structure was considered unsafe.

Work began on a new church under the direction of the Benedictines and the present church was dedicated on Dec. 24, 1893. Benedictine Abbot Bishop Leo Haid officiated at the dedication.

Rather than mark the centennial on the actual 100th anniversary on Christmas Eve, parishioners and staff decided to avoid the holiday season by holding an earlier celebration. The centennial celebration began Sept. 25 with a Mass celebrated by Msgr. John J. McSweeney, administrator of the Diocese of Charlotte. A number of major events were scheduled between then and the Dec. 11 closing Mass.

The present building of St. Peter in Charlotte, oldest active parish in the Diocese of Charlotte, will be 100 years old on Christmas Eve. Photo by BOB GATELY

Peace (From Page 6)

He said specific structures should be established to meet the spiritual and psychological needs of war victims — as urgent, he said, as their need for food and shelter.

The pope deplored the "very sad fact" that a growing number of boys and girls and even small children are playing a direct part in armed conflicts. They are "forced to join armed militias and have to fight for causes they do not understand," he said.

The pope noted that even in countries without war, too many children are deprived of the warmth of a family because "parents, taken up by other interests, leave their children to their own devices." Some young people become involved in a "real culture of violence," he said.

In other cases, thousands of children are left to survive on the streets, where they are led into crime, the drug trade or prostitution. Many of these street children die tragically, he said.

"Such scandalous and widespread situations cannot be ignored! The very future of society is at stake. A community which rejects children, or marginalizes them, or reduces them to hopeless situations can never know peace," he said.

In describing the new tensions that have gripped the modern family, the pope cited situations in which spouses must work far away from each other or when unemployment causes them to worry about making ends meet.

"Peace will always be at risk so long as individuals and families are forced to fight for their very survival," he said.

Other family problems are caused by behavior inspired by "hedonism and consumerism, which drive family members to seek personal gratification rather than a happy and fruitful life together," he said.

"Frequent arguments between parents, the refusal to have children, and the abandonment and ill-treatment of minors are the sad symptoms that family peace is already seriously endangered," he said.

The answer, the pope added, is certainly not found in the separation of married couples or in divorce, which he called a "true plague of present-day society."

Thanks For Favors

Thanks to Jesus, Mary, St. Joseph, St. Jude and St. Therese for prayers answered and favors granted.

EMM

Young Adults Diocesan Presentation on Relationships

Presentor: Father Andy Novotney, S.J.
The Belmont Abbey College
Friday, February 4, 7 p.m. - 10 p.m. and
Saturday, February 5, 9 a.m. - 4 p.m. with closing liturgy

Come meet other young adults from different groups in our diocese.

Music by Chris Lynch and Pipedream

Look for details coming soon to parishes and young adult groups and for further information call **Pam Smith, Diocesan Office of Faith Formation 331-1723**

Space Limited! Make Reservations Now!

Crosswinds (From Page)

a number of people have been praying that this story would be brought to the screen and now we have, not a two-hour film but an entire TV series. If it's only a fraction as good as the book, it will be worth seeing. And, with all the prayer that has gone up for this, maybe it will be even better than the book.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Pope (From Page 11)

Basilica and ordain new bishops. Several U.S. bishops-designate are expectec to be included.

— On Jan. 9, feast of the Baptism of the Lord, the pope will, as usual, celebrate Mass and baptize infants. This year, to highlight the Year of the Family, the Mass and baptisms will take place in St. Peter's Basilica rather thar in the Vatican's Benediction Hall.

— The Christmas-season schedule ends with the pope's Jan. 15 meeting and speech to the diplomatic corps accredited to the Vatican.

Unabridged Encyclical Available

Veritatis Splendor

Pope John Paul II's encyclical "Veritatis Splendor" is available in complete text, prepared and printed by Origins, Catholic News Service's Documentary Service.

The Catholic News & Herald makes copies available through this newspaper for our interested readers.

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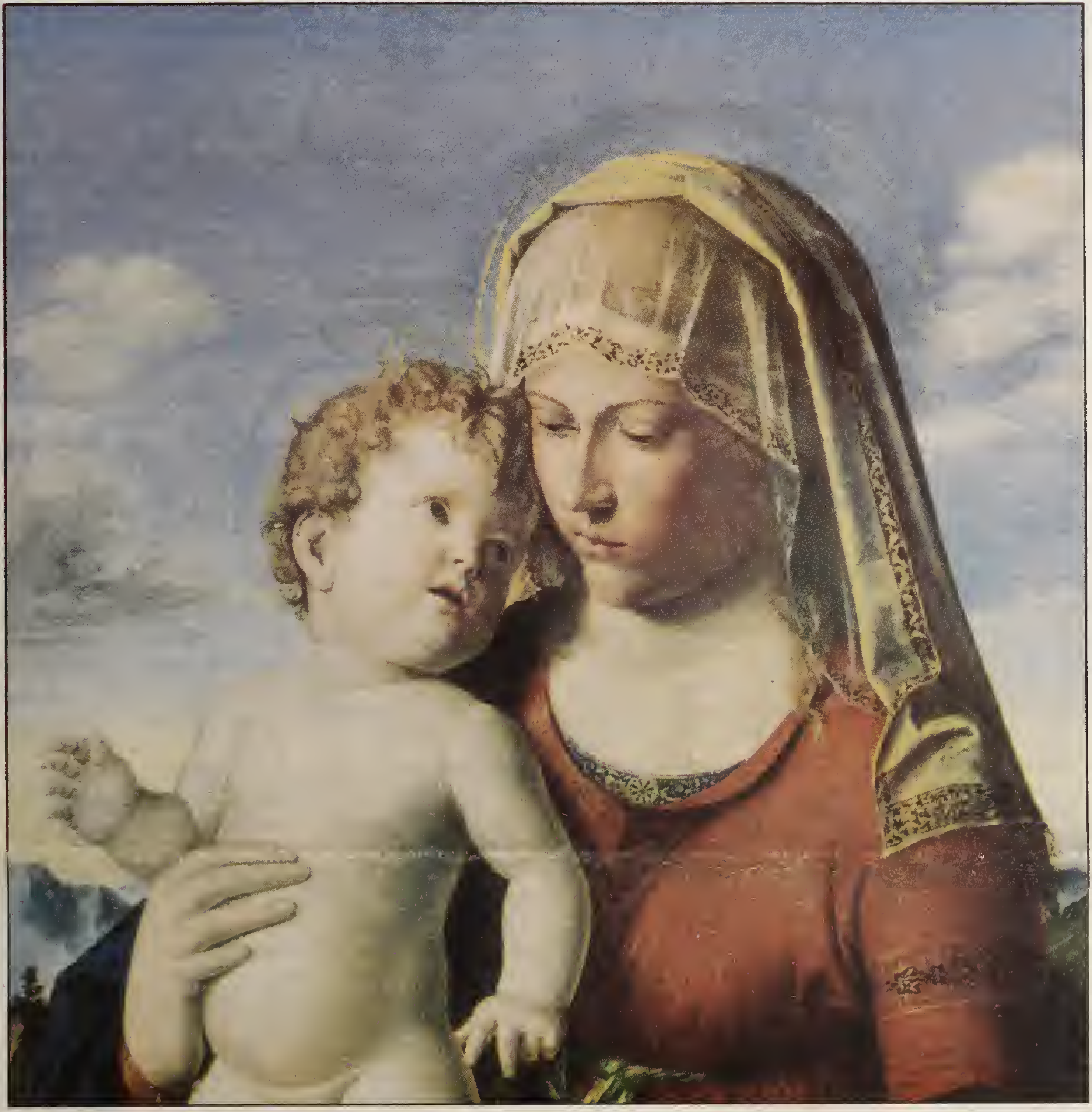

Giovanni Battista Cima, c. 1497, North Carolina Museum of Art

A Christmas Letter To All From Msgr. John J. McSweeney

December 1993

Glory to God in the highest and on earth
Peace to those on whom His labor rests

My Brothers and Sisters In Christ,

Christmas, the time set aside to celebrate the birth of Jesus, Our Lord and Savior, is indeed a very special time for all Christians. There are so many things that are special about the season ... the many wonderful and uplifting services and events that take place in our churches; the warm and happy smiles we see on the faces of those we meet (along with the most cordial greetings we exchange); the time we set aside to celebrate with family and friends; the wonderful aroma of holiday foods being prepared in our homes ... all of these add to that special feeling. However, the most special of all is the very reason for all the celebration — the Word become flesh, Emmanuel, God with us.

During Advent, we prepare for the coming of Our Lord in many ways. Through the Sacrament of Reconciliation, we prepare ourselves spiritually for this wonderful event. The love that we experience as a result of the Sacrament fills our hearts so that when we reach out to others, we can truly accept them as our brothers and sisters in Christ, like ourselves, made in God's image and likeness.

During the beautiful season of Christmas, draw closer to the Lord, who humbled Himself to become like us in all things except sin. Let His love motivate you to reach out to others, so that you may truly be reconciled with one another. Let us remember our brothers and sisters who are hungry, those who are sick, those who are lonely, and those who live in countries where they are denied the privilege of celebrating this great feast day.

Wouldn't it be wonderful if we kept this Spirit of Christmas, this special love and concern for others, throughout the entire year? The special event that took place in the City of David is indeed "good news of great joy for all people." Let us never forget our reason for celebration.

I will remember all of you at the Holy Sacrifice of the Mass on Christmas day.

Sincerely yours in Christ,

John J McSweeney

Rev. Msgr. John J. McSweeney
Diocesan Administrator

For The Children

Diocesan Task Force Puts Children And Families First

By JOANN KEANE
Associate Editor

CHARLOTTE—American Catholic families are in need of repair, as a fragmented, dysfunctional society rips families apart at the seams.

While the basic fiber of family life slowly unravels, two diocesan ministries team together to mend and reinforce families with a program designed to prioritize and reestablish the importance of family life.

Children and Families First task force is a joint project of Faith Formation's Justice and Peace and Catholic Social Service's Family Life ministries.

"We recognize the need to put children and families first and accept the challenge to become a constructive, informed, and committed voice for children and families in our parishes and in the wider community," said Trinitarian Sister Miriam Fiduccia, diocesan director of Family Life. "We seek to shape a society with a clear priority for families and children in need."

The '90s have redefined family life. Ozzie and Harriet are dead as stereotypes for family life. Today's traditional mom, dad and 2.2-children families share neighborhoods with single parent households. Mom is rarely found at home waiting for the kids to burst in after school; she's at work. "The reality of today is both parents working. For many, it's a necessity for survival." said Msgr. John J. McSweeney, diocesan administrator.

A CATHOLIC
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AND
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+
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CAMPAIGN

"So many issues pull today's Catholic families, creating forces beyond control that distract the quality of family life," said Msgr. McSweeney. "As Church, we must be there in support for all families," he said.

That's what fueled Msgr. McSweeney to seek action through Faith Formation and Catholic Social Services. He assigned the task of implementing an educational program for families to the two ministries.

"We recognize our mission as one of social justice, education and enrichment, and direct service," said Sister Miriam.

Throughout the diocese, Children and Families First plans to link families with parish and community services designed to meet specific needs.

"Children and Families encompasses all aspects of parish ministry," said Scott Spivak, Justice and Peace coordinator. "The campaign is an opportunity to bring ministries together with the common interest in working for children and families."

"Children and families are the heart of parish life, and parishes are at the heart of the campaign for putting Children and Families First," said Spivak. "This campaign is not just another program, it's an opportunity to completely change our perspective from individual centered to family centered."

As one aspect of the campaign, the task force hopes to establish parish family-based support groups.

"Everyone is called to work for justice," said Spivak. "However, many families don't have the time or resources. This program calls families to share in the work of justice by building families that are culturally sensitive, cooperative, nonviolent, simple and spiritual."

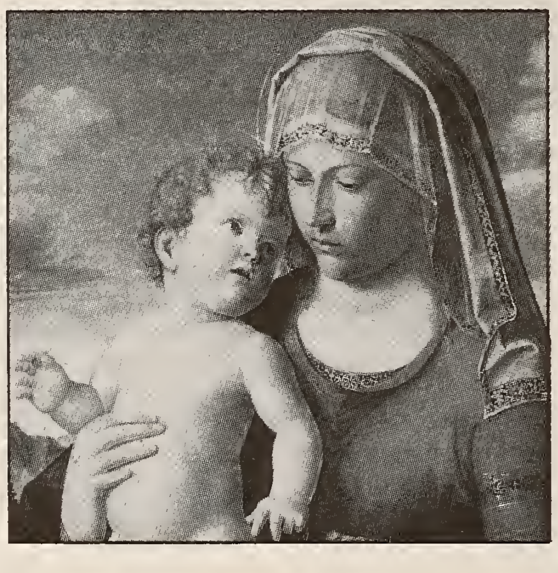
Another direction being taken is Peace and Justice's Voices for Justice network. Spivak is pushing for legislative advocacy through a letter writing campaign to local legislators. "It's an excellent way to work towards eradic ing the root causes of injustice in society," said Spivak. "Voices for J tice is an opportunity for Catholics become a voice for the voiceless, whi are children and families," said Spiv

"1994 has been designated by United Nations as the International Y of the Family," said Sister Miriam. "C Holy Father has asked the univer Church to join in this celebration." P ting Children and Families First is wonderful occasion for families, p ishes, schools and other groups wit our diocese to assess how they gi priority to families and children, s Sister Miriam.

Collaboration of ministry efforts a step in highlighting the needs of ch dren and families, said Ms McSweeney. "As Catholic people, must question if we are being true teac ers and models for our children, a look at the values we are teaching."

About Page 1

If the color picture on Page 1 of this issue of The Catholic News & Herald looks familiar, it should. It is the one used on the 1993 traditional Christmas stamp issued by the U.S. Postal Service. The painting chosen for the stamp is from the collection of the North Carolina Museum of Art in Raleigh.



The stamp, which first went on sale in a ceremony at the museum in October, features a reproduction of a detail from Italian Renaissance artist Giovanni Battista Cima da Congeliano's *Madonna and Child in a Landscape*. The stamp features Mary and the Christ Child with the name of the artist, the painting's date, and the Museum's name at the bottom of the stamp.

Madonna and Child in a Landscape is one of the jewels in the collection of the North Carolina Museum of Art. Acquired by the museum in 1952, it was part of the initial purchase of 139 paintings forming the core of the museum's collection. The paintings were purchased with $1 million appropriated by the North Carolina General Asssembly in 1947 as the state became the first in the nation to establish an art collection with public funds.

Painted about 1497, the painting depicts a serene Mary and the baby Jesus with a monastery and hill town in a landscape behind them. Although Cima spent his entire career in Venice, the picturesque landscape surrounding his hometown of Congealino was an important source of inspiration for the artist. He frequently used Congeliano's beautiful landscape as the background for his paintings, as in *Madonna and Child.*

Cima was born about 1459, making him part of the first generation of artists who ushered in the Golden Age of Venetian painting, distinguished by three closely linked qualities: exploration and refinement of the oil medium, a remarkable sensitivity for rendering light, and a profound affinity for landscape painting. All three qualities are very much in evidence in Cima's *Madonna and Child in a Landscape.*

The painting is a remarkably fine condition considering that it was painted nearly 500 years ago. The condition of the painting allows the viewer to see Cima's technical mastery, especially apparent in the luminous landscape. Here, the artist conveys the ethereal quality of the light

See **Stamp,** Page 16

African-American Affairs Ministry Plans Annual King Celebration

CHARLOTTE — The African-American Affairs Ministry is sponsoring the Ninth Annual Martin Luther King Jr. Birthday Celebration at Our Lady of Consolation Church, 2301 Statesville Ave., on Jan 15. Registration is from 8 a.m.-9 a.m.

Jesuit Father Joseph Brown, director of the Inistitute for Black Catholic Sutides, will present a workshop on "Self Identity: Holding on to the Last Thread." The session will outline major historical pressures influencing the development of health self-esteem among African-American men in American society. The discussion will be expanded to include concerns about the nucleus of the African-American family.

Noni Ojouba, a dancer and public school teacher in Gainesville, Fla., and Darryl Clare, a musician, dancer and doctoral candidate at University of Florida, Gainesville, will present a wor shop on "African Ceremonial Danc and Rhythms and Their Influence Our Afrocentric Culture."

Through dramatization and son facilitators for a "Portrait of Tw Women" workshop will present a sh story enactment about trials, faith, hop restoration and victory through Jes Christ. The facilitators are Antoinet Toole and Alma Reynolds, founders Love Harvest Ministries for Chri Spring House, Pa.

Cost at the door is $12 for adults a $10 for people 18 and younger. Pr registration is $10 for adults and $8 f people under 18. To pre-register, se check payable to the Ministry for Af can-American Affairs by Jan. 8 Dwight Walker, 2706 Vestal St., Green boro, N.C. 27406.

Parish Outreach Goes Beyond Traditional Christmas Giving

By ANN HOPKINS

WINSTON-SALEM — St. Leo Parish has a social justice ministry that reaches beyond traditional Christmas giving.

The parish has expanded its outreach program of offering a Christmas meal and fulfilling a wish list of gifts to include enough food and paper products to last a full week. Moreover, it provides for families through Easter, Mother's Day and Thanksgiving.

This Christmas season, St. Leo is helping more than 100 families from the parish, school, agencies such as Catholic Social Services and the N.C. Department of Social Services. Care is taken to verify the families' needs.

Volunteers, donors and groups pa ticipate, regardless of wealth or abilit Parishioners provide for entire familie donating food and gifts, or they buy small gift or food item. Some dona money or help by taking the time to b what is needed with money donated others.

See **Outreach,** Page

Holiday Schedule

Because of the Christmas/New Year holidays, *The Catholic News & Herald* will not publish on Friday, Dec. 31. Our next issue will be Friday, Jan. 7, 1994.

Because some of us will be taking vacation between Christmas and New Year's, the office may not always be open during that period.

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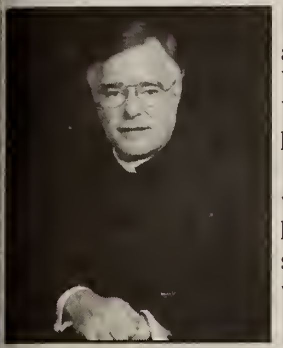
Vocation Update

By FATHER FRANK O'ROURKE
Vocation Director

Christmas speaks of new birth, new hope and new life.

I thought it would be interesting to share with you insights about Advent from two of our seminarians.



The Catholic News & Herald spoke with Dean Cesa and Mike Hjellming for a section in the Oct. 8 issue on Vocation Awareness Week. The issue kicked off this Vocation Update series. These two men reflected on how they were adjusting to life in seminary.

In this issue, we touched base with them again to see what their thoughts are about Advent. We wondered how their perspectives about Christmas have changed since they began studying for the priesthood. Here's what they said:

Dean Cesa

The Advent season isn't so much preparing for the birth of Christ, but more preparing yourself for your personal reception of Christ. It's an acknowledgement of the reality of the Second Coming and preparing for it not in fear but in eager anticipation.

When I think about the theme for advent, "Come Lord Jesus," I see it as a time for welcome with arms spread out and eyes looking up.

Mike Hjellming

One of the big changes here in seminary has been praying the Liturgy of the Hours — morning and evening prayer — every day, which is made up for the most part of the Psalms. I also had a class on the Old Testament where I learned about the history of Israel and the background for the writing of the Psalms.

The Advent theme — preparing for the way of the Lord — helps me in my own response to God's calling. As I think about circumstances of the Incarnation — when Jesus was born — and the situation with the Pharisees and Sadducees and how they responded to their world, it helps me see how people respond to the world today, keeping in mind what God is calling them to do.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283. Questions for this column can be sent to Father O'Rourke at 1621 Dilworth Rd. East, Charlotte, N.C. 28203.

Winston-Salem Parish Marks 50th Anniversary Of School

By ANN HOPKINS

WINSTON-SALEM — On Dec. 28, 1943, four Sisters of St. Joseph made their way from Chestnut Hill, Pa., to St. Leo Catholic Church in Winston Salem to start a parochial school. Now, 50 years later, St. Leo has celebrated with a special Mass, a donation and acknowledgement of a small idea that grew into a thriving school.

The original four sisters were Benigna Consolata, Mary Dismas, Irma Helen and Joseph Veronica. Sisters Irma Helen and Joseph Veronica still live in Pennsylvania.

In October, the Winston-Salem Vicariate celebrated at St. Leo with a special Mass celebrated by Retired Bishop Michael J. Begley, who was the paster of St. Leo when the sisters came to Winston-Salem. Pastors of nearby churches concelebrated the Mass with Bishop Begley. A reception followed the Mass in the new parish center, which is named for Bishop Begley.

The church also made a $5,000 donation to the Sisters of St. Joseph Retirement Fund in honor of the anniversary of the religious community in Winston-Salem.

When the superior general of the sisters wrote back to thank the parish for the donation, she mentioned that two of the original sisters include the parish in their prayers.

The four sisters came to St. Leo when few people in North Carolina had ever seen a Catholic nun. The parish bought the former Norfleet estate on Georgia Avenue for a convent in 1943.

The sisters began by teaching religion, art and piano. It was not until 1946, according to a parish history, that additional tutoring began.

See **St. Leo,** Page 11

Twenty students from Bishop McGuinness High School visited Washington recently to prepare for their participation in the 1994 Harvard Model Congress Program.

Bishop McGuinness Students Prepare For Model Congress

By MICHAEL STREICH

WINSTON-SALEM — On Dec. 9, 20 Bishop McGuiness High School students, all participants in the February 1994 Harvard University Model Congress Program, began their day in Washington, D.C. with their faculty coaches, meeting with Senate and Congressional staffs in preparation for the five-day event in Boston.

Of 25 participants this spring, four students will be spending their one week January "winterim" in Washington. Tim Saintsing, student body president and the head of the Harvard Model delegation, will spend his week in the office of Sen. Jesse Helms; senior Richard Noga will be with Sen. Lauch Faircloth while Paul Hollenack and Kara Martin will be with Reps. Cass Ballinger and Howard Coble respectively.

Sophomore Denard Mickens spent most of the afternoon talking to Fifth District Rep. Steve Neal and one of his staffers, preparing for his debut at Harvard Model. Senior Brooke Cobbs, a lobbyist at the Model Congress, discussed environmental issues at Maryland Sen. Barbara Milkuski's office while National Security Council member Pat McCulloch gathered information on North Korean nuclear nonproliferation from the House Foreign Affairs Committee. A major result of the preparation day had to be the announcement that two of our students will attend the January State of the Union Address.

Bishop McGuinness has been a participant in the Harvard Model Congress program for more than five years. As competition to participate increased, we have seen the extra curricular activity become the capstone of our academic achievements. Whether in the House or Senate, Supreme Court, or National Security Council, the students continue to distinguish themselves and win awards.

Bishop McGuiness is one of only two schools in North Carolina to be invited every year to participate. For the faculty moderators, it represents yet another excellent tool to help develop high school students into the leaders of the next generation. It is politics with aplomb yet an activity that demands as much preparation as any athletic event.

For the first time, a freshman and four sophomores will compete this year, representing a core group being groomed for leadership in the next three years. Sophomore Will Heaton will role play Idaho Sen. Larry Craig, sitting on an environmental committee and the Senate Committee on Public Works. Sophomores Wendy Varner and Sarah Day and Freshman Christian Shelton will be in the House of Representatives.

Michael Steich teaches history at Bishop McGuinness High School.

Give prayerful thought to considering a vocation to the priesthood in the Diocese of Charlotte.

Contact
Father Frank O'Rourke, Vocation Director
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Msgr. John J. McSweeney

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"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
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of
Charlotte

Editorial

Fighting Poverty

Catholic Charities USA has come up with a sobering and disturbing report.

Demand for the agency's help has risen 1,000 percent in the past 10 years and most of the demand is for emergency aid such as food and shelter. The number of requests for emergency aid tripled between 1981 and 1992.

Jesuit Father Fred Kammer, president of Catholic Charities USA, says a survey of the agency and its diocesan affiliates shows that they have been "forced to take up where the government and the economy have failed to ensure the basic necessities of life for millions of people."

The agency's resources have not increased and — in some cases — have decreased during those years. The number of volunteer workers has dropped by about 20 percent. About 70 percent of the diocesan offices now have waiting lists for social services.

The increased demand for emergency aid is having one major adverse effect: The agency is devoting so much of its time and resources to short-term relief that it can do little toward the long-term goal of helping people overcome poverty.

Says one diocesan Catholic Charities official, "Programs that keep families from going hungry today are competing with programs that make an investment in strengthening lives. That dilemma ... is becoming more acute each day and the choices are becoming more painful."

It's becoming obvious that business, labor and governments will have to increase their efforts. Groups like Catholic Charities (or Catholic Social Services as it is known in this diocese) can't do it alone.

But, until those groups pick up their share of the burden, we should all think about what we can do to help our relief agencies with gifts of time or money.

Our Holiday Wishes

On behalf of the publisher and staff of *The Catholic News & Herald,* we wish all of our readers the blessings of this joyous holiday season.

Merry Christmas and Happy New Year to all of you.

THE CATHOLIC
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Pro-Life Corner

Today in the town of David, a Saviour has been born to you; He is Christ, the Lord.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Lay Catholics Must Attend Sunday Mass

VATICAN CITY (CNS) — Pope John Paul II reminded lay Catholics that their effectiveness in the Church depends greatly on participation in Sunday Mass.

While the Church has increasingly recognized the role of the laity, it has also stressed the importance of attending the weekly liturgy, the pope said at a general audience Dec. 15.

Because Jesus wanted to continue his redemptive work through lay people, he gave all "a share in his priestly office of offering spiritual worship," the pope said. This participation in the "universal priesthood" is initiated in baptism, a point that was highlighted by the Second Vatican Council, he said.

Attending weekly Mass is a condition of this "vital union with Christ," he said.

The pope recalled that weekly Mass is "prescribed by the Church" and that its importance was underlined in the recently published *Catechism of the Catholic Church.*

The Mass is "the supreme act of Christian worship, in which the faithful offer themselves with Christ to the Father and are thus sanctified for the building up of the Church and the redemption of the world," he said.

He said the "great mission of lay people" is to offer their entire lives — including their daily work, family and married life — in spiritual sacrifice.

Pope Urges Young Catholics To Move Into Future With Energy

VATICAN CITY (CNS) — Young Catholics must move toward the future with energy and with faces radiating the light of Christ, Pope John Paul II said.

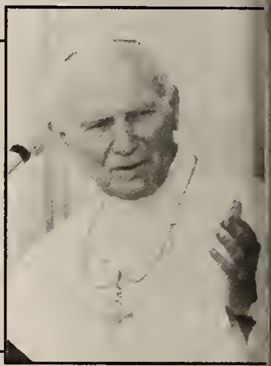
The light of Christ, brought anew each Christmas, "is a light which transforms human life," the pope told university students Dec. 14 during a Mass in preparation for Christmas.

"We are called to walk in this light and to nourish ourselves with it so that it becomes our food under the species of bread and wine. Christ in the Eucharist is the vine which gives us life," he said.

The pope also encouraged the students to receive the sacrament of reconciliation during Advent because "by ensuring a connection with Christ the vine, it makes the branches always bear abundant fruit."

POPE JOHN PAUL II

The Pope Speaks



The Mass with young people in St. Peter's Basilica focusing on the new life born with Christ brought back memories of the August celebration of World Youth Day in Denver, the pope said.

"Denver was a living image of the vineyard which the heavenly Father cultivates, grafting new life onto souls through his Son," the pope said.

"The meeting in Denver put a spotlight on youths able to surprise the world by the richness of their values, by their courage to live and by their witness to peace and solidarity," he said.

The gathering of youths, which provided a peaceful interlude to a summer marked by violence in the city, he said, showed the world that a "civilization of love" does exist and that violence, consumerism and egotism cannot destroy it.

The pope also talked to the young people about the Church's celebrations of the U.N.-declared International Year of the Family.

"The coming year will be a kind of 'Holy Year' in preparation for the great threshold of the third Christian millennium," he said.

He prayed that families, especially those headed by young adults, would use the Advent and Christmas seasons to meditate on Joseph's and Mary's example of family life.

The Year Of The Family

The United Nations has proclaimed 1994 the International Year of the Family and the Church is participating actively.

Over the coming months you will be seeing quite a bit about families and family life in the pages of this newspaper.

This week's issue contains the first part of a series on the text of the statement on family life issued by the U.S. bishops at their November meeting. The second part of the series will run in the Jan. 7 issue. This week's paper also features a guest column by Valerie Dillon, family life director of the Archdiocese of Indianapolis.

I urge you to read both of them along with the story about the diocesan Children and Families First campaign. They all provide food for thought.

BOB GATELY

Editor's Notebook

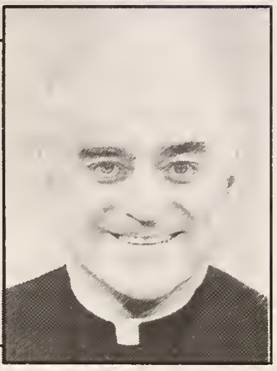
I'm writing this a few days before Christmas and the Postal Service willing, most of you will be reading it on Christmas Eve.

See Notebook, Page 6

How To Discern Your Vocation

FATHER JOHN CATOIR

Light One Candle



Christmas is a time for welcoming ırist into your daily life.

In Pierre de Caussade's book *Abannment to Divine Providence*, he writes, 'idelity to the duty of the present moent is the key to sanctity." He encoures us to live in the here and now, ısting the past to God's mercy and the ture to God's loving care; in other ɔrds, trusting to His "Divine Province." Such fidelity is not only the key sanctity, it is the key to discerning ɔd's will for you in your choice of a ɪcation.

It's never too late to become the rson you want to be. Many of us apple with fears and doubts about ırselves. We're afraid of risking evything for God. We're afraid of walkg on water.

Suppose you were to eliminate all ır fears and doubts. Where would u like to be 10 years from now? here could you do the most good? On e deepest level of your being, what ɔuld really make you happy?

Follow your heart, and you'll find ır true vocation. St. Francis of Assisi once faced a vocational crisis. His father was a greedy merchant with definite plans for him. Francis didn't want to work in his father's business. He wanted to serve God in some way.

When his father objected saying, "You owe me everything, every stitch of clothing on your back," Francis stripped himself naked. He gave his clothes back to his father with these words, "Until now I have called you father here on earth, but now I can say without reservation, 'Our Father who art in heaven,' since I now place all my hope in Him." Francis simply wanted to sing God's praises and live a life of poverty. He knew he would find happiness by living the Gospel according to his own lights. And so he did.

Blessed Julian of Norwich had a different insight. She said that it doesn't matter what you do in life, as long as you learn to live joyfully because of the knowledge of God's love. Julian put the emphasis on one's inner purpose, rather than one's external action. Not a bad idea.

St. Augustine made it even simpler: He said, "Love God and do as you please." Augustine gave us a lot of rope, but he knew what he was saying. Anyone who truly loves God will struggle to do His will. In fact, living in harmony with God's will is the blueprint for peace and happiness.

God calls everyone to holiness though He leads us along different paths. St. Anthony of Egypt decided to be a hermit. Centuries later St. Thomas More chose the legal profession, first becoming a statesman and then a martyr.

Whatever path you follow in life, use your gifts and talents well and try to be faithful to the duties of the present moment. Even in the smallest action you can offer yourself in an act of pure love.

Jesus Christ is a light in the darkness. You too are called to be a light, a light that shines for all to see. You too can become a carrier of God's truth and love.

(For a free copy of the Christopher News Note, "Say It With Love," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

How Well Do We Understand Pedophilia?

FATHER EUGENE HEMRICK

The Human Side

We read regularly about yet another dophilia case. A type of education, ıinful as it has been, has come about ith regard to incidences of pedophilia. 'e've learned how widespread dophilia is in society and even have ard that it may be more common in ır times.

Education, however, doesn't end ith learning that something occurs. ıere is also the need to understand tter why it occurs, what its root causes e.

This kind of education has many nefits — the kinds of benefits derived om understanding any problem. But hile there may be growing understandg among experts of the causes and true ıture of pedophilia, I don't feel that ıowledge is filtering into the public alm very quickly.

People tend to grow more and more ustrated over situations they don't ıderstand very deeply.

We are becoming informed about e psychological damage done to the ctim and the penalties for perpetrars. But how much are we hearing about what pedophilia really is, what causes it, whether it can be prevented or cured?

Is it a disease that can be compared with alcoholism? Are certain people genetically prone to engage in pedophilia? Does something chemical within their system trigger such behavior? Or is pedophilia a learned behavior? Does it occur in people who themselves were abused as children, or who have been psychologically damaged in some other way?

And could it be that certain types of violence or explicit sex on television contribute to the problem?

When I was in campus ministry and we had a student who misbehaved, the first question to arise was, "What type of background did he or she come from?"

So we need to learn whether family background is connected to pedophilia, and if so how. Could a history of violence in the home, physical or verbal, contribute in some way? And do pedophiles feel remorse or culpability for their actions? Is there an attempt to run and hide or to get help?

Thanks to advances in medicine, some types of depression today can be controlled by drugs. If a person is prone to pedophilia, can drugs help? If drugs are not the answer, is a program like Alcoholics Anonymous helpful? Or are pedophilia-prone persons almost beyond help, at least to the extent that society doesn't yet know how to help them?

Is there any possibility of returning to a normal life after one knows he or she is a pedophile?

We also need to ask whether pedophilia is a sign of the times. As cultured and modern as we think we are, are we in fact living in an age of sexual promiscuity that is spawning other promiscuous viruses?

We are living in violent times. That's certain.

The risk with any kind of violence is that it may become sensationalized, but not analyzed. I don't think we should run that risk here.

Society and the Church need more education about pedophilia itself. I believe that kind of understanding will lead to action that is beneficial.

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Does Using Marijuana Cause Problems

MARTHA W. SHUPING, MD

Crosswinds

ear Dr. Shuping:

A friend gave me some marijuana help me deal with stress. It seems to elp. Are there any problems with ing this?

Stressed Out

ear Stressed Out,

Using marijuana is asking for ouble. Even though it can make you el better while you're using it, it also fects the neurotransmitters in your ain and can actually cause depression ıd panic episodes. In people who may ve a predisposition to more serious lnesses like schizophrenia, marijuana n actually trigger an episode. You ay not believe this, because you do el good at first, but the marijuana stays your body for days, and the depreson or panic you feel even two or three days later may be from the marijuana. Then, you smoke more to feel better but continue to make yourself feel worse.

It's also physically addicting. For a long time most people insisted it was not, but newer research shows it is. People who use it frequently may not believe this, because long-term users are able to go for days without using any marijuana. But again, the marijuana stays in your body for days or weeks, and when it finally does wear off there can be a craving for more, or flu-like symptoms if you don't have some marijuana at this point.

Long-term users often experience decreased motivation, decreased interest in life and a range of other problems.

Marijuana has also been shown to decrease the function of your immune system, which can lead to numerous health problems. It may also contain extremely dangerous contaminants that you don't even know about, depending on where it was grown and what has been done in processing it.

If you need help with stress management, talk to a professional. You may need counseling or medication. But marijuana and other illegal drugs will only make things worse.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Gifts That Last

VALERIE R. DILLON

Guest Column

Gold and myrrh and frankincense were offered to the Christ Child as He lay in the manger at Bethlehem. "Wise men" brought these gifts, but — well intentioned though they were — what does a baby need with gold, incense, and aromatic perfume?

This holiday season, as we scour toy stores and search out the latest in mod fashions, what gifts do our children and grandchildren really need from us? Can I offer some suggestions?

Give your children the gift of positive messages, words that affirm the child's being as well as doing. "It's nice when you're around." "I care about you." "You matter." "You did that well." "You are a capable person." From infancy to adulthood, sincere and specific praise help a child to grow physically, mentally and spiritually.

Give your children the gift of trust, most especially trust in God, doing this in a thousand small ways: by praying together, by asking God's help for small and big needs, by verbalizing your awareness of God's hand in your life, by reminding that God is the One who never forgets or abandons us.

Give your children, especially the oldest, the gift of imperfection. That is, acknowledge your own humanity and fallibility and enable your children to accept theirs. Holding to perfection as possible ("A's are what we expect." "How could you make such a mistake?") burdens children with unrealistic expectations, yours and their own. I believe there would be fewer teen suicides if children could fail without thinking they are failures as people. Only God is perfect - what a consolation!

Give your children the gift of structure. To live the Christian life requires self-discipline, conscience, and decision-making power. Children learn these through limits, rules, family values, and the freedom to make choices appropriate to their age and maturity. Such structuring should begin by age 2.

Give your children the gift of time, time together as a family, time for one-on-one listening, time lavished in moments of pain or need, time shared in joy and laughter and discovery. Nothing says I love you like our life's time freely given.

Give your children the gift of God's creation. In this artificial, high-tech culture, our sons and daughters (and we!) need to re-discover the stunning array of what God has made: mysterious darkness in which we find rest, the deep green of a forest shot through with light, fragrant pine and lilacs that fill our nostrils with heavy perfume, the warmth and brilliance of sun, the power of fire, snowflakes in infinite design.

What about the vastness of red rocked canyons, a baby's open face and velvet skin, stars glittering in a purple sky, the clever antics of a kitten, a loved one's touch, the pounding of rainfall on ocean's surf? If an artificial environment surrounds, if we and our children are always indoors, always busy, God's creations will elude us.

Give your children the gift of laughter. Few things need to be taken with great seriousness — perhaps only love and death. Find the fun in the foolishness, the humor in the embarrassment, the joke in everyday events. Life will be more joyful and your children will be inclined to believe there truly is Good News.

Give your children the gift of balance. Work is real and necessary and valuable, but so is praying. And — surprise — so is *playing*.! Time enough for each is our way of staying healthy, staying human, and staying in tou with what matters most. God, our far lies, and our own inner self. Modeli the balanced life is the best, perhaps t only way, to offer it to our young.

Give your children the gift warmth and physical affection. Tou ing, holding, hugging, kissing, smili — all this tells them, in a powerful a primal way, that they are loved. If, b cause of your own childhood, physi love is hard for you — give yourself t gift of professional help.

As we celebrate Christmas, m your joy be real, your spirit light, a your heart merry! May you know, i special way, the gift of Jesus in yo midst.

Reprinted with permission of Fa ily Perspectives: The Journal of t National Association of Catholic Fa ily Life Ministers. *Valerie Dillon former Family Life Director of the Arc diocese of Indianapolis.*

Godparents And Christian Witnesses: The Difference

FATHER JOHN DIETZEN

Question Box

Q. My brother's new baby will be baptized in the Presbyterian Church. He and his wife asked if I (a Catholic) would be one of the sponsors. I feel that would be all right, since Protestants can be sponsors for a Catholic baptism. But the priest I asked isn't sure. Can you help? (Missouri)

A. It is true that often a Christian of another faith "stands up" with a Catholic godparent at a Catholic baptism. When this happens, the Protestant is not strictly speaking a godparent in the legal and liturgical sense.

Godparents, as we understand them, do more than merely commit themselves, as relatives or friends, to the Catholic upbringing of the person being baptized.

They are present in addition as representatives of a particular community of faith, guaranteeing the faith of the individual being baptized (or of the family) and at least to some degree promising to be models of faithful living in that community of faith as the child grows up.

Obviously, only someone who professes and is living out a commitment to the Catholic faith could promise to be present for a Catholic child in that fullest sense of godparent.

However, since we do share baptism and union with our Lord with other Christians, a Protestant friend or relative of the person baptized may serve as a Christian witness to the sacrament, along with a Catholic godparent. This happens often, and I'm sure is what you have experienced.

To answer your question, for the same reasons a Catholic may not serve as actual godparent for a child baptized in another denomination, but may be an official witness to the baptism, along with a godparent approved as such by that denomination.

These provisions are not new, but are repeated in the new norms for ecumenical activities, published by the Pontifical Council for Promoting Christian Unity in March 1993.

Q. We're having an argument in our study group about the Bible. Some of us say the first English Bible was translated by Catholics; others say it was the King James Version, by Protestants. Who's right? (New Jersey)

A. Parts of the Bible, especially the Psalms, had been translated for centuries before the Protestant Reformation. The earliest we know of was a translation of the Gospel of John into Anglo-Saxon by St. Bede, who died in 735.

The first translation of the entire Latin Vulgate into English was by an Oxford priest, John Wycliffe. He had big problems with Church authorities of his day, causing him to be known in some circles as the Morning Star of the Reformation. But he died in 1384, a century before Martin Luther was born. The first King James Version was published more than 200 years later, in 1611.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and cu toms is available by sending a stamp self-addressed envelope to Father Jo Dietzen, Holy Trinity Church, 704 Main St., Bloomington, Ill. 61701. Que tions for this column should be sent Father Dietzen at the same address.)

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Notebook (From Page 4)

As of now, it appears that we will survive the holiday season without any great attack of stress. Ree and I did our shopping early and the gifts are wrapped and ready for delivery.

The best part of getting everything done early is that it gives us some time to reflect on what Christmas is really all about — the birth of the Lord. Too many times, we get so caught up in the holiday rush that we lose sight of that.

Honoring Mary

CHARLOTTE — Our Lady of the Assumption Parish is presenting Mary the Mother of God Regional Cenacle on her feast day — Jan. 1, 1994 — with Capuchin Father Sylvester Catallo.

Everyone is welcome at the church for a day of prayer and thanksgiving to Mary the Mother of God and our Mother from 11 a.m.-4:40 p.m. Mass is at noon.

For more information, call Chrissy, (704) 846-1538.

the Saints

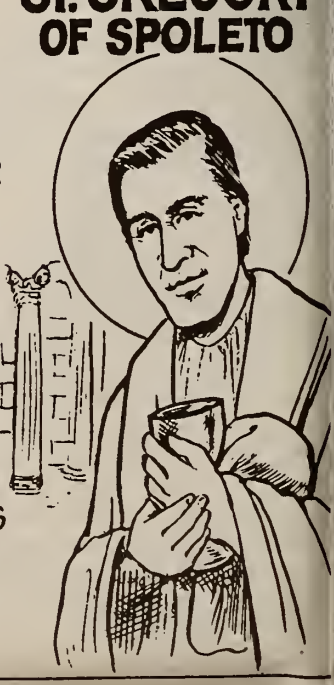
by Luke

ST. GREGORY OF SPOLETO

ACCORDING TO LEGEND, GREGORY WAS A PRIEST AT SPOLETO, ITALY, DURING THE PERSECUTION OF EMPEROR MAXIMIAN.

ON RECEIVING THE ORDER OF THE EMPEROR TO PUNISH THE CHRISTIANS, FLACCUS, GOVERNOR OF UMBRIA, GATHERED ALL THE INHABITANTS OF SPOLETO IN THE FORUM AND ASKED IF THEY STILL WORSHIPED THE PAGAN GODS. THEY ASSURED HIM THEY DID, BUT NAMED GREGORY AS THE ONE WHO HAD DESTROYED IMAGES OF THE PAGAN GODS.

FLACCUS SUMMONED GREGORY, AND WHEN HE REFUSED TO SACRIFICE TO THE GODS, FLACCUS HAD HIM BEHEADED. IT WAS AROUND THE YEAR 304. HIS FEAST DAY IS DEC. 24.



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'Follow The Way Of Love: A Pastoral Message'

WASHINGTON (CNS) — Here is the first part of the U.S. bishops' pastoral message to families, approved Nov. 17 in Washington. The document, called "Follow the Way of Love: A Pastoral Message of the U.S. Catholic Bishops to Families," was presented to the United Nations Dec. 7 as part of the U.S. Catholic contribution to the 1994 International Year of the Family.

The remainder of the pastoral will be published in the Jan. 7, 1994 issue of The Catholic News & Herald.

Foreword

The family exists at the heart of all societies. It is the first and most basic community to which every person belongs. There is nothing more fundamental to our vitality as a society and as a church. For, in the words of Pope John Paul II, "the future of humanity passes by way of the family" ("On the Family," 86).

Thus, it is fitting that the United Nations has drawn attention to the condition of family life throughout the world. By designating 1994 the International Year of the Family, it has invited everyone — especially families — to deepen their understanding of family life, to identify matters important to the family's well-being and to take action that will strengthen families.

This message of the U.S. Catholic bishops to families takes as a starting point the international year and its theme, "Family Resources and Responsibilities in a Changing World." It invites families to examine the quality of their lives. It asks them to reflect on their strengths as well as their weaknesses; on their resources as well as their needs.

The message shares with families a vision of their great calling that is rooted in Christ's teaching and developed in the life of his believing community. It urges families to seek the healing, strength and meaning which Christ offers through his church. It pledges the support of the church so that families might recognize their resources and carry out their responsibilities in a changing world.

This message stands within the tradition of teaching on marriage and family expressed through our Holy Father, the Second Vatican Council and the National Conference of Catholic Bishops. Of necessity, it deals with only a few of the issues relevant to family life today. It offers a limited pastoral treatment of them consistent with the vocation of every Christian to "follow the way of love, even as Christ loved you" (Eph 5:2).

The message is addressed primarily to Christian families, but is intended also for all who can use it toward strengthening their families.

Questions are placed at various points in the message to encourage readers to make personal applications as well as to use the text as the basis for discussion in their homes and with other families.

At the end of the message there is a select annotated list of church teaching on marriage and family.

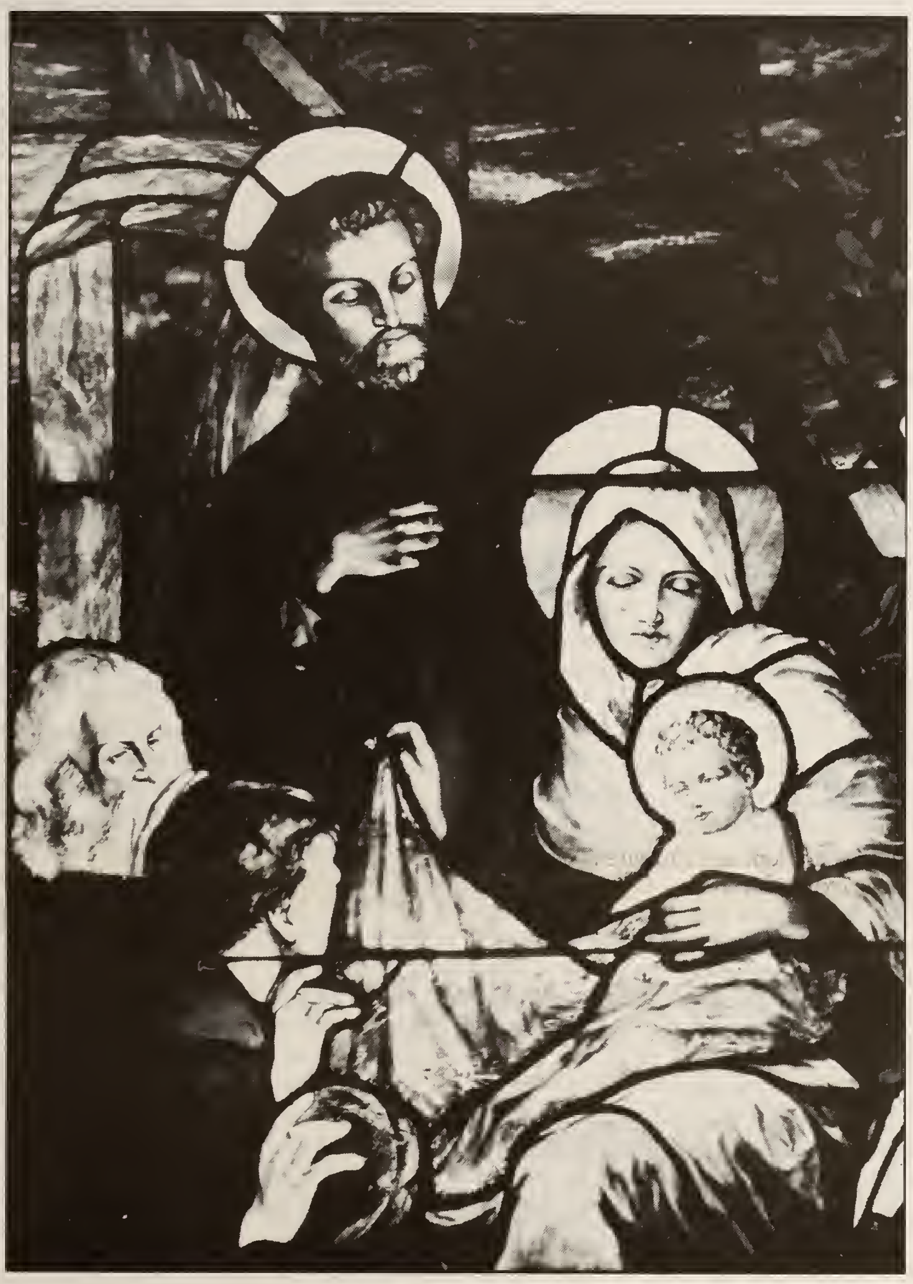
Pastors and church ministers are encouraged to help families receive this message and use it.

Families Are a Sign of God's Presence Ways of Loving

When people talk about life in a family, they speak of love with its abiding peace, its searing pain, its moments of joy and disappointment, its heroic struggle and ordinary routines.

"Family is where someone loves you no matter what," a teenager declares.

"Family doesn't mean just mom, dad and kids, but grandparents, aunts, uncles and others," explains a Hispanic woman.



THE HOLY FAMILY — The Holy Family receives reverent visitors in a moment of quiet intimacy. All are unaware of the lasting impact the baby will have on the world. This stained glass is from Holy Rosary Church in Minneapolis. (CNS photo by Father Gene Plaisted)

"In a family you don't have to look very far to find your cross," a father observes.

"My child asks me such mystical questions," reports a young mother. "I learn so much."

"My teen-agers were very sensitive to me during my divorce. God was there for me," a single parent recalls.

The story of family life is a story about love — shared, nurtured and sometimes rejected or lost. In every family God is revealed uniquely and personally, for God is love and those who live in love, live in God and God dwells in them (1 Jn 4:16).

And so our message is one which springs from love and which offers you a reflection on love: how it is experienced in a family, how it is challenged today, how it grows and enriches others, and how it needs the support of the whole church.

We write to you as pastors and teachers in the church, but we come to you as family members also. We are sons and brothers and uncles. We have known the commitment and sacrifices of a mother and father, the warmth of a family's care, the happiness and pain that are part of loving.

Some of us lived in single-parent families; others were adopted children. Some of us grew up in alcoholic homes. We came from affluence and from families where money was scarce.

Some of us have felt the hurt of racial discrimination or cultural prejudice. Some have lived for many generations in this country. Others are recent immigrants.

With our families, we celebrate the birth of a baby or a loved one's success. We rejoice at weddings and anniversaries of family members even as we grieve at an untimely death or the breakup of a married couple.

Knowing your many joys and struggles, we value your witness of fidelity in marriage and in family life. We rejoice with you in your happiness. We walk with you in your sorrow.

The Way of Love

Our ministry as pastors and teachers is enriched by our family experience. In addition, our vocation of leadership connects us to all families. It gives us the responsibility of opening up God's truth about human existence and of sharing with you the saving resources which the Lord has entrusted to the church.

With our Holy Father, we consider it a privilege to undertake "the mission of proclaiming with joy and conviction the good news about the family" ("On The Family," 86).

Yes, there is good news to tell. You may occasionally catch a glimpse of it in the news media and in conversation with neighbors or fellow workers. But the full story is to be found in God's word. The First Letter of John puts it succinctly:

"In this way the love of God was revealed to us: God sent his only Son into the world that we might have life through him. In this is love: Not that we have loved God, but that he loved us.... Beloved, if God so loved us, we must love one another" (1 Jn 4:9- 11).

Thus, the basic vocation of every person, whether married or living a celibate life, is the same: "Follow the way of love, even as Christ loved you" (Eph 5:2). The Lord issues this call to your family and to every family regardless of its condition or circumstances.

Love brought you to life as a family. Love sustains you through good and bad times. When our church teaches that the family is an "intimate community of life and love," it identifies something perhaps you already know and offers you a vision toward which to grow.

What you do in your family to create a community of love, to help each other to grow and to serve those in need is critical not only for your own sanctification, but for the strength of society and our church. It is a participation in the work of the Lord, a sharing in the mission of the church. It is holy.

- What image, feeling or memory comes to mind when you think about your family?
- What does it tell you about your life as a family?

You Are the Church In Your Home

Baptism brings all Christians into union with God. Your family life is sacred because family relationships confirm and deepen this union and allow the Lord to work through you. The profound and the ordinary moments of daily life — mealtimes, workdays, vacations, expressions of love and intimacy, household chores, caring for a sick child or elderly parent, and even conflicts over things like how to celebrate holidays, discipline children or spend money — all are the threads from which you can weave a pattern of holiness.

Jesus promised to be where two or three are gathered in his name (Mt 18:20). We give the name "church" to the people whom the Lord gathers, who strive to follow his way of love and through whose lives his saving presence is made known.

A family is our first community and most basic way in which the Lord gathers us, forms us and acts in the world. The early church expressed this truth by calling the Christian family a "domestic church" or "church of the home."

This marvelous teaching was underemphasized for centuries, but reintroduced by the Second Vatican Council. Today we are still uncovering its rich treasure.

The point of the teaching is simple, yet profound. As Christian families, you not only belong to the church, but your daily life is a true expression of the church.

See **Follow**, Page 8

'Follow the Way of Love: A Pastoral Mess

(Continued from page 7)

Your domestic church is not complete by itself, of course. It should be united with and supported by parishes and other communities within the larger church. Christ has called you and joined you to himself in and through the sacraments. Therefore, you share in one and the same mission that he gives to the whole church.

You carry out the mission of the church of the home in ordinary ways when:

- You believe in God and that God cares about you. It is God to whom you turn in times of trouble. It is God to whom you give thanks when all goes well.
- You love and never give up believing in the value of another person. Before young ones hear the word of God preached from the pulpit, they form a picture of God drawn from their earliest experiences of being loved by parents, grandparents, godparents and other family members.
- You foster intimacy, beginning with the physical and spiritual union of the spouses, and extending in appropriate ways to the whole family. To be able to share yourself — good and bad qualities — within a family and to be accepted there is indispensable to forming a close relationship with the Lord.
- You evangelize by professing faith in God, acting in accord with Gospel values and setting an example of Christian living for your children and for others. And your children, by their spontaneous and genuine spirituality, will often surprise you into recognizing God's presence.
- You educate. As the primary teachers of your children, you impart knowledge of the faith and help them to acquire values necessary for Christian living. Your example is the most effective way to teach. Sometimes they listen and learn; sometimes they teach you new ways of believing and understanding. Your wisdom and theirs comes from the same Spirit.
- You pray together, thanking God for blessings, reaching for strength, asking for guidance in crisis and doubt. You know as you gather — restless toddlers, searching teen-agers, harried adults — that God answers all prayers, but sometimes in unexpected ways.
- You serve one another, often sacrificing your own wants, for the other's good. You struggle to take up your cross and carry it with love. Your "deaths" and "risings" become compelling signs of Jesus' own life, death and resurrection.

A family is holy not because it is perfect, but because God's grace is at work in it, helping it to set out anew every day on the way of love ... Wherever a family exists and love still moves through its members, grace is present. Nothing — not even divorce or death — can place limits upon God's gracious love.

- You forgive and seek reconciliation. Over and over, you let go of old hurts and grudges to make peace with one another. And family members come to believe that, no matter what, they are still loved by you and by God.
- You celebrate life — birthdays and weddings, births and deaths, a first day of school and a graduation, rites of passage into adulthood, new jobs, old friends, family reunions, surprise visits, holy days and holidays. You come together when tragedy strikes and in joyful celebration of the sacraments. As you gather for a meal, you break bread and share stories, becoming more fully the community of love Jesus calls us to be.
- You welcome the stranger, the lonely one, the grieving person into your home. You give drink to the thirsty and food to the hungry. The Gospel assures us that when we do this, they are strangers no more, but Christ.
- You act justly in your community when you treat others with respect, stand against discrimination and racism, and work to overcome hunger, poverty, homelessness, illiteracy.
- You affirm life as a precious gift from God. You oppose whatever destroys life such as abortion, euthanasia, unjust war, capital punishment, neighborhood and domestic violence, poverty and racism. Within your family, when you shun violent words and actions and look for peaceful ways to resolve conflict, you become a voice for life, forming peacemakers for the next generation.
- You raise up vocations to the priesthood and religious life as you encourage your children to listen for God's call and respond to God's grace. This is especially fostered through family prayer, involvement in parish life and by the way you speak of priests, sisters, brothers and permanent deacons.

No domestic church does all this perfectly. But neither does any parish or diocesan church. All members of the church struggle daily to become more faithful disciples of Christ.

We need to enable families to recognize that they are a domestic church. There may be families who do not understand or believe they are a domestic church. Maybe they feel overwhelmed by this calling or unable to carry out its responsibilities. Perhaps they consider their family too "broken" to be used for the Lord's purposes. But remember, a family is holy not because it is perfect, but because God's grace is at work in it, helping it to set out anew every day on the way of love.

Like the whole church, every Christian family rests on a firm foundation, namely, Christ's promise to be faithful to those he has chosen. When a man and a woman pledge themselves to each other in the sacrament of matrimony, they join in Christ's promise and become a living sign of his union with the church (Eph 5:32).

Therefore, a committed, permanent, faithful relationship of husband and wife is the root of a family. It strengthens all the members of a family, provides best for the needs of children and causes the church of the home to be an effective sign of Christ in the world.

Wherever a family exists and love still moves through its members, grace is present. Nothing — not even divorce or death — can place limits upon God's gracious love.

And so, we recognize the courage and determination of families with one parent raising the children. Somehow you fulfill your call to create a good home, care for your children, hold down a job and undertake responsibilities in the neighborhood and church. You reflect the power of faith, the strength of love and the certainty that God does not abandon us when circumstances leave you alone in parenting.

Those who try to blend two sets of children into one family face a special challenge to accept differences and to love unconditionally. They offer us a practical example of peacemaking.

Families arising from an interreligious marriage give witness to the universality of God's love which overcomes all division. When family members respect one another's different religious beliefs and practices, they testify to our deeper unity as a human family called to live in peace with one another.

We share the pain of couples who struggle without success to conceive a child. We admire and encourage families who adopt a child, become foster parents, or care for an elderly or disabled relative in their homes.

We offer our heartfelt sympathy and support to those parents who grieve the death of a child due to illness, stillbirth or the violence so prevalent in our society today.

We honor all families who, in the face of obstacles, remain faithful to Christ's way of love. The church of the home can live and grow in every family.

In our pastoral ministry, we have listened to many families: to husbands and wives, to estranged spouses, to abused and abandoned spouses, to single parents and to children. We know that all families long for the peace, acceptance, a sense of purpose and reconciliation that the term "church of the home" suggests. We believe that with prayer, hard work, understanding, commitment, the support of other families, parish priests, deacons and their wives, religious and lay pastoral ministers, and especially with God's grace, the church of the home is built in ordinary homes, in your family.

We honor all families who, in face of obstacles, remain faithful to Christ's way of love. The church of the home can live and grow in every family.

CONFERENCE
NATIONAL
OF CATHOLIC
BISHOPS

PRESIDENT'S OPENING — B
of the National Conference of
meeting in Washington with his p

- Reflect for a moment on your
as a family. Do you recall a time w
you felt God's presence in your mid
- Why do you think this was so
- What was happening?
- Recall one or more instances wh
you experienced being "church," ei
in the home or outside of it. What
the outcome?

Families Are Challenged By Change and Complexi Living in Today's Societ

We know you face obstacle
you try to maintain strong fam
ties and to follow your calling
church of the home. The rapid p
of social change, the religious, e
nic and cultural diversity of
society, the revolution of val
within our culture, the intrusio
mass media, the impact of polit
and economic conditions: All th
place families under considera
stress.

Some family pressures are
to broad social forces over whi
family has little control. But o
pressures are caused by perso
choices, sometimes involving
man weakness and sinful behavior.

Divorce, a serious contempo
problem, takes a heavy toll on fa
life. Spouses and children are affe
most immediately, but so too are gra

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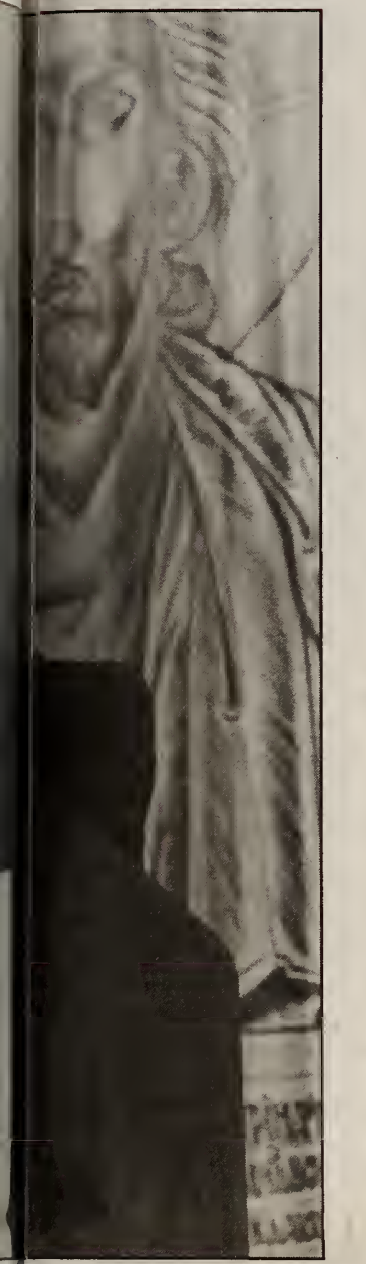
the U.S. Catholic Bishops To Families'



op William H. Keeler, president
opens the bishops' annual fall
(CNS photo by Al Stephenson)

ontinued from previous page)

rents, other relatives and friends that ake up the extended family. Divorce n create in young people a fear of and luctance to make lifelong commitents. It often pushes families into povty and contributes to other social ills.

Families are burdened also by the onomic demands of providing housg, health care, child care when needed, lucation and proper care for sick or derly members. Unemployment or the ar of losing a job haunts many fami-s.

Child and spouse abuse are touchg the lives of more families. So, too, is e tragedy of AIDS. Families struggle ith alcoholism, crime and gang vionce in neighborhoods, substance abuse d suicide among youth. In a neverding stream, communications media ing images and messages into your omes that may contradict your values d exert a negative influence on your ildren.

Some families face multiple burns of poverty, racism, religious and ltural discrimination. New immigrant milies can feel unwelcome in our comunities and caught in a conflict been cultures.

Not all families experience these essures to the same degree. Some are amaged by forces beyond their control. any more, however, continue with ayerful determination and trust in God. ll deserve our compassion and support — those who persevere also our gratitude as they show us the very faithfulness of God.

Pressure is brought to bear on families not only by outside forces, but by those ordinary and inevitable tensions which arise from within. Daily you discover how different temperaments and opposing points of view can create hard feelings and even lasting bitterness. Human weakness and sinfulness often make it difficult to accept differences.

Recall how the wayward son swallowed his pride and returned home to find a forgiving father awaiting him and a family celebrating his arrival (Lk 15:11-32). In the same way, all of us who suffer broken relationships are called to make peace, to re-establish trust and to repledge love.

This can be an especially painful task for parents. What if your child becomes addicted to drugs, or harms others through drunken driving or chooses friends you consider a bad influence? What if your adult child leaves the church or makes other choices that cause you pain? Is it still possible to maintain a loving relationship without approving the child's behavior? How much can you accept before you compromise your own integrity?

It's not possible in this message to give complete answers to these questions and to the many others you confront. But what we can do, as your pastors and teachers, is to shed the light of sacred Scripture and our Catholic tradition on a few key issues which you face.

The decision to love is one we have to make over and over again, when it feels good and when it doesn't. It is a decision to look for, act on and pray for the good of the people we say we love. It is a pledge of fidelity.
Our world today needs living witnesses to fidelity. These are the most convincing signs of the love which Christ has for every human being.

In the next few pages we would like to discuss with you four challenges in family life. They are: living faithfully, giving life, growing in mutuality and taking time. They make a claim on your resources and responsibilities as a church of the home. They point out how you can "follow the way of love, even as Christ loved you" (Eph 5:2).

- Can you think of a pressure that has brought trouble to your family?
- How did you deal with it?
- Did this bring you closer or drive you farther apart as a family?

Living Faithfully

The sacred Scripture passage which many couples choose for their wedding ceremony is a marvelous blueprint for loving.

"Love is patient, love is kind. It is not jealous, is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails" (1 Cor 13:4-8).

These words of St. Paul are worth daily meditation not only for their insight into the true shape of love, but for strengthening our wills to follow this way of love. The love which he describes flourishes in faithful, stable relationships. This applies, first and foremost, to a marriage. It is true also for the entire family.

When a woman and a man vow to be true in good times and in bad they are confirming a decision to love one another. But as married couples have taught us: This decision to love is one we have to make over and over again, when it feels good and when it doesn't. It is a decision to look for, act on and pray for the good of the people we say we love. It is a pledge of fidelity.

... every change brings with it a measure of stress and uncertainty. For many of you, it is like a dark night of the soul. In these moments, dare to hope that you will rise to new experiences of love entering into the very mystery of Christ's own dying and rising.

Our world today needs living witnesses to fidelity. These are the most convincing signs of the love which Christ has for every human being. Couples who are living faithful lives of mutual love and support — though not without difficulties — have the gratitude of the whole church.

You know the value of a loving and life-giving marriage. Indeed, your marriage is a gift to all of us. A wonderful way to share this gift, as well as to reinvigorate your own commitment, would be to help engaged couples prepare for the sacrament of matrimony. We invite you to become part of this important ministry through a parish or diocesan program.

Couples who are finding it hard to stay married deserve our prayers and assistance. The church can offer them the counsel of other married couples and the assurance that, with God's grace, it is possible to live their vocation.

Newly married couples, when you find yourselves in a crisis, do not conclude that divorce is inevitable. All of us — family members, friends, communities of faith — should feel responsible for helping you to recognize that divorce is not inevitable and is certainly not your only option.

An enduring marriage is more than simply endurance. It is a process of growth into an intimate friendship and a deepening peace. So we urge all couples: Renew your commitment regularly, seek enrichment often, and ask for pastoral and professional help when needed.

To live faithfully in a marriage requires humility, trust, compromise, communication and a sense of humor. It is a give-and- take experience, involving hurt and forgiveness, failure and sacrifice. The very same thing is true of fidelity in other family relationships.

Children who care for parents stricken with Alzheimer's disease, parents who stand by their adult children even when they seem to reject the family's values, a grandparent who helps to raise the children when parents are unable, a single parent who goes to great lengths to raise and nurture the children without the benefit of the other parent: All these are living faithful lives. They enflesh the words of Ruth, who refused to forsake her widowed mother-in-law, Naomi, and instead vowed: "Wherever you go I will go" (Ru 1:16).

Your faithful love in a marriage and family is tested by change. It can also be strengthened and brought to maturity through change. The challenge is to remain open to the Lord's gracious, healing presence and to see change as an opportunity for growth.

Some changes in a family come unexpectedly, like a major illness, a job transfer or loss of employment. Others fit more naturally into the flow of life, such as the birth of a child, the arrival of teen-age years or adult children leaving home. Regardless, though, every change brings with it a measure of stress and uncertainty. For many of you, it is like a dark night of the soul.

In these moments, dare to hope that you will rise to new experiences of love, entering into the very mystery of Christ's own dying and rising.

Maybe your family is trying to cope with a difficult loss or change. Perhaps you are torn by a conflict or trapped in an unhealthy pattern of relationships. If this is so, please seek God's help and the support of the church.

The church's treasures of prayer and worship, learning and service, contemplation and spiritual guidance are always available to you. The grace of the sacrament of matrimony and the power of the commitment which you have made to one another are continuing wellsprings of strength.

A marriage between a Christian and a follower of another religion, while not a sacrament, is a holy state instituted by God. It too is a divine gift with sustaining spiritual power.

People In The News

Dublin Archbishop Calls For Action On Unemployment

DUBLIN, Ireland (CNS) — Archbishop Desmond Connell of Dublin said that unemployment is a national emergency in Ireland which the government must face as it prepares to present its annual budget in January. About 300,000 people — almost 21 percent of the republic's work force — are unemployed. Archbishop Connell said that politicians, major employers and the country at large need to hear about "the unacceptability of unemployment as a way of life." He spoke on the jobless situation during an early December Mass at a suburban Dublin parish on the first anniversary of the publication of a detailed pastoral letter on unemployment by the Irish bishops' conference.

Pope Meets With FBI Director

VATICAN CITY (CNS) — Louis Freeh, director of the Federal Bureau of Investigation, met with Pope John Paul II Dec. 11 at the beginning of an official visit to Italy. Freeh, a Catholic, told reporters he thanked the pope for his strong words against the Mafia and other Italian organized crime groups. The FBI has long worked with Italian law enforcement officials to counter the organized criminal activity that crosses the ocean. Freeh, visiting the Palermo stronghold of the Mafia, paid tribute to two Italian anti-Mafia judges who were assassinated last year.

Dominican Priest Receives Patronal Medal

WASHINGTON (CNS) — Dominican Father Frederick Jelly, a professor at Mount St. Mary's College in Emmitsburg, Md., has received the 1993 Patronal Medal for his work in advancing Marian theology. The medal was presented Dec. 5 by Cardinal James A. Hickey of Washington and Christian Brother Patrick Ellis, president of The Catholic University of America, at the Basilica of the National Shrine of the Immaculate Conception in Washington. It honors individuals for their advancement of Marian devotion, theology and general appreciation of Mary in the life of the Church, the United States and Catholic University.

Don Ameche Remembered In Death For Adding Zest To Life

SCOTTSDALE, Ariz. (CNS) — Academy Award winner Don Ameche was remembered as a man worthy of one more ovation by family and friends at a memorial Mass at Our Lady of Perpetual Help Parish. The 85-year-old actor, who died Dec. 6, was remembered at the Dec. 13 Mass as someone who treated others with respect, and God with reverence. He went to daily Mass and was known for sitting in the front pew on the right side of the center aisle. He was also remembered for his love of exercise, fine food and good wine.

Virgin Islanders Welcome Native Son As Bishop

CHARLOTTE AMALIE, Virgin Islands (CNS) — Just seven years after his ordination as a priest, Virgin Islanders welcomed the first islander to be named bishop of St. Thomas Dec. 12 in an emotional installation Mass seen or heard across much of the 53-island territory. Bishop Elliott G. Thomas, 67, who had been diocesan administrator since August 1992, became the diocese's third bishop in a festive celebration presided over by Cardinal James A. Hickey of Washington. Concelebrants included his predecessor, Bishop Sean P. O'Malley, now of Fall River, Mass., Bishop Donald J. Reece of neighboring Antigua and various bishops from the United States and other nearby countries.

Princess Diana Takes Son To Catholic-Run Center For Homeless

LONDON (CNS) — Britain's Princess Diana gave her son, Prince William, a glimpse of the harsher realities of life, taking him to meet homeless people at a Catholic-run London day center. The 11-year-old prince, whom many Anglican clergymen would like to see as Britain's next monarch, visited the shelter near Westminster Cathedral Dec. 14 with his mother and Cardinal George Basil Hume, leader of Britain's Catholics. William is second in line to the throne after his 45-year-old father, Prince Charles. Newspaper reports said the young prince met some of about 100 homeless people who visit the center every day for warmth and a cheap lunch

Pope Meets South African Leader, Accepts Invitation To Visit

VATICAN CITY (CNS) — Pope John Paul II thanked South African President F.W. de Klerk for his role in dismantling the apartheid system of white rule in South Africa. The pope also accepted an invitation to visit the country. The Dec. 13 meeting was the first between the two men. There was no discussion of a date for Pope John Paul to make his first officially scheduled visit to South Africa. The Vatican had previously declined the invitation because of the South African government's systematic denial of the human rights of the majority black population. The country is preparing for the transition to majority rule.

Pope Meets De Klerk...

Pope John Paul II meets with South African President F.W. de Klerk Dec. 13 at the Vatican. The pope thanked de Klerk for his role in dismantling apartheid and accepted an invitation to visit the country. (CNS photo from Reuters)

Employment Opportunities

Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate senior high youth ministry (Grades 9-12). Send resume or inquiries to Rev. Msgr. Anthony Kovacic, Queen of the Apostles, 503 N. Main St., Belmont, NC 28012. Phone (704) 825-5277.

ChoirDirector/Organist: Position entails three Masses each weekend and two choir rehearsals. Salary negotiable. Contact: Choir Search Committee, St. Michael the Archangel Church, 790 East Maynard Rd., Cary, NC 27511. Phone (919) 467-6026.

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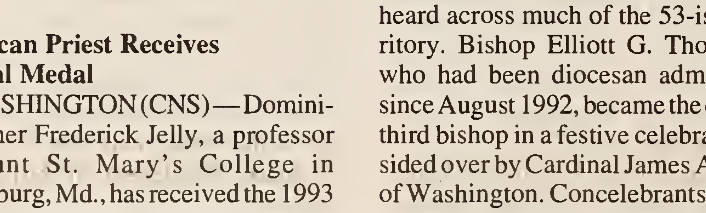
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BENEFIT SAINT THOMAS AQUINAS BUILDING FUND
WHAT BETTER CHRISTMAS GIFT THAN TO HELP BUILD A NEW HOUSE FOR GOD
GIVE A TICKET. GIVE A TRUE GIFT

✠ Scripture

Readings for the Week of December 26 - January 1

Sunday: Sirach 3:2-8, 12-14; Colossians 3:12-21; Luke 2:22-40.

Monday: 1 John 1:1-4; John 20:2-8.

Tuesday: 1 John 1:5-22; Matthew 2:13-18.

Wednesday: 1 John 2:3-11; Luke 2:22-35.

Thursday: 1 John 2:12-17; Luke 2:36-40.

Friday: 1 John 2:18-21; John 1:1-18.

Saturday: Numbers 6:22-27; Galatians 4:4-7; Luke 2:16-21.

Readings for the Week of January 2 - January 8

Sunday: Isaiah 60:1-6; Ephesians 3:2-3, 5-6; Matthew 2:1-12.

Monday: 1 John 3:22-4:6: Matthew 4:12-17, 23-25.

Tuesday: 1 John 4:7-10; Mark 6:34-44.

Wednesday: 1 John 4:11-18; Mark 6:45-52.

Thursday: 1 John 4:19-5:4; Luke 4:14-22.

Friday: 1 John 5:5-13; Luke 5:12-16

Saturday: 1 John 5:14-21; John 3:22-30.

The spirit of giving: St. Luke parishioners prepare gift cards for the "Giving Trees." Fifteen refugee families received Christmas presents through the generosity of parish families.
Photo by STEVE UZZELL

St. Luke Continues Tradition Of Christmas Gifts For Refugees

By STEVE UZZELL

MINT HILL - St. Luke Parish is replaying a special Christmas tradition. In cooperation with Catholic Social Services, the St. Luke Outreach Committee provides gifts for Charlotte area refugee families. This is the third year that the 339-family parish has sponsored needy families at Christmastime.

Parishioners selected gift cards from three "Giving Trees" in the pastoral center. Specific gifts were purchased, wrapped and brought to church. Volunteers sorted the presents and some 800 packages were delivered.

St. Luke sponsored 15 families from Somalia, Liberia, Vietnam, Armenia and Cambodia. The parish "adopted" five families last year and three the year before.

"This is such a giving parish," said Willa Izzo, who worked with the Outreach Committee to help organize the giving tree. "Some of our parish families continue to visit and maintain contact with the refugee families all year."

In many "sponsored" cases, whereby refugees have families in America, the refugees receive direction from Catholic Social Services. In "free" cases, whereby refugees do not have relatives in the United States, CSS sponsors the individual or family. The agency follows through with orientations, documentations, housing, health screening, job assistance, doctors' appointments, school registration and volunteer services.

The United Nations High Commission on Refugees handles high risk situations in which refugees are threatened with death or injury. The Joint Volunteer Agency staff within the refugee camps coordinates with state-side agencies such as the U.S. Catholic Conference to receive individuals and groups into the United States.

"Close to 300 individuals were received through our office this year," says Barbara Douglas, a bookkeeper at the CSS Charlotte office. "The community really pulls together in reaching out to these families. It is truly an ecumenical effort on the part of many groups and denominations."

St. Luke is one of many churches that engages in community action projects throughout the year. Several groups, organizations and volunteers give time and assistance to help refugee families get settled in Charlotte.

Steve Uzzell is a member of St. Luke Parish.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

EMG

Vatican-Israel Pact Expected To Lead To Diplomatic Relations

PARIS (CNS) — Israel and the Vatican will sign a major agreement in Jerusalem Dec. 30 expected to lead to full diplomatic relations between the two states, Israeli Foreign Minister Shimon Peres said.

Hailing "perhaps the first real revolution in 2,000 years," Peres told the French daily *La Croix* that the accord would safeguard Catholic premises in Israel and the occupied territories.

"Toward the end of December we will establish diplomatic relations. For the first time in 2,000 years, there will be peace between the Catholic and Jewish worlds," he told a news conference, confirming the conclusion of two years of negotiations.

The agreement is expected to clear the way for a visit by Pope John Paul II to the Holy Land, marking a huge step forward in Jewish-Roman Catholic relations.

Vatican spokesman Joaquin Navarro-Valls said Dec. 13 a joint commission set up to establish diplomatic relations had almost completed its work, but "some details" were still being worked out.

Navarro-Valls said that when the two states agreed to set up the commission in July 1992, both promised to avoid making public statements on the contents of its work and "dates regarding it."

"The Holy See has maintained this commitment," Navarro-Valls said.

Peres told *La Croix* the agreement would establish a distinction between Israel's political sovereignty and what he termed "the sacred."

"The accord will be signed in Jerusalem itself, ending the great argument about the city of Jerusalem. Jerusalem remains politically the capital of Israel, and religiously it remains an open city for all faiths," he said.

The Palestinians, who signed a historic self-rule accord with Israel on Sept. 13, consider Jerusalem the capital of a future Palestinian state.

Diplomatic sources said the accord on the status of church premises is part of a wider 14-point agreement covering issues such as the legal status of the Church in Israel, taxation, pilgrimages and a stand against anti-Semitism. Wider issues such as Palestinian rights and international guarantees for Jerusalem were left to the Middle East peace talks in Washington.

"It's an extraordinary agreement from a historic, spiritual and diplomatic point of view. It's the first time an open, diplomatic rapprochement is under way between the Catholic world and the Jewish world," Peres said.

He said the accord would be signed by Msgr. Claudio Celli, Vatican undersecretary of state, and Yossi Bellin, Israeli deputy foreign minister.

The Vatican, which supports a Palestinian homeland, has always recognized Israel's right to exist within secure borders.

But it wanted progress on the Palestinian question and guarantees for Jerusalem as a city sacred to three great monotheistic religions — Judaism, Christianity and Islam — before agreeing to full diplomatic recognition. It also has sought greater legal rights for Christians living under Israeli control.

The signing will come a few days before the 30th anniversary of the late Pope Paul VI's 1964 visit to the Holy Land — three years before Israel captured the West Bank and Gaza Strip, including Bethlehem, the birthplace of Jesus.

Israeli political and religious leaders, including Peres and the chief rabbi, have invited Pope John Paul to come to Israel.

Pro-Life Postcard Campaign To Center On Health Care Reform

WASHINGTON (CNS) — Continuing a tradition begun last January, U.S. Catholics will mark Jan. 23 as National Project Life Sunday by sending Congress a pro-life message by postcard. The theme of the latest postcard campaign will be "Keep Abortion Out of Health Care Reform."

The 1994 campaign was announced Dec. 15 by its co-sponsors, the U.S. bishops' Secretariat for Pro-Life Activities and the National Committee for a Human Life Amendment, a Catholic pro-life group.

Jan. 22 marks the 21st anniversary of the U.S. Supreme Court's Roe vs. Wade decision, which removed most state restrictions on abortion.

"Health care reform is likely to be the most important matter Congress will take up in 1994," said Cardinal Roger M. Mahony of Los Angeles, chairman of the U.S. bishops' pro-life committee, in a message urging Catholics to participate in the campaign.

The campaign involves distribution of sets of four postcards at Catholic parishes during the Jan. 22-23 weekend. Parishioners send postcards to each of their U.S. senators, their U.S. representative and to the National Committee for a Human Life Amendment, to help keep track of participation in the campaign.

St. Leo (From Page 3)

The school was started on the second floor of the convent with three Catholic and three non-Catholic students. The school doubled in size the next year and continued to grow.

St. Leo Parish now has about 1,150 members, and St. Leo Catholic School has about 300 students in preschool through eighth grade.

Ann Hopkins is a parishioner of St. Leo.

MERRY CHRISTMAS
AND
HAPPY NEW YEAR
FROM
THE CATHOLIC NEWS & HERALD

Comunidad Hispana
Comuniquémonos

¡FELIZ NAVIDAD!

Para Todas las Comunidades de la Diócesis de Charlotte

Los niños hispanos entraron en procesión llevando flores para depositarlas a los pies de la Virgen de Guadalupe, el doce de diciembre en Asheboro.

El Nacimiento De Jesús

Por PADRE ALBERTO M. RUÍZ
Cursillos de Cristiandad

Cuando estaban en Belén le llegó el día que debía tener su hijo. Y dio a luz a su primogénito, lo envolvió en pañales y lo acostó en un pesebre, porque no había lugar para ellos en la posada (Lc. 2,6-7).

Porque soy hombre, nunca conoceré la ternura, devoción y misterio de llevar un niño en embarazo. Nunca podre explicarles la expresión del amor maternal, la cual reune a la madre y niño en una unión por donde el niño incapaz depende totalmente del cuerpo de su madre, para alimentarse, crecer y recibir cariño hasta que nace y empieza a madurar.

Como hombres y mujeres cristianos se nos pide específicamente hacer ni más ni menos esto: estar impregnados por el Espíritu Santo y dale luz espiritualmente al mismo Jesús que estuvo presente en el vientre de María. Darle luz en los lugares más insignificantes, remotos y pobres del mundo por medio de nuestras vidas cotidianas. Todos somos responsables de encontrar una posada para el Salvador, no solamente en tiempo de Navidad, sino durante todo el año.

Llevar a término y darle luz a este Niño causará muchos dolores de parto y sufrimientos, pero ¡que maravilloso será sentirle en nuestros brazos y verle que sonríe y nos toca! ¿Quién se puede imaginar la profundidad de gozo en ver la única cosa que importa en este mundo? Le dio de comer y lo cuidó como cualquier madre lo haría. Pero dentro de ella misma sabía que el Niño Jesús no le pertenecía a ella sola, sino al mundo. Este Niño tuvo que compartirlo.

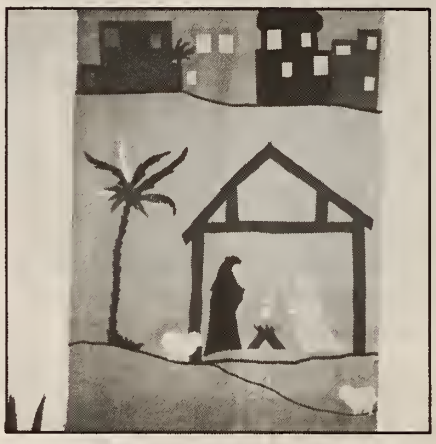
Cuando estamos impregnados por el Espíritu Santo nuestros corazones quedan renovados y también somos llamados a compartir a Jesús con los demás, para que sientan el gozo de su presencia. Dios escogió venir por una mujer como niño, se humilló al venir como uno de nosotros, incapaz, completamente humano y dependiente. Todavía depende de cada uno de nosotros para completar su obra en el mundo. ¡Que extraño que este Dios nos necesita!

Yo quiero que mi vida sea una vida continua de darle luz a Jesús, no importa donde esté. Ya sea abrazando al paciente con SIDA, orando con los moribundos, llorando con los desolados y tristes, visitndo a los enfermos o encarcelados, dándoles de comer a los hambrientos, consolando a mis enemigos, pidiendo perdón, humillándome, extendiendo mi mano a los equivocados, a los que el mundo rechaza, a los que carecen de amor, etc. Yo quiero que Jesús encuentre una posada dentro de mí, aunque mi alma esté manchada, oscura y desfigurada.

Esta Navidad y por todo el Año Nuevo, les ruego a todos que den luz al Niño Jesús en muchos lugares y a diario.

To Our Friends

Photo of a handmade Christmas banner by Gladys Silva. Celebrating the feast of Our Lady of Guadalupe at St. Joseph, Asheboro, Hispanic children entered in procession and placed flowers under the picture of Mary. A little boy dressed like the Indian of the apparitions, Juan Diego. Father Ruiz calls us to bring forth Jesus in our lives to share Him with others, like Mary did knowing that Jesus belongs to the world, not only to His mother. The International Year of the Family is an apportunity to reflect about our relationships at home, beginning with the acceptance of oneself, just as we are loved by God.



Estandarte diseñadoy hecho por Gladys Silva, voluntaria del Centro Católico Hispano de Charlotte.

José Pérez sostiene a su hijo Hilarry, vestido como el indio Juan Diego, en la celebración de la fiesta de Nuestra Señora de Guadalupe, en la Iglesia de St. Joseph, Asheboro.

Año Internacional De La Familia

Las Naciones Unidas acordaron dedicar el próximo año de 1994 a la Familia. Será una oportunidad para reflexionar sobre la vida en nuestros hogares:

- Tal vez nos casamos y tuvimos hijos como una costumbre social, sin darnos cuenta de lo que esto significa.....
- Tal vez hacemos lo que todo el mundo hace, sin detenernos a pensar si es eso lo que tenemos que hacer aquí y ahora....
- Tal vez tenemos tantos problemas personales, que no nos hemos dado cuenta de todo lo que significa tener un hijo....
- Tal vez nos dejamos llevar por las preocupaciones y el cansancio de la viday no somos padres en toda situación....
- Tal vez no estamos contentos con nosotros mismos, sentimos que no tenemos éxito, no nos gusta nuestra propia vida....
- Tal vez pensamos que para ser felices y hacer nuestra familia feliz necesitamos un montón de posesiones materiales....

Lo mejor que podemos dar a nuestros hijos es la oportunidad de ser felices. Ser feliz entraña, ente todo, estar contentos con nosotros mismos porque somos criaturas de Dios, sus hijos amados. Es importante aceptarnos como personas limitadas. Es decir, con cualidades y defectos que hay que controlar para no hacer sufrir a los demas en el hogar.

Cuanto más nos conozcamos, más nos amaremos y más rataremos de ser mejores, aumentando las relaciones personales agradables, por lo cual nos amrán los demás y más felices seremos todos disfrutando unos con otros la armonía y la paz de una buena amistad.

Si nos aceptamos como somos, también aceptaremos a nuestros hijos como ellos son. Estar contentos con nuestros hijos requiere la tarea de llegar a conocerlos bien, sus sentimientos y sus aspiraciones y las razones por las que se expresan como lo hacen.

Estar contentos con ellos entraña también observar sus buenas cualidades y logros y decirles de vez en cuando que estamos orgullosos de ellos.

Noticias Nacionales

WASHINGTON (CNS) — Los obispos de los Estados Unidos en su reunión del pasado mes de noviembre aprobaron el documento sobre las familias, después de un trámite de consulta de dos años. El documento insta a las parejas casadas a rechazar "un espíritu de competencia insalubre" en su relación y a los padres a situar las necesidades de sus hijos en primer lugar.

Los obispos reunidos dieron gracias a los 10,000 diáconos permanentes de la nación por sus servicios a la Iglesia y aprobaron la declaración que señala el vigésimo-quinto aniversario del restablecimiento del diaconato permanente en los Estado Unidos.

Monseñor Roberto O.González, Obispo Auxiliar de Boston, fue elegido presidente del comité para suntos hispanos.

DENVER (CNS) — Arturo Rodríguez, nuevo presidente del sindicato de los Trabajadores Agrícolas Unidos, sustituye al famoso César Chávez, quien murió recientemente. "La no violencia es el arma más poderosa que tenemos", dijo Rodríguez en Denver, "César nos enseñó eso".

Noticias Diocesanas

Fondo de Retiro para Religiosos y Religiosas

Diciembre es el mes asignado por los obispos de este país para hacer la colecta anual destinada a ayudar al fondo de retiro para religiosos y religiosas . Quienes deseen contribuir pueden enviar sus donativos a: Retirement Fund for Religious, P.O.Box 73140, Baltimore, MD 21273.

Mensaje De Navidad De Nuestro Administrador

Diciembre, 1993

"Gloria a Dios en las alturas y en la tierra paz a los que gozan de su favor"

Hermanos y Hermanas en Cristo,

La Navidad, que es el tiempo en que celebramos el nacimiento de Jesús, nuestro Señor y Salvador, es un tiempo muy "especial" para todos los cristianos. Hay tantas cosas "especiales" en esta època. . .las muchas y maravillosas actividades y ceremonias en nuestras iglesias, que elevan el espíritu; las calurosas y alegres sonrisas que vemos en los rostros de aquellos que encontramos, unidos con amistosos saludos; es un tiempo para celebrar junto a la familia y las amistades; el delicioso aroma de comidas típicas que se preparan en nuestros hogares. . .todo esto contribuye a hacer este tiempo "especial". Sin embargo, lo más "especial" es la razón misma de toda celebración, es decir, el Verbo se hizo carne, Enmanuel, Dios con nosotros.

Durante el Adviento nos preparamos a la venida del Señor de muchas maneras. Por medio del Sacramento de la Reconciliación nos disponemos espiritualmente para este maravilloso acontecimiento. El amor que experimentamos como resultado de este Sacramento nos llena el corazón y cuando ayudamos a los demás, los aceptamos como hermanos y hermanas en Cristo y los vemos como nosotros, creados a imagen y semejanza de Dios.

Durante este hermoso tiempo de Navidad, acerquémonos más al Señor quien se humilló a sí mismo haciéndose igual en todo menos en el pecado. Que su amor nos mueva a alcanzar a los demás, para que verdaderamente quedemos reconciliados los unos con los otros. Acordémonos de nuestros hermanos y hermanas que sufren hambre, que están enfermos, que se sienten solos y de aquellos que viven en países donde se les niega el privilegio de celebrar esta gran fiesta.

¿No sería maravilloso conservar este Espíritu de Navidad, este amor y cuidado de otros tan especiales, a través del año entero? El acontecimiento especial que tuvo lugar en la ciudad de David es en verdad "buena noticia de gran gozo para la humanidad". Nunca olvidemos el motivo de esta celebración.

Recordaré a todos en el Sacrificio de la Misa el día de Navidad.

Sinceramente suyo en Cristo,

John J. McSweeney

Rev. Msgr. John J. McSweeney
Administrador Diocesano

Cuban Bishops Renew Call For Dialogue On Nation's Problems

HAVANA (CNS) — The Catholic bishops of Cuba, who angered authorities in September by criticizing the government, have renewed their call for dialogue to solve the country's problems.

In a Christmas message that was to be read in church services the weekend before Christmas, the bishops said it was encouraging to see that government authorities appeared to be taking steps toward starting dialogue with sectors of the Cuban exile community.

"It is to be hoped that this same idea will turn into a hopeful reality through a real internal dialogue," they said in a three-page message made public Dec. 18. "We must always be ready for a dialogue capable of recognizing each other's arguments and one's own mistakes and defects," it said.

"The mutual and dialogue-based relationship between well- intentioned men, even more so when they are Christians, has to be based on an attitude which does not exclude other people, their arguments or their reasoning," said the message.

The tone of the Christmas message was less emphatic than their September pastoral letter, in which the bishops urged authorities to lift their monopoly on political power and start a national dialogue to save the island from economic and social collapse.

In that letter, they were critical of what they called limitations on personal freedom, the excessive control of state security and lack of political and religious tolerance.

Authorities reacted angrily. Government officials called the September article badly timed and divisive, while a stream of articles in state-run media accused the bishops of stabbing the country in the back, and being out of touch with the people and nostalgic for pre-revolutionary social injustices.

The pastoral letter was widely circulated across the island, and Church officials said tens of thousands of copies were sold. Pope John Paul II gave his backing to the call for dialogue when Archbishop Jaime Ortega of Havana and several other bishops visited him in October.

In their December message, the bishops noted that Catholics would celebrate Christmas in austerity because of the current economic crisis.

Authorities are engaged in a process of cautious economic reform aimed at pulling Cuba out of a crisis precipitated by the collapse of the Soviet Union and the end of traditional trade and aid ties.

Silent Night...

Kindergarten students at St. Michael School in Gastonia sing Christmas carols during a luncheon honoring senior citizens. Photo by JOANN KEANE

Belmont Abbey College Names Three To Board Of Advisors

BELMONT — Belmont Abbey College has named three area residents to its Board of Advisors. They are Joe Becker of Charlotte, vice president of Paramount's Carowinds; Tim Helms of Bessemer City, president of the Gaston County Chamber of Commerce; and Elaine Lyerly of Charlotte, president of the Lyerly Agency, Inc., a marketing communications agency.

The Board of Advisors is made up of local and regional business and community leaders who provide advice and expertise to the college on a wide range of issues. Members typically serve for three years.

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Diocesan News Briefs

A Community Built on Faith

St. Ann's Square Wheelers and visitors enjoy a square dance at the Charlotte parish's activity center.

Square Dance Classes

CHARLOTTE — Wondering how you'll get over the over-stuffed feeling from the holidays? How about about Western style square dancing, a wholesome and inexpensive acitivity that provides good fellowship and enjoyable exercise?

The St. Ann's Square Wheelers invite all interested people and their partners to an open house in the St. Ann activity center, 3635 Park Rd., on Thursday, Jan. 6 at 8 p.m. Instructors are Bill and Betty Wentz. "Angels" will be club members, experienced dancers, who will dance in your square. The first three classes are free. For more information, call (704) 523-5285 or (704) 392-8790.

Charlotte Catholic High School Students Adopt Needy Families

CHARLOTTE — For the tenth year in a row, the Charlotte Catholic High School student council is sponsoring Christmas service projects to help needy families in Charlotte. Each homeroom is raising money to "adopt" a needy family during the holiday season.

Through the assistance of Catholic Social Services, a list of "working poor" families is provided to the school. Typically, each homeroom provides for one child and several homerooms share a family. Money is raised for gifts, groceries and a complete Christmas dinner. Additional necessities such as towels, sheets and toiletries are provided as well.

The students are expected to raise nearly $6,000 this year for seven families and 30 children. The money is raised through donations, bake sales and candy sales. All goods are gathered and taken to CSS to be delivered.

Judaism Course At Belmont Abbey

BELMONT — Rabbi David Zielonka, chaplain of Rauch Industries in Gastonia, N.C., will teach a course entitled "Introduction to Judaism" during the spring semester at Belmont Abbey College. The class is one of more than 150 across the country that will be underwritten this year by the Jewish Chautauqua Society.

Rabbi Zielonka is a member of the B'nai B'rith Adult Education national speakers bureau. He was the spiritual leader of Temple Emanuel in Gastonia from 1983 to 1991, president of the Greater Gastonia Ministerial Fellowship in 1985 and president of the Gaston Foundation Board in 1988. He won a Gaston County award for volunteer service in community leadership in 1988.

What's In A Name

Win $50 for the parish of your choice. The Office of Faith Formation is looking for a name for its upcoming monthly newsletter. The newsletter will be inserted once a month in *The Catholic News & Herald.* Prize money for the winning entry will be donated in the winner's name to a parish faith formation ministry chosen by the winner. Send suggestions by Jan. 5 to Chris Newnan, director of Faith Formation, 1524 E. Morehead St., Charlotte, NC 28207.

Belated New Year's

GREENSBORO — St. Paul the Apostle Church is hosting a Belated New Year's Eve Dance on Saturday, Jan. 8 from 8:30 p.m.-12:30 a.m. Cost is $30 per couple. Beer, wine and dessert will be provided. Bring an hors d'oeuvre for your table. Party goers will have an opportunity to buy a $5 raffle ticket for a trip for two donated by USAir to any where in the continental United States. For reservations, call the parish office, (910) 294-4696.

Human Sexuality

HICKORY — Adult Faith Formation at St. Aloysius Church is beginning a series on "Human Sexuality" on Jan. 9. The six sessions will feature guest speakers on topics such as "The Church's Perspective on Human Sexuality," "Parenting Issues Regarding Sexualtiy" and "Abuse and its Effect on Human Sexuality." Each session will be followed by a time for questions and discussion.

Spiritual Renewal Meeting

MORGANTON — The Vicariate of Hickory has a monthly Ultreya for those who have made a Cursillo, spiritual renewal weekend, at St. Charles Borromeo Church. The next meeting is Tuesday, Dec. 28 at 7 p.m.

Friends of EWTN

CHARLOTTE — Friends of EWTN, a new organization whose goal is to gain access for the Catholic cable channel in the Charlotte area, is seeking representatives from all the parishes in the Charlotte area. EWTN, Eternal Word Television Network based in Birmingham, Ala., offers 24-hour quality family programming. The program includes talk shows, music specials, teaching series and documentaries.

Vision Cable carries EWTN four hours a day. The organization's goal is to extend the air time on Vision Cable and gain access for EWTN on other cable systems in the area, Cablevision. If interested, call Cathy Adams at (704) 568-2972 or Michelle McNulty at (704) 547-8889.

Home Educators

WINSTON-SALEM — Catholic home educators interested in forming a support group for the triad area are invited to a meeting on Jan. 24 at 10 a.m. For directions and more information, call Tom or Mary Beth Young at (910) 764-0629.

Singles' New Year's

CHARLOTTE — Catholic Singles of Charlotte is hosting a New Year's Eve party beginning at 9 p.m. at Walden Court Apartments. Attire is dressier than casual. Please bring a canned food donation for the homeless shelter. For more information or directions, call Linda Pietuck, (704) 344-9326.

A Blue Christmas?

CHARLOTTE — Need help and support dealing with the death of a spouse during the holiday season? Call Suzanne Bach at (704) 377-6871. Bach is CRISM coordinator and a team leader for the Widowed, Separated and Divorced Ministry.

WSD Meetings

ASHEVILLE — Upcoming meetings for the Widowed, Separated and Divorced Ministry in the Asheville area are Jan. 7 at St. Eugene Church and Jan. 21 at St. Barnabas Church. The group meets from 7:30 p.m.-9 p.m.

Prayer Service For Life

BELMONT — Queen of the Apostles Church is presenting an ecumenical Prayer Service for Life on J 23 at 7 p.m. Several area ministers w participate in the program.

Missionary Image

CHARLOTTE — The Missiona Image of Our Lady of Guadalupe will in the Diocese of Charlotte from S day, Jan. 9 to Thursday, Jan. 13. T image will be presented at various pa ishes. For more information, call Mar Ebner at (704) 362-2705.

Life In The Spirit

CHARLOTTE — Our Lady of A sumption Church will host a "Life in t Spirit" seminar Jan. 10, 17, 24 and 3 The seminar will begin after 7 p. Mass. The church is located on Sha rock Drive. For more information, c (704) 535-9965.

Holy Innocents

CHARLOTTE — The Respect Li Committee of St. Vincent de Pa Church, 6828 Old Reid Rd., invites pro-lifers to a Mass in memory of today slaughtered children, the victims of abo tion. The Mass will begin at 12:10 p. on Tuesday, Dec. 28, the Feast of t Holy Innocents in remembrance of ch dren slaughtered by Herod. Mass will followed by a rosary for life.

The Catholic News & Herald *we comes parish news for the diocesan ne briefs. Good photographs, preferab black and white, also are welcom Please submit news releases and phot at least 10 days before date of public tion.*

One of the real joys of the Holiday Season is the opportunity to say Thank You and to wish you the very best for the New Year.

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World and National Briefs

Murdered Girl Leaves 'Mighty Legacy,' Priest Says At Service

PETALUMA, Calif. (CNS) — The murdered Polly Klaas left a "mighty legacy for a 12-year-old" by bringing the Petaluma community together in the search for her, a priest said at her memorial service Dec. 9. Father George Risden, pastor of St. Vincent de Paul Church in Petaluma, gave an opening welcome and prayer at the service, which drew hundreds of people to the church and was seen by thousands more at other locations where the service was beamed by satellite. Although Polly was not Catholic, her Jewish mother and Episcopalian father asked that the service be held at St. Vincent's, the largest church in Petaluma, rather than at a civic center or other secular site, Father Risden told Catholic News Service.

Anti-Catholic Fliers Investigated By U.S. Postal Service

PORTLAND, Ore. (CNS) — The U.S. Postal Service is investigating possible violations in connection with an anti- Catholic flier mailed to homes in the southeastern Oregon town of Jordan Valley. The red, white and blue pamphlet that describes the pope as the "man of sin" and complains the papacy changed the Christian day of worship from Saturday to Sunday has been traced to a post office box in Eagle, Idaho, near Boise. Officials at the Eagle Post Office would not reveal the name of the box's holder, saying it belonged to an individual, not a business. The identity of an individual is protected if only a box number is shown, but names of businesses are public record.

Cara Study Says More Men Entering Religious Life

WASHINGTON (CNS) — The number of men in formation for religious life has grown by 10 percent over the past four years according to a study published by the Center for Applied Research in the Apostolate. In the same period, however, the number of women in formation for religious life continued to decline, the study said. Among both men and women, it said, from 1989 to 1993 there were increases in the number of Hispanic and Asian candidates.

Archbishop Pledges Continued Fight Against Assisted Suicide

DETROIT (CNS) — Archbishop Adam J. Maida of Detroit pledged Dec. 13 to "continue to preach, teach and work with others to bring about a permanent ban on assisted suicide," despite a judge's ruling that parts of Michigan's assisted suicide law are unconstitutional. "Euthanasia, regardless of the circumstances, is both a tragic and dangerous act," Archbishop Maida said in a statement. "Simply put, it suggests that we can make ourselves God and decide when and how we should die or someone else should die. Society must be very careful when it puts its hand on the switch of human life." Wayne County Circuit Judge Richard Kaufman ruled Dec. 13 in a case involving suicide doctor Jack Kevorkian that a section of the law — passed specifically to halt Kevorkian's suicide assistance campaign — was too broad.

St. John's Abbey, University To Create Institute On Sexual Trauma

COLLEGEVILLE, Minn. (CNS)— St. John's Abbey in Collegeville, sued six times in recent years over alleged sexual misconduct by some members of its Benedictine community, is creating an institute to address sexual trauma. "We are doing this very deliberately. It may take three to five years before this institute becomes what we want it to be," said Benedictine Abbot Timothy Kelly. "We're not looking for a quick fix, but at the long run," The institute, a joint initiative of the abbey and St. John's University, is just one response to recent allegations. The two institutions also have committed themselves to work with LINKUP, a national organization for victims of sexual abuse by clergy.

U.S. Delegation Sees Deep Concern Over Russia Ultranationalists

NEW YORK (CNS) — An interreligious delegation from the Appeal of Conscience Foundation that visited Russia to observe the election campaign reported finding deep concern about the strength of ultranationalist forces. Speaking at a press conference in New York Dec. 14, delegation members said they were gratified, however, to see the proposed new Russian constitution was approved. It meets international standards for protection of religious liberty and other human rights, they said. Rabbi Arthur Schneier, founder and president of the Appeal of Conscience Foundation, led the delegation. He was accompanied by Jesuit Father David S. Toolan, an associate editor of the Jesuit magazine *America* and others.

'NYPD Blue" Controversy Brings Debate Over Values, Bishop Says

SAN ANGELO, Texas (CNS) — The controversy over ABC's airing of "NYPD Blue" has had at least one positive result, according to Bishop Michael D. Pfeifer of San Angelo. It's "the opportunity for all concerned citizens to take stock of what is being shown on TV and in movies, and to ask: 'Are we in favor of having or not having public moral standards?'" he said. From President Clinton to the entertainment consumer, values in media are coming under closer scrutiny, Bishop Pfeifer said in a Dec. 14 statement, "The Real Crisis is Spiritual."

Vatican Gets Tons Of Suggestions Regarding Ethics In Advertising

VATICAN CITY (CNS) — A preliminary query about ethics in advertising for a proposed statement on the advertising industry has drawn a flood of reports and suggestions to the Pontifical Council for Social Communications from all over the world. Archbishop John P. Foley, president of the council, said the material is still in "an undigested state," and a council statement on ethics in advertising is not expected for another three or four years. Members of the council agreed last March that the pervasiveness of advertising and its growing influence throughout the world called for some kind of Church statement about morality in commercial messages.

Haitian Prime Minister Says Vatican Supports Artistide Return

ROME (CNS) — Haitian prime minister Robert Malval said that the Vatican's top diplomatic official has supported his initiative to bring Haiti's democratically elected president, Father Jean- Bertrand Aristide, back to power. "They told me they never questioned the legitimacy of his election, although they prefer a priest not be president," Malval told reporters in Rome Dec. 10 after two days of meetings with Vatican officials. Malval, who was due to leave office Dec. 15, also said Father Aristide is debating whether to resign from active ministry for the period he is in office.

Pope Plans Day Of Prayer, Fasting For Bosnian Families

VATICAN CITY (CNS) — Pope John Paul II, distressed at the continuing suffering of families in Bosnia-Herzegovina, invited all believers to join in a day of prayer and fasting for the war-torn population there. The event will take place Jan. 23, during the annual Week of Prayer for Christian Unity, and should highlight universal spiritual concern for civilians caught in the Bosnian fighting, the pope said Dec. 12. In announcing the initiative, the pope reminded his listeners that "so many families have been torn apart" by battles in the former Yugoslavia. The conflict "is still raging and, unfortunately, a just and equitable solution does not seem near," he said.

Serbian Bishops Skeptical About Election Promises

ZAGREB, Croatia (CNS) — The Serbian Catholic bishops have expressed skepticism that Dec. 19 national elections will improve the economic and political situation of the new Yugoslavia. They said that past promises by the incumbent ex-communists, who are expected to win, have turned out to be only "beautiful words." Their Dec. 9 statement was published by the Catholic Information Agency of Zagreb. The bishops also criticized world leaders for not ending the fighting in the Balkans and said the Serbian mass media are running an anti-Catholic campaign.

Jerusalem's Latin Patriarch Says Christians Still Hope For Peace

MILAN, Italy (CNS) — Even after it became clear that Israeli troops would not begin withdrawing from the occupied territories by the Dec. 13 deadline, the Latin-rite patriarch of Jerusalem said Christians were still hopeful about the peace process. Patriarch Michel Sabbah, celebrating Mass Dec. 12 with a group of Italian pilgrims who were praying for peace in the Holy Land, said fear, apprehension and hope mark his flock in "these decisive and difficult moments." The patriarch's comments to the group led by the former Vatican secretary of state, Cardinal Agostino Casaroli, were reported by the Milan-based Catholic newspaper, *Avvenire*. As of Dec. 14, the patriarch had not issued a statement about the delayed withdrawal of Israeli troops from the Gaza Strip and Jericho, a spokesman at his Jerusalem office said.

Russian Government Fines Seminarians, Evicts Caritas

ROME (CNS) — The Russian government has fined several Catholic seminarians studying in Moscow and evicted the church's welfare agency from its rented office, said a Moscow Catholic official. Both events seem to be part of a growing trend toward greater government regulation of religions, said Father Alexander Khmelnitsky, director of the information office for the Moscow-based apostolic administration of European Russia. However, a government official said the problems were administrative, not political. Father Khmelnitsky told Catholic News Service that the Caritas office was sealed Dec. 14 by the section of the Russian foreign ministry overseeing the diplomatic corps.

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How Santa Claus Originated....

Charlie Bowling told the story of how St. Nicholas became known as Santa Claus, while fellow Knight of Columbus Art Ball played the part of the 1,700-year-old saint at a children's breakfast at St. Matthew Church in Charlotte. Knights from St. Vincent de Paul Church joined in the project. The breakfast was part of the Knights' statewide campaign to "Put Christ Back Into Christmas."

Outreach (From Page 2)

The religious education classes and the St. Leo School students contribute as well. The Knights of Columbus pack meals and assemble gifts such as bicycles.

Many of the items on the "wish lists" are basic, and are the only Christmas gifts these people will receive. As one volunteer said, "We are their Christmas." One recipient is a 37-year-old mother of two who has had two cancer surgeries and is scheduled for another.

For Easter Outreach, baskets with eggs are decorated by children of the parish. The Mother's Day Outreach includes layettes for new mothers. Thanksgiving Outreach provides a meal.

Ann Hopkins is a parishioner of St. Leo.

Stamp (From Psage 2)

that suffuses the Venetian countryside. This is also apparent in the heads of the Madonna and the Christ Child, which are exquisitely modeled through subtle gradations of light. The refinement of Cima's technique can also be seen in his careful and sophisticated rendering of the Madonna's headdress, where the transparency of the cloth, the detailed embroidery, and even the delicate fringe along the border are depicted with detail and beauty.

Cima painted at least four other versions of *Madonna and Child in a Landscape* that differ only slightly from the painting in the collection of the North Carolina Museum of Art.

Young Adults Diocesan Presentation on Relationships

Presentor: Father Andy Novotney, S.J.
The Belmont Abbey College
Friday, February 4, 7 p.m. - 10 p.m. and
Saturday, February 5, 9 a.m. - 4 p.m. with closing liturgy

Come meet other young adults from different groups in our diocese.

Music by Chris Lynch and Pipedream

Look for details coming soon to parishes and young adult groups and for further information call
Pam Smith, Diocesan Office of Faith Formation 331-1723

Space Limited! Make Reservations Now!

The People of God in the Diocese of Charlotte, Diocesan Priests, Deacons, and Monsignor John J. McSweeney, Diocesan Administrator, wish to express deep appreciation and prayers for a Holy Christmas to the women and men religious in service to the Diocese of Charlotte

Carmelites of Mary Immaculate
Congregation of the Holy Spirit (Spiritians)
Congregation of Notre Dame
Congregation of Our Lady Help of the Clergy (Maryvale)
Congregation of the Mission (Vincentians)
Daughters of Charity
Franciscan Friars of the Atonement (Graymoor)
Franciscan Secular Institute
Handmaids of the Sacred Heart
Marians of the Immaculate Conception
Missionary Servants of the Most Blessed Trinity (Trinitarians)
Oblates of Francis de Sales
Order of Friars Minor
Order of Friars Minor Capuchin
Order of Friar Minor Conventual
Order of St. Benedict (Benedictines)
Poor Servants of the Mother of God
Redemptorists
Religious of Christian Education
Sisters of Charity of:
    Bronx, NY,
    Convent Station, NJ
Sisters of Holy Cross
Sisters of Mercy of the Americas:
    Belmont, NC
    Dallas, PA
    Detroit, MI
    Cincinnati, OH
    Wichun, NJ
Sisters of Notre Dame de Namur
Sisters of St. Dominic
Sisters of St. Francis of:
    Alleghany, NY
    Dubuque, IA
    Rochester, MN
    Syracuse, NY
    Tiffin, OH
Sisters of St. Joseph
Society of Jesus (Jesuits)
Society of the Holy Child Jesus
The Home Missioners (Glenmary)

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 3 Number 18 • January 7, 1994

Father George Kloster, pastor of St. Michael Church, Gastonia, prepares to anoint Maria Suarez (second from right) and her brother, Jhon Ospina, prior to a kidney transplant operation. With them are Suarez' daughter, Stacey, and friend Maria Teresa Srivoraphan.
Photo by CAROL HAZARD

New Year Means New Life For St. Michael Parishioner

By CAROL HAZARD
Associate Editor

GASTONIA — Christmas comes only once a year. But not for Maria Suarez. The best gift is yet to come.

The St. Michael parishioner is receiving a new chance on life for the New Year. Her brother is giving her one of his two kidneys.

Parishioners gave Christmas to Suarez and her two girls. But of all the gifts — including bikes for Jennifer, 9, and Stacey, 6, and clothes for Suarez — none could match the one her brother is about to give her. And yet, parishioners made it all possible.

They took up a special collection so her brother, Jhon Ospina, could fly here for the transplant operation from his homeland in Colombia, South America. What's more, they paid for Maria's mother, Elbia Tejada de Ospina, to come as well so she could support her daughter and take care of the girls while Suarez is in the hospital. About $3,000 was raised.

As project coordinator, Notre Dame Sister Carol Symons worked through Sen. Lauch Faircloth's office to expedite the process of bringing Ospina into the country. She also accompanies Suarez to doctor's appointments.

"We are praying for Maria and her family and doing whatever we can to help them," says Sister Carol, pastoral associate at St. Michael.

"Every day I say God bless all these people who help me," says Suarez. Suarez is a single mother who worked as a spinner in a textile mill before she became ill.

On dialysis 10 hours a day, Suarez, 38, nearly lost her life last March when both her kidneys failed. She was on a waiting list for a kidney from a cadaver, but the process could have taken years.

Although kidney transplants have become standard medical procedure, the problem is a shortage of donors, says Dr. Joe Chandler of Metrolina Nephrology Associates, Charlotte. An estimated 10,000 kidney transplants are performed every year. However, 25,000 people are on the waiting list.

The recipient has a 90 percent or better chance of surviving during the first year after the operation if he or she receives a kidney from a relative, Chandler says. The survival rate is in the 80 percent range if the donor is unrelated.

The risk to the donor is the same as with any major surgery, Chandler says. "Basically, we need to determine if the donor is healthy enough to undergo a major operation and has no health problems that would put him at risk."

Ospina, 21, is the second youngest of Suarez' nine living brothers and sisters. He underwent preliminary tests in Colombia before he came to the United States. He has been undergoing final testing this week.

The surgery is expected to be scheduled sometime this month. If all goes well as expected, Ospina will be in the hospital for about one week. Suarez will be in a week to 10 days.

Accord Between Vatican, Israel Opens New Era Of Relations

VATICAN CITY (CNS) — The Vatican-Israel landmark "fundamental agreement," signed as 1993 came to a close, paves the way for full diplomatic relations within a few months and a new era of dialogue between the two entities.

The pact was signed in Jerusalem Dec. 30 by Msgr. Claudio Celli, a Vatican assistant secretary of state, and Israel's deputy minister of foreign affairs, Yossi Beilin.

A joint Vatican-Israeli commission, meeting at the Vatican Dec. 29, approved the seven-page text of the accord, ending 17 months of intense negotiations. The agreement outlines general principles of religious freedom in civil society and includes a strong condemnation of anti-Semitism.

Vatican spokesman Joaquin Navarro-Valls called the agreement a "historic opening" that could have a positive influence on the entire Middle East peace process.

Beilin said the Vatican and Israel have agreed that full diplomatic relations would be established within four months of the ratification of the formal agreement by the Israeli government.

Navarro-Valls said Dec. 30 that full relations could be established even sooner than four months. He added that the nunciature would be based at a Franciscan monastery near Jaffa, on the outskirts of Tel Aviv.

The spokesman said the apostolic delegation to Jerusalem and Palestine, which is the Vatican's channel to Catholics in Israel, the occupied territories and Jordan, would remain open in Jerusalem.

Vatican and Israeli sources have said that if conditions are right, Pope John Paul II could follow up the diplomatic developments with a trip to Jerusalem during the coming year or two.

Beilin, speaking to reporters in Rome Dec. 29, said the agreement "has much to do with the relationship between the Jewish religion and the Catholic faith. It is an important change after 45 years of the existence of Israel and, perhaps, 2,000 years of separation between us and the Christians."

The "fundamental agreement" does not solve all the thorny church-state problems in Israel and Israeli-controlled territories, but it lays the groundwork for further negotiations. It specifies that subcommissions will be named to deal with delicate issues regarding the Church's property holdings, and its legal and tax status.

Navarro-Valls said that immediately after the signing two subcommissions — dealing with the tax issue and with the Church's legal standing — would be named.

The agreement affirms the Church's basic right to own property and to run schools, welfare institutions and communications media. It also declares respect for the traditional rules regulating activity at the Christian holy places, and states a joint interest in promoting Christian pilgrimages.

The Vatican has emphasized that the agreement completes the "first phase" of the work undertaken by the Vatican-Israeli commission, formed in mid-1992. The accord provides, in fact, that negotiations will continue on a full range of issues.

Israeli and Jewish leaders hailed the agreement as a milestone, largely because it meets the longstanding Israeli request for diplomatic ties. Experts on both sides predicted it would have a positive effect on Jewish-Catholic dialogue.

"All of us who have been involved in dialogue, both Catholics and Jews, are grateful for this accomplishment," Rabbi Henry I. Sobel of Brazil told the pope in a private audience Dec. 29 as the joint commission was meeting.

"I believe this much-awaited step will benefit not only relations between Catholics and Jews, but will also act as an impetus to help implement the peace agreement signed between Israeli and Palestinian leaders," he said.

The Vatican's "recognition" of Israel will help legitimize the peace accord to all Christians, Muslims and Jews, said the rabbi, a member of the permanent Vatican-Jewish dialogue commission.

The "Fundamental Agreement Between the Holy See and the State of Israel," includes a preamble, 15 articles and a separate protocol on diplomatic representatives. The preamble, citing the historic process of reconciliation between Catholics and Jews, says the accord should offer a sound and lasting basis for improvement in Vatican-Israeli relations.

The text of the agreement provides the following:

—Both Israel and the Vatican pledge to respect the principles of religious freedom and freedom of conscience.

— Both sides promise to cooperate "in combatting all forms of anti-Semitism and all kinds of racism and of religious intolerance." The Vatican takes the opportunity "to reiterate its condemnation of hatred, persecution and all other manifestations of anti-Semitism directed against the Jewish people and individual Jews anywhere, at any time and by anyone."

See **Accord**, Page 13

A Moment Of History

Because of the historic accord between the Vatican and Israel, the second part of the U.S. bishops' pastoral message to families will be in the Jan. 14 issue of *The Catholic News & Herald.*

Additional stories relating to the Vatican-Israeli accord are on Pages 8-9 of this issue.

Pope Says Family Life Provides Answer To Secret Of Peace

VATICAN CITY (CNS) — People learn the secret of peace in the warmth and love of family life, Pope John Paul II said. In his New Year celebrations, the pope prayed for the strength and unity of the world's families as the greatest hope for a world torn by war and suffering.

"Peace remains the greatest challenge of our time," the pope said Jan. 1 during his noon recitation of the Angelus.

"It is in the family that one learns the secret of peace, experiencing the warmth of acceptance and exercising it day after day in the discipline of love, in efforts of tolerance, in the commitment of communion," he said. "For this reason, one who works for the family works for peace."

Earlier in the day, the pope celebrated Mass for the feast of Mary Mother of God and World Peace Day, and he reminded the congregation of God's promise to bless the world with peace. "We are gathered in St. Peter's Basilica on the first day of the new year to pray that this blessing of peace reach the nations of the whole world," he said.

Nine thousand seats at the Mass were occupied by the choir: an international group of children who were participating in a convention for children's choirs.

Meeting the group on New Year's Eve, the pope called on the children to use their music and their daily activities to echo the song of the angels on the night of Christ's birth, telling of the glory of God and the promise of peace to people of good will.

"You, in your own way, are to be envoys to spread the joy of God and to show, through your song, that faith is stronger than doubt, that hope is stronger than despair and that love is stronger than death," he said.

At the Jan. 1 Mass, the pope said, "we will pray intensely for peace in the world, asking our heavenly Mother to teach us to live it, first of all, inside and around us."

"Peace is, above all, a gift which is born of hearts able to love and to make room for others in truth, justice and generosity," Pope John Paul told the youngsters. "You, too, are called to build a world of agreement and mutual respect in your schools, in the concerts in which you take part, in your daily obligations and in your homes."

The pope expressed his concern for what is happening inside and outside family homes during his Angelus addresses Jan. 1 and 2.

"As this new year opens, dear brothers and sisters, we see a horizon which, while not lacking flashes of light, has threatening and dark lines," he said on New Year's Day.

While agreement and understanding are making progress in some parts of the world, the pope said, "one must recognize that peace continues to be humiliated by fratricidal conflicts which show no sign of subsiding."

Part of the problem, he said, is "the persistence of unjust differences between North and South" and "the nightmare of a vast economic crisis which weighs on the least protected social classes."

Unbridled nationalism also is a continuing threat to peace, "pitting people against people where instead legitimate ethnic and cultural diversity should be generously integrated with the common richness of the human family in respect for the dignity of every person and in the commitment to a renewed global solidarity,". he said.

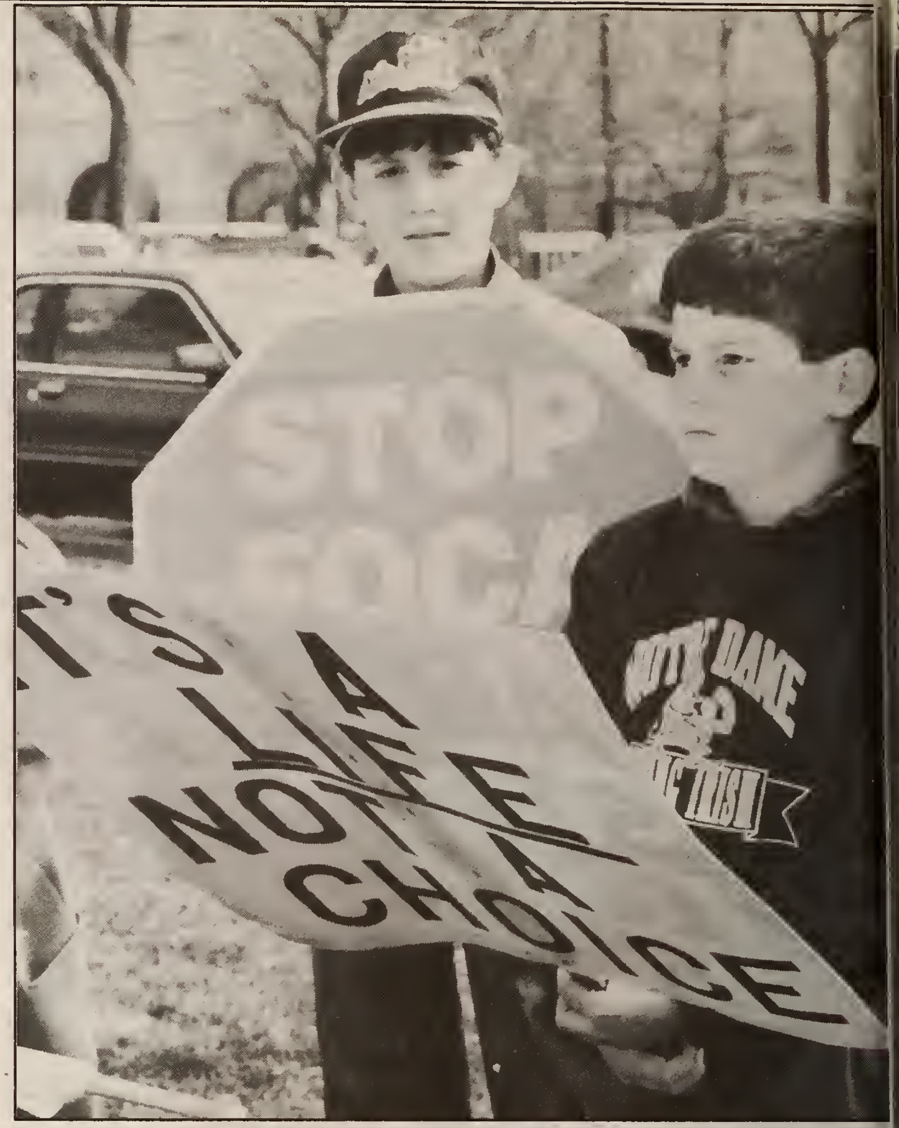
The family is often the first victim of a lack of peace, the pope said during his Angelus address the next day.

"Because of the conflicts which rage in some regions of the world, too many families are forced to abandon their homes, land and property and flee toward the unknown," he said.

No less painful is the situation of families in which "the seeds of division have taken root," the pope said. Often that division is exacerbated by cultural influences which "push family members to seek personal gratification more than a serene and working common life."

"How many couples see their love wither and slide down the slope of mutual misunderstanding to the point of separation; how many go so far as to divorce, which contradicts the bond willed by God as the indestructible basis of family life?" he asked.

The pope said, "a family which tries to live according to the moral law makes its internal life the first and fundamental experience of peace and becomes a forge of peace for the rest of society."



Sean-Thomas Nadol and Brendan Horn from the Diocese of Charlotte participated in la year's national March for Life in Washington. Photo by CAROL HAZAR

Pro-Lifers To Participate In State, National Marches For Life

By CAROL HAZARD
Associate Editor

Concerned that abortion will be covered in health care reform? Then it may be more important than ever to show support for life. Two March for Life events are planned this month; one is state and the other national.

The Raleigh Rally and March for Life is Saturday, Jan. 15. The national March for Life in Washington is Jan. 20-21.

"We encourage everyone to participate, especially those who have never marched before so they can experience what it is like to be among a large number of pro-life people," says Maggi Nadol, Respect Life coordinator for the diocese. Nadol is coordinating diocesan efforts for the Washington march.

"It's a boost because if you are working in pro-life, it's easy to feel you are in it alone and it's gratifying to be with many people of like minds." An estimated 200,000 people converged on Washington last year for the annual March for Life. About 80 people who traveled in two buses were from the Diocese of Charlotte.

Two buses again are planned for this year's march. One will leave from Asheville and the other, with stops in Winston-Salem and Greensboro, will leave from Charlotte.

A bus has been chartered for th Raleigh march as well. Departure time are 8:30 a.m. from St. Michael Churc Gastonia; 9 a.m. from Queen of th Apostles Church, Belmont, and 9:3 a.m. from Northside Baptist Churc Charlotte. The march and rally is fro noon to 2 p.m.

"We need to show our legislator that this is still an issue of concer especially this year when the so-calle health reform issue includes abortion o demand," said Joe Nelli, Respect Lif coordinator for St. Michael Paris Gastonia. "That means taxpayers wil be subsidizing a practice they find mor ally reprehensible."

Cost for the Raleigh trip is abou $13 a person, depending on the numbe of people who sign up. To register, cal Nelli at (704) 864-6632 or Jan Rogers Respect Life coordinator at Queen o the Apostles Church, at (704) 825-5277

Cost for the Washington trip is $4 for the bus and $83 for a single hote room. To register for the bus leavin from Charlotte, call Nadol at (704) 331 1720 or (704) 377-6871. For the bu leaving from Asheville, call the Basilic of St. Lawrence at (704) 252-6042. Th Knights of Columbus are organizing th Asheville bus.

U.S. To Make States Cover Rape And Incest Abortions

WASHINGTON (CNS) — The Clinton administration has decided to require states to fund Medicaid abortions in cases of rape or incest, federal Medicaid administrator Bruce C. Vladeck said.

The decision, reported Dec. 25 in *The Washington Post*, drew a sharp condemnation from the National Right to Life Committee's federal legislative director, Douglas Johnson. He said the administration was backing out of promises to leave such decisions up to the individual states.

The new federal rule would affect the 30 states which currently provide public funding for abortion only to save the life of the mother. Twenty states would not be affected by the rule. Seven currently fund abortions for limited cases including rape, incest and the mother's life, and 13 provide state funding for abortion on demand.

Vladeck said the administration was preparing to issue a new directive interpreting new Medicaid legislation as requiring states to pay for all federally covered Medicaid abortions with matching federal funds. The new legislation, passed by Congress in October, expanded Medicaid coverage to include abortion for pregnancies caused by rape or incest.

Before that, federal funding of abortion had been governed since 1981 by the Hyde Amendment, which limited it to cases in which it was deemed necessary to save the life of the pregnant mother.

Johnson said Dec. 27 that the planned administration ruling opens the door to court challenges of state restrictions on abortion funding in every state where the state law or policy is more restrictive than the federal rule.

Such challenges could lead to public funding of abortion on demand in some states that currently restrict it to cases of the mother's life, he said, since a judge reviewing a conflict between federal and state restrictions can overturn the entire state law, not just the part in conflict with federal law.

"Then, if you want any sort of restrictions, you have to start over fro square one," he said.

Johnson said administration officials had promised on several occasion over the past year that a change in federal rules would not be used to forc states to change their policies.

He quoted several published comments by administration officials promising that a federal change would onl give states more flexibility.

Spreading Holiday Cheer...

Members of St. Eugene's youth group and their families visit St. Genevieve-of-the-Pines Convent in Asheville during the holidays.

Twelve U.S. Bishops Could Retire In 1994 Because Of Age

WASHINGTON (CNS) — Twelve currently active U.S. Catholic bishops could retire for reasons of age in 1994.

During the year, six bishops — including two Chicago auxiliaries — will turn 75, the ordinary retirement age of bishops. Six other U.S. bishops have already turned 75 but continue to serve.

Active bishops due to celebrate their 75th birthday in 1994 are:

— Bishop Alfred L. Abramowicz, Jan. 27. He has been an auxiliary of Chicago since 1968.

— Bishop Patrick V. Ahern, March 8. He has been an auxiliary of New York since 1970.

— Bishop Joseph T. O'Keefe, March 12. He has been a bishop since 1982 and bishop of Syracuse, N.Y., since 1987.

— Bishop Timothy J. Lyne, March 21. He has been an auxiliary of Chicago since 1983.

— Bishop Edward D. Head, Aug. 15. He has been a bishop since 1970 and bishop of Buffalo, N.Y., since 1973.

— Bishop Martin N. Lohmuller, Aug. 21. He has been an auxiliary of Philadelphia since 1970.

Under Church law, bishops are to submit their resignations when they turn 75, but they need not be accepted immediately.

U.S. bishops who reached 75 before 1994 but were still active as the new year began are:

— Archbishop Edward A. McCarthy, whose 75th birthday was April 10, 1993. He has been a bishop since 1965 and archbishop of Miami since 1977.

— Bishop John J. Paul, who turned 75 Aug. 17, 1993. He has been a bishop since 1977 and bishop of La Crosse, Wis., since 1983.

— Bishop Timothy J. Harrington, who turned 75 Dec. 19, 1993. He has been a bishop since 1968 and bishop of Worcester, Mass., since 1983.

— Bishop Arthur J. O'Neill, who turned 75 Dec. 14, 1992. He has been bishop of Rockford, Ill., since 1968.

— Bishop Michael J. Dudick, who turned 75 Feb. 24, 1991. He has been bishop of the Ruthenian Diocese of Passaic, N.J., since 1968.

— Bishop John M. Bilock, who turned 75 June 20, 1991. He has been an auxiliary bishop of the Byzantine Archdiocese of Pittsburgh since 1973 and administrator of the archdiocese since the death of its archbishop last April.

In 1993, 10 of the 16 active U.S. bishops who faced possible retirement at the beginning of the year had retired by the end of the year.

Vocation Update

To Become Minister Or Priest? Seminarian's Life Path Changes

By CAROL HAZARD
Associate Editor

Eric Houseknecht had intended to become a Methodist minister. But his plans got sidetracked after his sister married a Catholic and he was thrust into Catholic events.

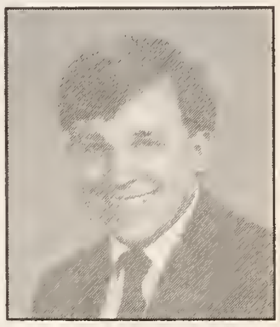
Today he is studying to become a priest for the Diocese of Charlotte. In his fourth year at St. Meinrad Seminary, St. Meinrad, Ind., Houseknecht will be ordained in a year if all goes according to plan.

Raised in Window Rock, Ariz., the capital of the Navaho Indian Reservation, Houseknecht graduated from the University of Arizona in Tucson in 1975 with a bachelor degree in pipe organ performance. He converted to Catholicism during college in 1973.

Afterward, he became music director in Tucson for two Catholic churches and a Lutheran church. He also worked for the police department in records. He then moved to Los Angeles for a church job, again as music director.

Houseknecht, 40, began to look at the priesthood in 1981 and made applications, but he wasn't ready to make the commitment. He fell back on his music, this time in building pipe organs.

He moved to North Carolina to help found the Greensboro Music Academy, serving from 1982 to 1986 as vice president and treasurer. During this time, he became music director at Our Lady of Grace Church, Greensboro. He also had the opportunity to meet Retired Bishop Michael J. Begley.



ERIC HOUSEKNECHT

A humorous remark by Bishop Begley a few years later would lead Houseknecht to make the decision to become a priest for the Diocese of Charlotte. But more on that later.

Meanwhile, Houseknecht was concerned about job security and retirement. So, in 1986, he went back to college and graduated a year later from UNC-Greensboro with a masters degree in library science. He worked for the Neuse Regional Public Library, which served three Eastern North Carolina counties.

Actively involved in the Catholic community there, he was music director and parish helper at Holy Trinity-Our Lady of Atonement Church in Kinston. By this time, he was again thinking about the priesthood. He made inquiries in 1990, and was considering the Raleigh and Charlotte dioceses.

This is where Bishop Begley's casual remark became a life-turning decision.

In a conversation with Bishop Begley about his desire to pursue the priesthood, a reference was made to Psalm 131: *I lift up my eyes to the mountains. From where will my help come. My help comes from the Lord.*

"You know the mountains are on our side of the state," joked Bishop Begley, referring to Western North Carolina. Little did Bishop Begley know that the passage had special meaning for Houseknecht who grew up in Arizona hill country.

"I have a tendency to look for God writing to me in neon lights in the sky," Houseknecht says. "But when I stop thrashing around, I see the message in simple things like Bishop Begley's comments."

Throughout his years at St. Meinrad, Houseknecht says he has been consistently reaffirmed in simple ways about his decision to become a priest.

CHD Advisory Group Holds First Meeting

WASHINGTON (CNS) — A newly established Campaign for Human Development committee of 30 lay and religious volunteers recently held an organizational meeting in Washington.

The new advisory committee will assist CHD, the U.S. bishops' domestic anti-poverty program, in its principal components — education, promotion and funding allocations.

The advisory committee's roles and functions incorporate those formerly carried out for CHD by the National Advisory Committee and the TARGET Education Committee. The consolidation is part of a strategy developed by CHD in 1988 to better use existing resources.

Give prayerful thought to considering a vocation to the priesthood in the Diocese of Charlotte.

Contact:
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

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A DECADE OF EVANGELIZATION 1990 - 2000

Diocese of Charlotte

Editorial

A Long Time Coming

The historic accord between the Vatican and Israel signed last week in Jerusalem has been a long time coming.

There is room for speculation regarding what might have been the course of Middle East history if it had been reached years ago — perhaps as long ago as the 1948 establishment of the State Of Israel.

As one of the world's leading forces for peace, could the Vatican perhaps have been able to mediate the disputes between Israel and its Arab neighbors? Could its efforts have prevented some of the bloodshed of the past 46 years?

We'll never know.

Now that the accord has been reached, the Vatican will have the opportunity to become a party to the peace talks now going on in the area. Hopefully, it will have a major influence on those talks. Vatican participation in the Middle East peace process generates some optimism regarding an eventual lasting peace in a troubled area which has been the birthplace of the world's three major monotheistic religions.

There are, to be sure, some problems remaining to be settled by Vatican and Israeli negotiators.

Not the least of these is the status of Jerusalem. It is not mentioned in the so-called "fundamental agreement" between the Vatican and Israel.

Vatican spokesmen have made it clear that the Holy See will continue to press for a special status for the city. It would include international guarantees of free access to the holy sites in the city which is sacred to Christians, Jews and Muslims.

While Israel claims Jerusalem as its capital, few foreign embassies are located in the city. A Vatican spokesman says that fact reflects an international belief that the city has a special status.

The spokesman says the Vatican position is similar to the 1947 United Nations resolution calling for the city to have a special independent status under international protection.

We hope that negotiations can bring about something of the sort.

Other issues still to be settled by future negotiations include the Church's property holdings and its tax status.Two sub-comissions to deal with those issues will begin work shortly.

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Respect Life

Pro-Life Corner

Events For January

March for Life, Washington, D.C., Jan. 20-21. Contact: Maggi Nadol, Respect Life Office, (704) 331-1720 or (704) 377-6871.

Rally and March for Life, Raleigh, Saturday, Jan. 15. Contact: Joe Nelli, (704) 864-6632.

Tilma, Our Lady of Guadalupe, Jan. 9-13. Contact: Marcia Ebner, (704) 362-2705.

Mass for the Unborn, Sunday, Jan. 23, 3 p.m., St. Gabriel Church, Charlotte. Theme: "When God gives life, it is forever."

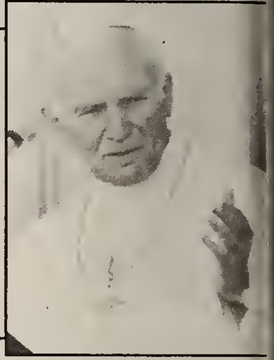
Project Life, Nationwide postcard campaign. Theme: "Abortion is not health care."

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Says Families Need Spiritual Support

POPE JOHN PAUL II

The Pope Speaks



VATICAN CITY (CNS) — As the Church began its observance of the International Year of the Family, Pope John Paul II called on all Catholics to pray for modern families that are threatened "from within and without."

Parents especially need spiritual support in order to live up to their responsibilities toward themselves, their children and God, the pope said at a general audience Dec. 29.

Young people will benefit from prayers as they try to discover how best to fulfill God's will in their lives, he said.

The pope said he would soon publish a "Letter for the Year of the Family," in which he encourages the family to look to Scripture and the Church's tradition for inspiration in living out its vocation as a "domestic Church."

One point the Church will be making during the year is that Christian marriage is not only a "natural reality" but also a sacrament. He recalled that the Second Vatican Council invited the Church to promote this "sublime dignity, holiness and unity" of the family.

He said he hoped the coming year would be a period of prayer, reflection and systematic catechesis on the family, carried out in every local church throughout the world.

Pope Says Church Needs Strong Families To Support Vocations

VATICAN CITY (CNS) — To solve the vocations crisis the Church needs to promote strong and stable families able to produce priests and religious, Pope John Paul II said in his message for the 1994 World Day of Prayer for Vocations.

The pope encouraged families to act as "a garden or a first seminary" in which the seeds of vocation can grow to maturity. That means parents must be willing to "prepare, cultivate and protect the vocations which God stirs up in their family," he said.

But this is a difficult task when families are caught up in the "consumerism, hedonism and secularism" of contemporary society, said the papal message, released at the Vatican Dec. 28.

"How sad it is to learn of situations, unfortunately numerous, of families overwhelmed by such phenomena and of the devastating effects!" he said.

Individual families and the Church pay the price of this "widespread disorder of ideas and of moral behavior," the pope said. He questioned how children who are "morally orphans, without educators and without models" can grow up to respect Christian values. In such conditions, he said, it becomes especially difficult for the seeds of vocation to develop.

"The strength and stability of the fabric of the Christian family represent the primary condition for the growth and maturation of sacred vocations, and they constitute the most pertinent response to the crisis of vocations," he said.

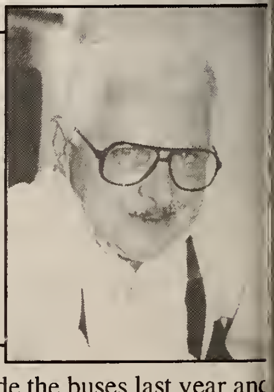
The pope called on the Church to help parents better recognize and welcome a religious calling among their children. All priests and religious who work with families in schools, hospitals and other environments should show joyful witness to their calling, he added.

The parish community should recognize its own responsibility and implement long-term projects to encourage vocations, "without being too concerned about immediate results," he said.

Events You Shouldn't Miss

BOB GATELY

Editor's Notebook



With the holidays over, the pace of activity will be picking up again and there already are some major events coming up in the next couple of weeks — unfortunately two of them on the same day.

The annual diocesan celebration of the birthday of Martin Luther King Jr. is scheduled next Saturday, Jan. 15 at Our Lady of Consolation Church in Charlotte. The usual outstanding program will be offered and it is more than worth the admission price of $12 for adults and $10 for those 18 and younger.

Carl Foster and the African-American Affairs Ministry have done a good job putting the program together and I hope they'll draw a good crowd.

The problem is that the annual statewide Rally and March for Life in Raleigh also is scheduled next Saturday. A chartered bus will take pro-lifers from the Gastonia-Belmont-Charlotte area to the event and I'm sure many others from other parts of the diocese will be using their own cars for the trip.

The Diocese of Charlotte usually is well represented at the Raleigh rally and I'm sure it will be again this year.

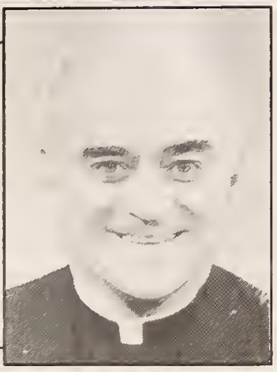
Two buses are planned for the Jan. 20-21 national March for Life in Washington. As in the past, I assume there'll be a good delegation from this diocese making the trip. About 80 people rode the buses last year and others furnished their own transportation.

If anyone needs reminding why the marches are vital, a story in this issue provides part of the answer. The Clinton administration has decided to require states to provide Medicaid funding for abortions in cases of pregnancies resulting from rape or incest. That decision is contrary to earlier administration promises to leave such matters up to the states. The promise was that any federal changes would be made only to give states more flexibility. Some flexibility!

New Year Resolutions

FATHER JOHN CATOIR

Light One Candle



Can you believe it? Here we are in 994. You might ask yourself: What nd of year will it be for me? It will be good year if you decide to make it so. ou have the power to remodel your wn inner landscape, but in order to do hat you'll first have to remove all the egativity.

For instance, what would happen if ou decided to enjoy the year? In Prov- rbs 17:22 we read, "A cheerful heart is ood medicine." To live cheerfully you'll eed a strategy for eliminating needless nxiety. You'll also need to heal the ounds of past hurts and humiliations. lear away those negative emotions, nd you will be able to live a more ibrant, enjoyable life. 1994 can become a truly happy new year if you ecide to make it so.

Perhaps there are some insurmount- ble worries plaguing you. If so, don't ive up hope. You may feel helpless at mes, but helplessness is not hopeless- ess. Jesus once said that faith can move ountains, but to be happy all you have o do is to remove negative thoughts om your mind.

Here are some suggestions to consider as you embark on your New Year resolutions:

1. Ask the Lord to help you banish all self-pity from your thinking. Self-pity has a deadly effect on the soul. If you've been given a raw deal recently, you may have every right to complain, but the longer you do, the more you perpetuate your own misery. Self-pity only leads to a complaining spirit.

2. Claim God's love; it's free for the asking. When you do, you'll become a carrier of divine love, and you'll fill the darkness around you with your own special light. Once you really see yourself as a cherished child of God, you'll look at life differently. You'll be more apt to reject self-pity and come alive.

3. Become a healer. The sacrament of confirmation gives you the power of the Holy Spirit. Use that power, and use your suffering as a bridge to help you understand the pain of others. Reach out to those in need; give them the care and comfort that only you can give.

4. Don't let the past drag you down. Accept God's forgiveness for all past mistakes and pray for the grace to forgive others. Life is too short to live in the past weighed down by an unforgiving spirit.

5. Make today count. By practicing humble fidelity to the duty of the present moment you will be able to cultivate a joyful heart.

6. Don't let fear of the future disturb your peace of mind. Needless worry dissolves when you are more trusting of God's love. Remember, heaven awaits you; the best is yet to come.

Enjoy your life. Blessed Julian of Norwich said, "The greatest honor you can give to God is to live joyfully, because of the knowledge of His love." Jesus gave us the motivation to live gladly when He said, "I have told you all this that your joy may be full."

Have a great year.

(For a free copy of the Christopher News Note, "New Day! New Year! New You?" send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

The Future For The Priesthood

FATHER EUGENE HEMRICK

The Human Side

Speculation about the priesthood's ture is being heightened by the newly leased seminary enrollment figures y the Center for Applied Research in e Apostolate. Diocesan seminarian nrollment dropped 6 percent, and those udying for religious orders dropped 5 percent last year. The reasons offered re many.

Some point to clergy scandals. They rgue that respect for the priesthood, hich once made it so attractive, is at an ll time low. Others feel that celibacy no onger has a sign value, and that the riesthood is lagging behind the times hen it makes this a requirement. They rgue that if we allowed married priests e would have more than are needed.

Another theory is that the Church is ot fully addressing the issues of women r gay rights, and this is deterring some en who believe the priesthood must be ll-inclusive. It is argued that the addi- ion of women priests would give better alance to Church ministry and reflect ur times, in which women are now in ositions unthought of before.

On the other side of the coin are hose who say we had a golden era of riesthood in the past and that it is unreasonable to expect this to continue forever.

Some see fewer priests as a blessing which is giving better balance to Church governance. They maintain that the Church was top heavy with clergy, leading to excessive clericalism in some places.

A good number of priests see a dwindling priesthood as forcing them and the Church to redefine the priesthood in a way that will make it more dynamic for the times. They feel that not being able to do all they did before will make them choose what is essential in the priesthood.

Cultural observers point out that it is not only the clergy culture that is undergoing dramatic shifts, but that we should look at the dramatic shifts around us in other highly acclaimed professions. Professions are experiencing a growing African-American, Hispanic and Asian presence. The priesthood, which is still not up to par in this regard, is caught in this shift.

My own speculation is that despite all the above conjecture and the declining statistics, the main thrust of the Church will be to attempt to recruit greater numbers of candidates for the priesthood and to maintain the status quo. Ominous trends will not sway it from maintaining the established system connected with the priesthood.

We will see a greater effort to promote vocational recruiting programs like "Called By Name," and "Andrew."

Academic requirements, psychological and religious backgrounds, and the age limit of seminarians will receive even greater attention when a person applies to the seminary.

We will see seminaries continuing to adjust their curricula to the growing number of new cultures.

More seminaries will close due to financial constraints and the difficulty of maintaining a highly qualified faculty. This could lead to consolidations and a pooling of talent that many repeatedly have called for.

No doubt some will ask, Why not speculate that we will have married or women priests? Why not speculate that the system will undergo a radical change and imagine creative possibilities?

My response is that I know all too well that the Church runs on an imagination strongly tied to tradition and a system which it regards as not only imaginative but divinely inspired.

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How Much Does Counseling Cost?

MARTHA W. SHUPING, MD

Crosswinds

ear Dr. Shuping,

I enjoy your column and I read ith special interest "Coping with a iscarriage" (Oct. 8, 1993). The grief nd anger I felt after the miscarriage had last summer made it hard to ind the words to pray. So I was eager o order the Dove Leaflet you mentioned. Thank you for that timely olumn and recommendation.

After a couple of tries, I did re- eive a copy of *Healing Relationships ith Miscarried, Aborted and Still- orn Babies* by Dennis and Matthew Linn, SJ, and Sheila Fabricant. How- ever, I want to let you know that it is o longer Dove Leaflet #105 and, in act, it's not in Dove Publications' urrent catalogue at all. I was told hat only a few copies are still avail- ble through Dove, but that if anyone ants to order the brochure in quan- ity it can be obtained through Chris- ian Video Library, c/o Schmidt, 3914-A Michigan Ave., St. Louis, MO 63118, phone (314) 531-6351.

The leaflet says its material is excerpted from the book *Healing the Greatest Hurt* by the same authors (1985, Paulist Press, 907 Macarthur Blvd., Mahwah, NJ 07430). This book is available through Dove Publications as item #608, for $7.95. (Dove Publications, Pecos, NM 87552, phone (505) 757-6597). JMD

Dear JMD,

Thank you for giving us the updated ordering information. I would add that the book you mentioned devotes one chapter to issues related to miscarriage, stillborn babies and abortion. However, the remainder of the book deals with general issues related to grief following the death of a loved one and may be of interest to anyone struggling with grief issues.

Dear Dr. Shuping,

I have been considering going to a counselor regarding a personal problem, but I am concerned about the expense. How much will it cost? SK

Dear SK,

It depends on several things. Catholic Social Services offers counseling on a sliding scale based on income. So do many other agencies and groups, both public and private. If you have health insurance, the services of a psychiatrist will usually be covered, since a psychiatrist is a medical doctor. You may want to check the Yellow Pages for counselors and psychiatrists (under Physicians & Surgeons) and check with a few offices to find out the range of fees in your area.

See **Crosswinds**, Page 13

Ministry To The Sick

FATHER JOHN DIETZEN

Question Box

Q. For nearly three years I have been a eucharistic minister in our parish. I also am one of those who take Communion to the sick. Our pastor just asked me to take charge of our care for the sick. Some are at home, but a large number are in hospitals and nursing homes. All the group got together a week ago to discuss schedules, and some expressed concern that we ought to do more than just take Communion to the people we're assigned to. We received a booklet from our assistant pastor, but would like more. Could you help us, or should we just be satisfied with taking Communion? (California)

A. First of all, you deserve a lot of congratulations for what you're already doing. The opportunities you give to the sick in your parish to receive this sacrament, far beyond what was possible in the past, are much appreciated, I'm sure.

It sounds as if your arrangement for the sick is similar to the one in our parish. We wonder also about how we might give further spiritual (and sometimes material) support to the sick and aged.

Every document of the Church in the last generation relating to care of the sick points out the need for special pastoral care, since they are among those who are "in a special way united with the suffering Christ for the salvation of the world." (Vatican II, *Dogmatic Constitution on the Church*, 41)

So, your concern is valid. As you are discovering, apparently, several publications by various companies deal in one way or another with insights, guidelines and procedures for the sort of care you speak of. They're available at good Catholic bookstores, even through catalogues. You might take a look at a few of them.

The one most neglected resource on this subject, however, in my view, is the official rite of the Church for pastoral care of the sick. Most people (even many priests) think of this book as primarily for administration of the Eucharist and anointing of the sick.

It does deal with these, naturally, but there's much more. The various introductions, with a variety of information and spiritual reflections on this ministry, are worth being read and prayed over by ministers like yourself and the people you work with.

The first two chapters deal explicitly with visits to the sick without the Eucharist. There and throughout the other chapters you will find numerous prayers, intercessions and Scripture passages to choose from.

If the parish has the money, it would be worth giving one of these rituals to all your people who work with the sick. They are available in small, inexpensive soft-cover editions.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Support For Preventing Youth Violence

Guest Commentary

The following is an unsigned editorial from a recent issue of The Progress, *newspaper of the Archdiocese of Seattle.*

At Assumption School in Seattle, students are analyzing photos of persons in conflict and asking questions.

Is this appropriate? What can I do with my anger? How assertive can I be?

The exercise is part of "Second Step," a program of peaceful conflict resolution being taught to more than a million grade school students in public and private schools nationwide. The program, now in use at nearly a dozen archdiocesan schools, was created in Seattle by the Committee for Children.

The nonprofit group is one of scores of private and public organizations convinced that youth violence can be stemmed by effective parenting, schooling and community action.

They've got plenty to do. The generation growing up now is the most violent in U.S. history.

In this state (Washington), the number of violent crimes — namely, murder, rape, robbery and assault — committed by youths between the ages of 10 and 18 has doubled in the past decade. This doubling of criminal activity occurred even as the youth population decreased. Today, one of every four violent crimes is committed by someone under 18 years old.

Numerous studies and commentators have identified the causes of this unprecedented level of youth violence. According to the Governor's Youth Agenda, an ad hoc task force addressing the issue, there is a complex web of contributing factors: poverty, troubled families, child abuse, drugs, glamorization of violence, biological maturity before social maturity, fractured communities and easy access to firearms.

Unfortunately, there is no one solution to cure all these ills.

But no solutions will work without a fundamental and universal change of heart that all violence is wrong.

At Assumption and other schools that have incorporated programs like "Second Step," students learn alternatives to name-calling and playground bullying. They learn how to empathize with those they would attack. They learn to be assertive without being assaultive. They learn to manage their anger.

Such social skills, however, won't go far if they aren't reinforced at home and in the community. That's why we need programs to assist troubled families as well as troubled communities.

The best prevention against youth violence must encompass comprehensive support of all children, families, schools and communities.

As the old African proverb says, "It takes a whole village to raise a child."

Thanks For Favors

Thanks to the Blessed Virgin and St. Jude for prayers answered and favors granted.

RAP, AMP, DMP

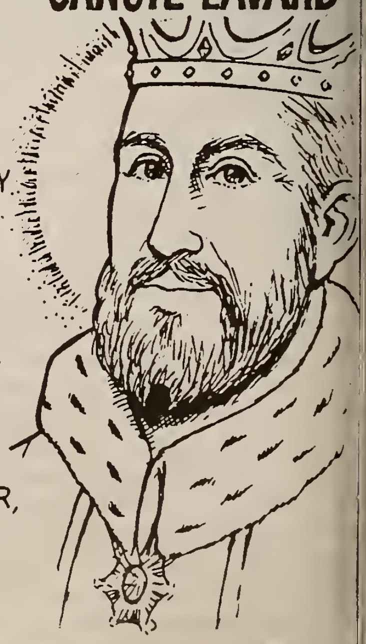
Thanks to St. Jude and St. Therese for prayers answered and favors granted.

MPR

Please pray for the following deceased priests during the month of January:
Reverend Arthur Racette 1975
Monsignor Lawrence Newman, 1981
Monsignor Eugene H.Livelsberger, 1987
Reverend Bernard J. McDevitt, 1942
Monsignor Michael A. Irwin, 1952
Reverend Charles E. Sweeney, 1958
Reverend Robert J. MacMillan, 1962
Reverend Cletus J. Helfrich, 1971
Redverend Philip J. O'Mara, 1975
Monsignor Charles J. O'Connor, 1976
Reverend Kenneth I. Parker, 1976
Reverend Thomas E. Curran, 1983
Monsignor Edward T. Gilbert, 1983
Reverend Herman Grones, OSB, 1936
Reverend Matthew Graz, OSB, 1942
Reverend Gerard Rettger, OSB, 1944
Reverend Benedict Rettger, OSB, 1952
Reverend Maurus Buchheit, OSB, 1975
Reverend Paul Milde, OSB, 1979

the Saints by Luke

ST. CANUTE LAVARD



CANUTE WAS THE SON OF KING ERIC THE GOOD OF DENMARK. HE SPENT PART OF HIS YOUTH AT THE SAXON COURT, AND WHEN HE BECAME OF AGE HE WAS MADE DUKE OF SOUTHERN JUTLAND. HE FOUGHT VIKING RAIDS, BROUGHT PEACE AND ORDER TO HIS TERRITORY AND AIDED THE MISSIONARY ACTIVITIES OF ST. VICELIN.

IN 1129, EMPEROR LOTHAIR III RECOGNIZED HIM AS KING OF THE WESTERN WENDS, A MOVE STRONGLY OPPOSED BY HIS UNCLE, KING NIELS OF DENMARK, AND WHICH TWO YEARS LATER, ON JAN. 7, LED TO CANUTE'S MURDER NEAR RINGSTED BY MAGNUS NIELSSEN AND HENRY SKADELAAR, HIS COUSINS.

HE WAS CANONIZED IN 1169. HIS FEAST IS JAN. 7.

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Entertainment

Spielberg Restages History Of Holocaust In Schindler's List

By Henry Herx and Gerri Pare
Catholic News Service

NEW YORK — The tortured, troubling — yet in the end, uplifting — story of a German risking his life to save some Polish Jews from Nazi death camps is recounted in "Schindler's List" (Universal).

Adapted by Stephen Zaillian from Thomas Keneally's fact-based novel, the movie's unlikely hero, Oskar Schindler (Liam Neeson), is a German businessman who follows the German blitzkreig into 1939 Poland.

Settling in Krakow, this amoral opportunist sets out to make as much money as he can from the misfortunes of Poland's persecuted Jews by taking over a confiscated non-Aryan business and exploiting unpaid Jewish workers.

To do so, he recruits the services of Itzhak Stern (Ben Kingsley), a Jewish accountant who comes to appreciate Schindler's greed as totally impersonal rather than motivated by anti-Semitic fanaticism.

With Stern running Schindler's booming utensils firm, Schindler devotes himself to getting contracts by manipulating the German authorities, unbothered by the increasing barbarity of Nazi measures against the Jews in Krakow's overcrowded ghetto.

His moral insensitivity, however, is finally cracked by witnessing the gross inhumanity in the ghetto's liquidation and his revulsion at the sadistic actions of the local forced-labor camp commandant (Ralph Fiennes).

Schindler thereafter engages in the dangerous game of seeming to go along with the genocidal Nazi program while endeavoring to protect his Jewish workers by subverting it.

He succeeds amazingly well in spite of growing Nazi paranoia as the tide of war turns in favor of the Allies. Just before war's end, Schindler evacuates more than 1,100 workers to a new factory in Czechoslovakia, where they are safely liberated as their employer fades into obscurity.

The movie's account of Schindler's heroism avoids grappling with what motivated him to do what few others in similar situations dared doing. It is content to show the humanitarian results of his actions without probing why he did them or, indeed, when he decided he could no longer abide what was happening around him.

German businessman Oskar Schindler, played by actor Liam Leeson (left), and his Jewish accountant, actor Ben Kingsley, assemble the list of more than 1,100 Jewish workers to be placed under Schindler's protection in "Schindler's List," a new movie on the Holocaust.

The viewer is left to consider the man's latent Christianity as a possible reason for his transformation, or perhaps simply his common sense that killing people was bad for business or, even more likely given his character, the fear of Allied retribution for enriching himself on slave labor.

The question of Schindler's motivation has wider ramifications in trying to understand what happened to the German people under Nazi rule and what they knew about Hitler's decision to exterminate Europe's Jewry.

Though Schindler remains an enigma representing some vague, amorphorous appeal to humanitarian good will, the movie succeeds best as a powerful restatement of the ultimate irrationality of anti-Semitism.

Director Steven Spielberg painstakingly restages the appalling history of the Holocaust on an epic scale that gives horrifying dimension to one man's attempt to save some innocent lives.

It is a powerful story enhanced by a sobering treatment that will leave few viewers unmoved.

The Nazi's callous brutality and wanton killing is depicted in graphic images that convey some measure of the shocking reality of the Nazi madness known to history as the Holocaust.

Though the lessons to be drawn from this harrowing experience of the terrors of racism are somewhat woolly, the result is a worthy challenge to those who would like to forget the enormity of that tragic era.

Because of its realistically graphic treatment of an infamous historical period and its crimes against humanity, a few discreet sexual scenes and occasional rough language, **the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

Videos

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"The China Syndrome"
(1979)

Director James Bridges' prophetic drama deals suspensefully with nuclear safety issues in a movie featuring Jack Lemmon as a plant executive and Jane Fonda as a TV news reporter whose consciences won't let them conceal the imminent danger of a nuclear meltdown at a power plant. Thoughtful entertainment. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

"The Day the Earth Stood Still"
(1951)

Science fiction classic about a humane alien (Michael Rennie) landing a flying saucer in Washington on a mission to warn the world of self-annihilation if wars continue makes the point by demonstrating his superior powers and then, with some help from a widow (Patricia Neal) and her boy, departs in peace. Director Robert Wise treats the fantasy premise in sober, underplayed fashion, giving the anti-war theme unusual credibility by relying more on the viewer's imagination and intelligence than on the hokum of the special-effects department. Unsettling atmosphere of menace and some stylized violence. **The USCC classification is A-II — adults and adolescents. Not rated by the MPAA.**

Movies

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Batman: Mask of the Phantasm"
(Warner Bros.)

Murky animated movie in which Batman tries to revive a failed romance while chasing after whomever is murdering Gotham gangsters dressed in a Batman-like outfit. Directors Eric Radomski and Bruce W. Timm exhibit a sleek visual style throughout, but the story line is too cluttered, confusing and menacing for young children while not sophisticated enough for parents. Frequent stylized violence. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

"Tombstone"
(Hollywood)

Bloody retelling of the legendary events of 1879 in the Arizona town where a gang of murderous outlaws (led by Michael Biehn and Powers Boothe) come up against the new sheriff Wyatt Earp (Kurt Russell), his brothers (Sam Elliott, Bill Paxton) and Doc Holliday (Val Kilmer) who have decided to wipe them out. George P. Cosmatos directs a glossy dud filled with shootouts between wooden characters mouthing cliches while attired in high-fashion Western duds. Excessive violence including numerous grisly murders, acceptance of cold-blooded murder, recurring substance abuse and an instance of rough language. **The USCC classification is O — morally offensive. The MPAA rating is R — restricted.**

"Ghost in the Machine"
(20th Century Fox)

Absurd sci-fi horror tale in which the brain of a serial killer lives on in a computer mainframe tracking the movements of his next victim (Karen Allen) and her teen-age son (Wil Horneff) while a computer expert (Chris Mulkey) works feverishly to prevent the killings. Director Rachel Talalay tosses together routine suspense elements with lots of razzle-dazzle computer graphics and high-tech lingo in a story so silly it would be funny were it not so pathetic. Intermittent stylized violence, fleeting sexual innuendo and an instance of rough language. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

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REFINISHING

U.S. Catholic, Jewish Leaders Applaud Vatican-Israel Accord

The Church of All Nations in Jerusalem, at the base of the Mount of Olives.

WASHINGTON (CNS) — U.S. Catholic and Jewish leaders hailed the Dec. 30 Vatican-Israel accord as "more than a diplomatic agreement between two sovereign powers" and as a "revolution" in the nearly 2,000-year-old relationship between Catholics and Jews.

Cardinal John J. O'Connor of New York, moderator of Catholic- Jewish relations for the U.S. bishops, said the significance of the Vatican-Israel agreement was the "mutual recognition and regard of two ancient faiths."

The agreement, signed in Jerusalem after 17 months of intense negotiations, paves the way for full diplomatic relations within a few months and a new era of dialogue between Catholics and Jews.

A joint Vatican-Israeli commission, meeting at the Vatican Dec. 29, approved the seven-page text of the accord, which outlines general principles of religious freedom in civil society and includes a strong condemnation of anti-Semitism.

"While we recognize that the accord which has just been signed is simply a preliminary agreement and many complex problems need yet to be resolved, we are convinced that it will bring rich rewards," Cardinal O'Connor said.

"I hope to be able to continue my personal friendship with Jews, Arabs, Muslims, Christians and Palestinians of all persuasions, but, because of this accord, with even greater hope that all of us will one day walk side by side in mutual respect and in peace with justice for all," he added.

Baltimore Archbishop William H. Keeler, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, said the agreement provided "a major step forward in the dialogue of reconciliation between the Roman Catholic Church and the Jewish people emphasized by the Second Vatican Council."

During a Dec. 30 press conference in Washington, Archbishop Keeler said the agreement "provides an important means for continuing dialogue in the search for a just and lasting peace."

The archbishop pointed out that the agreement emphasizes opposition to anti-Semitism and other forms of intolerance, and he urged Catholics and Jews in the United States to join in such a commitment "by furthering mutual understanding and promoting peaceful relations, particularly between Israelis and Palestinians."

"We ask the entire community of faith to join us in prayer that this important day will be a concrete step toward a just and lasting peace in the land all believers call holy," he added.

Rabbis Leon Klenicki, director of interfaith affairs for the Anti-Defamation League in New York, and David Rosen, director of interfaith affairs for ADL in Israel, expressed hope that the accord would "strengthen the special Catholic-Jewish relationship" and "promote good will among the peoples of the Middle East."

Both rabbis were optimistic that the diplomatic relationship would give impetus to efforts that began with Vatican II documents to eradicate prejudice and anti-Semitism in the teaching of religious traditions.

Rabbi Jack Bemporad, director of the Center for Christian- Jewish Understanding at Sacred Heart University in Fairfield, Conn., similarly said that with the accord, prior theological pronouncements, asserting the Jews were condemned for their rejection of Jesus, were "not only dead, but now officially buried."

The rabbi credited the agreement "to the amazing leadership" of Pope John Paul II and called it "one of the most significant achievements of his pontificate."

The Clinton administration also praised the Vatican-Israel accord, saying it would improve prospects for peace in the Middle East.

A statement by the U.S. ambassador to the Vatican, Raymond Flynn, said the agreement opened "a new and important chapter" in the 2,000-year history of Christians and Jews often marked by "misunderstanding and even mistrust."

The Vatican-Israel accord opens a new era of dialogue between Catholic and Jews.

Accord Means Vatican A Player In Mideast Peace

ROME (CNS) — With the establishment of diplomatic relations with to participate in the Middle East peace process, Israel's deputy foreign minister said.

The official, Yossi Beilin, told reporters in Rome Dec. 29 that the Vatican's desire for direct involvement in the peace process was one of the reasons it agreed to establish relations with Israel.

The Vatican's participation in the five multilateral working groups trying to pave the way to peace in the Middle East "was linked to diplomatic relations with Israel," Beilin said.

"Now that the Vatican is going to establish diplomatic relations with Israel, it will participate in all five working groups on the multilateral level, which are: refugees, arms control, economic cooperation, water and environment," he said.

The topics for the working groups were agreed upon by all parties in the dialogue, he said. Although the Palestinians and other groups have pressed for a working group on the future of Jerusalem, Israeli objections have blocked formation of such a group.

Beilin said that "the decision to establish a relationship was not a very easy one" for the Vatican or Israel.

"For the Vatican, it was a long process of about 30 years of change," beginning in the early 1960s with the Second Vatican Council's declaration on relations with the Jews, he said.

He said the Vatican had political and spiritual reasons in the past for not establishing relations, but with the Middle East peace process, Israel's agreements with the Palestine Liberation Organization on Palestinian self-rule, and the evolving theological dialogue, the time was ripe.

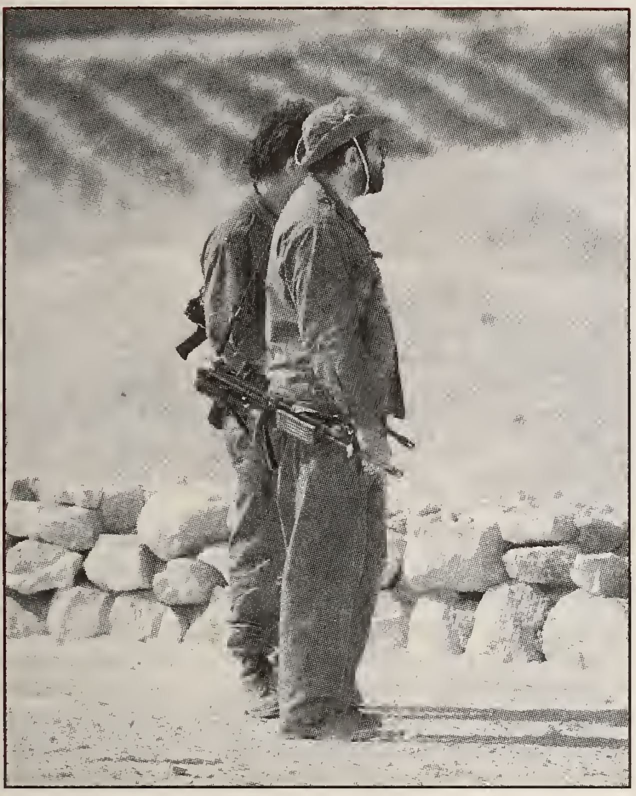
On the Israeli side, he said, "a relationship between the Jewish religion and Christianity is a very delicate and difficult one," particularly because of incidents of anti-Semitism on the part of Christians and "the whole question of the behavior of the Christian world at the time of the Holocaust."

Some Israelis believe their government is moving too quickly toward full relations with the Vatican; they would prefer that personal representatives — not ambassadors — be in place for several years until there is fuller "reconciliation between Jews and Christians of this world," he said.

"But we believe that after 2,000 years, that was the wrong sign," Beilin said.

Chronology

Vatican-Israeli Relations From 1948



Israeli soldiers stand guard in Jericho.

After nearly 50 years of sometimes tempestuous informal relations, the Vatican and the modern nation of Israel have decided to tie the diplomatic knot.

Following is an overview of those relations since the founding of the Jewish state:

- **May 1948:** Vatican reaction to the declaration of Israeli statehood is subdued. The Vatican newspaper says the new state is not "the embodiment of Israel as it is described in the Bible."
- **January 1964:** Pope Paul VI visits the Holy Land, meets with Christian religious leaders and sends greetings to Israeli president Shneor Shazar.
- **October 1965:** The Second Vatican Council's document on relations with non-Christian religions, "Nostra Aetate," condemns all forms of anti-Semitism and affirms the continuing validity of God's covenant with the Jews.
- **1967:** With the Israeli victory in the Arab-Israeli war, many of the Christian holy sites fall under Israeli control.
- **January 1973:** Pope Paul meets with Israeli Prime Minister Golda Meir.
- **1974:** Vatican establishes Commission for Religious Relations with the Jews.
- **January 1978:** Pope Paul meets with Israeli Foreign Minister Moshe Dayan.
- **June 1979:** Pope John Paul II visits the site of the Nazi death camp, Auschwitz, calling the camp a witness to "how far hatred can go, how far man's destruction of man can go, how far cruelty can go."
- **September 1982:** Pope John Paul meets Palestine Liberation Organization leader Yasser Arafat amid criticisms from the Israeli government. After the meeting he tells pilgrims in St. Peter's Square that peace will never come to the Middle East unless there is justice and a recognition of the rights of both Israelis and Palestinians.
- **April 1984:** In an apostolic letter for Good Friday, Pope John Paul urges prayers for peace in the Middle East; calls for international guarantees to protect Jerusalem as a city sacred to Jews, Muslims and Christians; supports a homeland for the Palestinians; and affirms the need to guarantee Israel's peace and security.
- **February 1985:** Pope meets Israeli Prime Minister Shimon Peres.
- **April 1986:** Pope makes historic visit to Rome synagogue, calls the Jews "our beloved elder brothers" in faith.
- **June 1987:** Pope meets Austrian President Kurt Waldheim, raising criticism from Israeli officials and Jews throughout the world because of Waldheim's alleged involvement in Nazi war crimes.
- **1987-1992:** Controversy over Carmelite convent at site of former Nazi concentration camp of Auschwitz strains Catholic-Jewish relations. Resolved with creation of new interfaith center providing quarters for nuns, but removed from camp site.
- **December 1988:** Pope meets Arafat again, says Israelis and Palestinians have an identical and fundamental right to a homeland.
- **July 1992:** Vatican and Israel establish joint commission todiscuss church-state issues in preparation for diplomatic relations.
- **October 1992:** Pope again meets Peres, now Israeli foreign minister, and is invited to Israel.
- **Sept. 13, 1993:** Pope John Paul praises the Israeli-Palestine LIberation Organization agreement aimed at establishing a degree of Palestinian self-rule. "We thank the Lord for having inspired courageous leaders to overcome mistrust, fear and serious objective problems," he says.
- **Sept. 21, 1993:** Pope meets with grand rabbi of Israel.
- **Dec. 29, 1993:** Joint Vatican-Israel commission announces approval of language of agreement to establish diplomatic relations.
- **Dec. 30, 1993:** Vatican and Israel sign agreement in Jerusalem.

Vatican Still Wants Jerusalem Special Status, Spokesman Says

VATICAN CITY (CNS) — The Vatican has "a right and a duty" to demand a special status for the city of Jerusalem which would include international guarantees of free access to holy sites, said the Vatican spokesman.

The city is not mentioned in the Dec. 30 "fundamental agreement" between the Vatican and Israel because its religious and cultural identity goes beyond the scope of an agreement between two states, said Joaquin Navarro-Valls, the Vatican spokesman.

Muslim women in the Old City of Jerusalem.

While in the agreement the Vatican pledges to "remain a stranger" to temporal disputes in the Holy Land, it will continue to insist that "whoever exercises sovereignty over the city, alone or with others, must adhere to an internationally guaranteed special statute" protecting the identity of the city which is sacred to Jews, Christians and Muslims, he said.

The Vatican's continual insistence on special treatment for Jerusalem under international law has not changed or in any way been forgotten, Navarro-Valls told reporters at the Vatican Dec. 30.

The fact that the vast majority of embassies in Israel are located in Tel Aviv and not Jerusalem reflects an international consensus that the city cannot be viewed merely as the Israeli capital, the spokesman said.

He added that the Vatican's new nunciature in Israel would be located in the Tel Aviv suburb of Jaffa.

The Vatican's position on Jerusalem, he said, was mirrored in the 1947 United Nations resolution calling for the city to have a special independent status under international protection.

"That spirit still lives," he said, although the specific formula for guaranteeing a special status likely would have to be different today.

"The Holy See, in solidarity with the leaders of all three monotheistic religions and with so many other men of good will, continues to hope in the day when the holy city of Jerusalem can truly be the crossroads city of peace, a privileged place for the meeting of peoples, cultures and civilizations," Navarro-Valls said.

Yossi Beilin, Israel's deputy foreign minister, told journalists Dec. 29 that the status of Jerusalem was never a topic of discussion by the commission which drafted the fundamental agreement.

"That does not mean we will reject the suggestions of the Vatican on this matter," he said. "It does not exclude listening to the Vatican's ideas."

Navarro-Valls told reporters Dec. 30 that the Vatican had not negotiated with Israel on behalf of any other Christian denomination, although it hoped that the accord would benefit other churches by putting into practice the guaranteed religious freedom expressed in the Israeli Constitution.

As for Arab reaction, Navarro-Valls said Palestinians and neighboring Arab states had been kept informed about the Israeli- Vatican negotiations throughout the 17-month discussions. In addition, Msgr. Claudio Celli, a Vatican assistant secretary of state, would meet Palestinian leaders chosen by the Palestine Liberation Organization after the Dec. 30 signing ceremony in Jerusalem.

Navarro-Valls also said that the process for establishing full diplomatic relations with Jordan was almost complete.

Photos by Joann Keane

Left: Viewing Jerusalem from the Mount of Olives. In the foreground is the ancient wall surrounding the Old City of Jerusalem.

People In The News

Auxiliary Bishop Gregory Of Chicago To Head Belleville Diocese

WASHINGTON (CNS) — Pope John Paul II has named Auxiliary Bishop Wilton D. Gregory of Chicago to be bishop of Belleville, Ill. The appointment was announced Dec. 29 in Washington by Archbishop Agostino Cacciavillan, apostolic nuncio to the United States. Bishop Gregory succeeds Bishop James P. Keleher, who was named archbishop of Kansas City, Kan., last June. Bishop Gregory, 46, is one of 11 active black bishops in the United States. With his appointment to Belleville, there are now four black bishops who are heads of U.S. dioceses. The other three are Bishops Joseph L. Howze of Biloxi, Miss.; J. Terry Steib of Memphis, Tenn., and Elliott G. Thomas of St. Thomas in the Virgin Islands.

Duluth Bishop Resigns From United Way Board Over Abortion

DULUTH, Minn. (CNS) — Bishop Roger L. Schwietz of Duluth has resigned from the board of United Way of Greater Duluth to protest its funding of two agencies which have entered into a partnership with Duluth's only abortion clinic. "United Way has always tried to maintain a neutral position" on abortion, but its continued funding of those agencies following their partnership with the clinic "violates that neutrality," the bishop said in a statement Dec. 20. He took the action after the two agencies — the Program for Aid to Victims of Sexual Assault and the YWCA — joined with Women's Health Center, the abortion clinic, to form the Building for Women Ltd. Partnership. The partnership has purchased a building in downtown Duluth in which the three member organizations plan to share space.

Multimillionaire Gives $1 Million To Miami Shelter For Homeless

MIAMI (CNS) — Camillus House, a shelter for Miami's homeless operated by the Little Brothers of the Good Shepherd, has received $1 million from a multimillionaire as part of a sentence he received for income tax evasion. Following his conviction in 1988, Victor Posner was ordered to contribute a total of $3 million to the homeless and to spend 5,000 hours in service to the homeless. He agreed to help the indigent instead of receiving a jail term. Since the late 1970s Posner acquired such companies as RC Cola, Arby's, Nehi, Burlington and others. His business techniques were described by a federal judge as a "corporate holocaust."

Clinton Praises Pope As Leading Force For World Peace

ROME (CNS) — In a message broadcast in Italy on Christmas Eve, President Bill Clinton praised Pope John Paul II as the leading force for peace and freedom in the world. "No individual has done more to promote human freedom and political democracy in recent years than His Holiness Pope John Paul II," Clinton said. "Through his work and that of the Vatican and the entire Church, the Holy Father more than any individual on earth has inspired the historic struggle for freedom we continue to witness throughout the world," the president said. He said his remarks were made on behalf of all Americans. The videotaped message was aired by Telepace, an Italian religious broadcasting company. Clinton did not specifically mention Christmas, saying his message was one of congratulations on the first 15 years of Pope John Paul's pontificate.

Philadelphia Archdiocese Receives School Grant From Foundation

PHILADELPHIA (CNS) — The Philadelphia Archdiocese has received a major educational grant from a private foundation to provide four years of tuition to students attending Catholic high schools. The grant, from the Connelly Foundation, which funds Catholic educational and social causes, will provide tuition credits of $1,000 per year for eighth-grade students from Philadelphia County parochial elementary schools planning to attend a diocesan high school or Mercy Vocational High School. One grant will be awarded to one out of every 40 students. Based on the current eighth-grade enrollment in Philadelphia's Catholic elementary schools, the program will fund approximately 165 students at a cost of $165,000 in 1994. Over the 10-year life of the program, the grant is estimated to be valued at approximately $4.7 million.

Hispanics Show 'Adhesion' To New Sacramento Bishop

SACRAMENTO, Calif. (CNS) — The Hispanic community of Sacramento is offering the diocese's new bishop a special welcome — with bumper stickers. The Spanish-language newspaper of the Sacramento Diocese, *El Heraldo Catolico,* sent out thousands of the bumper stickers welcoming Bishop William K. Weigand, formerly of Salt Lake City, in a recent edition. "Some people in our community really enjoy bumper stickers," said Jose Ramirez, editor of *El Heraldo.* "I guess you can say we're hoping our message sticks."

Philippines Cardinal Condemns Contraception Campaign

MANILA, Philippines (CNS) — Cardinal Jaime Sin of Manila said the devil is behind a government contraception campaign and said young people should not expect the use of condoms to prevent the spread of AIDS. "Today ... the evil one is still at work.... By means of sterilization and contraception, he wishes to prevent God from creating new life," said Cardinal Sin. "Do not be deceived by those who say that sexually transmitted diseases can be stopped by external devices and gadgets," he said in a message released Dec. 27.

Santa Fe Archbishop Warns Of Bankruptcy Over Sex Abuse Suits

ALBUQUERQUE, N.M. (CNS) — The Archdiocese of Santa Fe faces the possibility of "involuntary bankruptcy and the seizing of all (its) financial assets and properties" because of lawsuits related to priest sex abuse, according to Archbishop Michael J. Sheehan. The Santa Fe archbishop, in the post only three months, revealed the archdiocese's dire financial straits in a letter read in all of the archdiocese's 95 parishes and mission churches Dec. 19. He said the archdiocese faces lawsuits "demanding a total of almost $50 million" because of charges that the priests who sexually abused children over a 30-year period were inadequately supervised by archdiocesan officials.

Russia Needs Christian Rebirth, Archbishop Says

VATICAN CITY (CNS) — Russia needs a Christian rebirth for a smooth transition to democracy, said Archbishop Tadeusz Kondrusiewicz, Moscow-based apostolic administrator of European Russia. Christ's message is needed "to free us from the yoke of the past," he said in an article published in the Dec. 25 Vatican newspaper, *L'Osservatore Romano.* The archbishop noted that the "fatal hour" has come for Russia as it makes a difficult "passage to democracy."

Implant Pregnancies For Older Women Spark European Debate

ROME (CNS) — An Italian doctor's implanting of fertilized eggs in the wombs of two women who are beyond child-bearing age has spurred calls by government officials for a European-wide meeting to set limits on such practices. The procedures also sparked protests by several Italian bishops. One English woman, 59, gave birth to twins on Christmas. The other, a 62-year-old Italian, is three months pregnant. Both received implantations of eggs of other women fertilized in a laboratory dish.

British Cardinal Says Church Must Find Way To Foster Family Life

MANCHESTER, England (CNS) — The Church must find ways to support and foster the renewal of family life, said Cardinal George Basil Hume of Westminster. In a Christmas message printed in the Catholic weekly, *The Universe*, he said the Church presented a high ideal of family life and marriage. "We must never lose sight of this. At the same time, the Church has to address the actual situation of modern families in society today and to recognize the sobering facts about the radical changes which have taken place over the last 30 years."

Employment Opportunities

Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate senior high youth ministry (Grades 9-12). Send resume or inquiries to Rev. Msgr. Anthony Kovacic, Queen of the Apostles, 503 N. Main St., Belmont, NC 28012. Phone (704) 825-5277.

ChoirDirector/Organist: Position entails three Masses each weekend and two choir rehearsals. Salary negotiable. Contact: Choir Search Committee, St. Michael the Archangel Church, 790 East Maynard Rd., Cary, NC 27511. Phone (919) 467-6026.

Scripture

Readings for the Week of January 9 - January 15

Sunday: Isaiah 42:1-4, 6-7; Acts 10:34-38; Mark 1:7-11.

Monday: 1 Samuel 1:1-8; Mark 1:14-20.

Tuesday: 1 Samuel 1:9-20; Mark 1:21-28.

Wednesday: 1 Samuel 3:1-10, 19-20; Mark 1:29-39.

Thursday: 1 Samuel 4:1-11; Mark 1:40-45.

Friday: 1 Samuel 8:4-7, 10-22; Mark 2:1-12.

Saturday: 1 Samuel 9:1-4, 17-19, 10:1; Mark 2:13-17.

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WHAT BETTER CHRISTMAS GIFT THAN TO HELP BUILD A NEW HOUSE FOR GOD
GIVE A TICKET. GIVE A TRUE GIFT

Diocesan Parishes Called To Be Voices For Justice

By CAROL HAZARD
Associate Editor

What can you — just one person — do about society's problems? A lot, if you give 30 minutes of your time a month. All you have to do is stay informed and write a letter or make a phone call. The Justice and Peace Ministry will help you do it.

In a new push for the diocese, the Justice and Peace Ministry is hoping to muster support for a project that gets to the root cause of social problems. More than charity, this piece of justice works toward social change.

Parishes are being summoned to support Voices for Justice, A Catholic Legislative Network. The parish-based diocesan network helps Catholics become involved in public policy advocacy at local, state and national levels.

"This isn't some liberal anti-flag waving movement," said Scott Spivak, ministry coordinator. "It's about moving faith into action."

There are two "feet" of social concerns, said Spivak. One involves direct services, such as feeding and clothing the poor. The other is working to change social injustices. "In our diocese, a lot of work has been done on the first foot, but a lot needs to be done on the second."

After listening to a pitch for Voices for Justice, some 60 people at Holy Family Church in Clemmons signed up. They heard about a 7-year-old parishioner who had written the president and received a response.

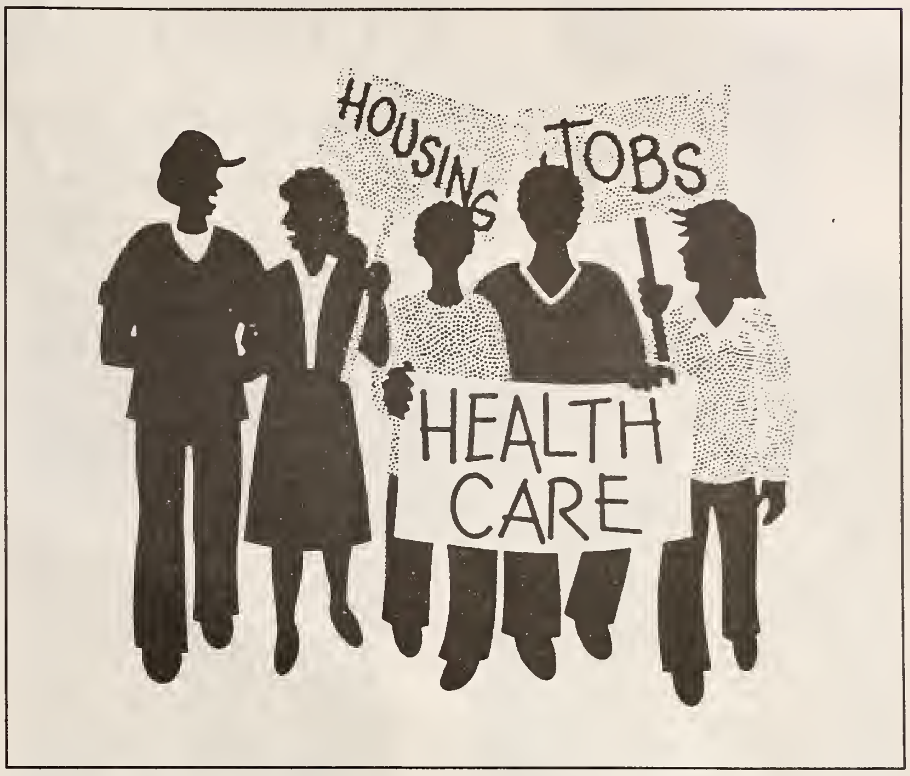
"At 7, Lisa knows she has a voice and her voice will be heard," said presenter Marcy Boyer, director of Faith Formation at Holy Family.

"By virtue of our baptism, we are called to be voices of justice for people who can not speak for themselves," she said. "Here is an opportunity in the Diocese of Charlotte to become a voice for the voiceless and participate in a network and learn about Catholic perspectives related to issues today."

The obligation is to keep informed about key social justice issues. Members receive "Action Alerts," which include information about bills before Congress. They are then asked to make informed decisions and take action to influence public policy by writing letters or making phone calls to their legislators.

People are not told how to vote nor are they told to espouse a particular agenda. Rather, they are asked to keep informed. "This is a major part of Catholic social teaching," said Boyer.

We ask you to become more informed and active citizens, using your voices and votes to speak for the voiceless, to defend the poor and the vulnerable and to advance the common good. We are called to shape the constituency of conscience, measuring every policy by how it touches the least, the lost, and the left-out among us. ("Economic Justice for All," U.S. Catholic Bishops)



"We have a generous parish in terms of helping people, but that tends to be at Thanksgiving and Christmas," said Father Tom Walsh, pastor at Holy Family. "This (Voices for Justice) gives our parishioners an opportunity to let their values be known. We don't have to remain helpless. There are things we can support as citizens and Catholics."

Making for an even stronger voice, other parishes in the diocese are joining the effort. Sacred Heart, Brevard, and Queen of the Apostles, Belmont, have made commitments. Others have expressed interest as well. Spivak hopes to eventually reach all the parishes in the dioceses.

For more information, call the Justice and Peace Ministry at (704) 377-6871.

Voices for Justice
A Catholic Legislative Network

"We ask you to become more informed and active citizens, using your voices and votes to speak for the voiceless, to defend the poor and the vulnerable and to advance the common good. We are called to shape the constituency of conscience, measuring every policy by how it touches the least, the lost and the left-out among us."
***Economic Justice for All*, U.S. Catholic Bishops**

Who Are We?

Voices for Justice is a parish-based diocesan legislative network which helps Catholics become involved in public advocacy at local, state and national levels. Members speak on behalf of those who are poor or lack political power. The network is organized and staffed by the Diocesan Justice and Peace Ministry.

Why Are We Here?

Voices for Justice provides a way for Catholics in our diocese to act on .their understanding that working for a more just society is an integral poart of our faith. The network allows members to act with the Justice and Peace Ministry and other organizations to promote socially just policies that protect and promote human rights and dignity.

How Does It Work?

Members of the Voices for Justice Network will receive "Action Alerts" which include information about key social justice issues. They will then be able to make informed decisions and take action to influence public policy. Members will also receive suggested legislative actions andd pertinent Catholic social teaching to help bring a faith perspective to the issues being addressed.

Members agree to write a letter or make a phone call in response to these Action Alerts. By committing only 30 minutes a month, members have the opportunity to help change some of the underlying causes of injustice in our communities.

Voices for Justice Sign-Up Form

Name: ______________________
Address: ______________________
City______________ State ______ Zip ______________
Phone (home and work (h) ______________ (w) ______________
Parish: ______________________
—— Would like to add my name to the network
—— Would like to help organize my parish network
Issues to be addresssed (Please check any of special interest)
______ Children and Families
______ Peacemaking/Peacekeeping
______ Healthcare Reform
______ Other
______ Poverty/Hunger
______ Foreign Aid Reform
______ Capital Punishment

Please return to: **Justice and Peace Ministry,**
1524 E. Morehead St., Charlotte, NC 28207

Pope Says Power Of Evil Should Be Called By Name

ROME (CNS) — Although Pope John Paul II admitted "it sounds a bit strange" to speak of the devil during a Mass of thanksgiving for the end of the year, he said the power of evil in the world should be called by name. The pope celebrated an evening Mass Dec. 31 at Rome's St. Ignatius Church to mark the end of 1993.

The ending of a year should make Christians think about the end of time and of God's plans for eternal salvation, he said.

The pope quoted from the First Letter of St. John: "Children, it is the last hour, and just as you heard that the Antichrist was coming, so now many Antichrists have appeared." While the words sound strange in the context of a thanksgiving Mass, he said, "they are not far removed from the reality of human experience."

Later in his letter John says "the world is under the power of the evil one," the pope reminded the congregation.

"It is good to call by name this evil present in the world," he said. "Christ, who allowed himself to be tempted by the spirit of darkness, taught us to say 'deliver us from evil.' And we repeat that at every Mass.

"But thinking about all this does not diminish the joy of Christmas; rather, it encourages us to add to our thanksgiving the desire for atonement," the pope said.

Christians cannot close their eyes to what is around them, he said. The power of Christ and his Gospel includes the "sign of contradiction" that God's promise of salvation holds in a world touched by evil and darkness.

While surrounded by evil, Christians hold firm to the hope of salvation and follow Christ into the future strengthened by "an interior power" that he gives through the Holy Spirit, the pope said.

Oratory Retreat Jan. 21-22

ROCK HILL, S.C. — The Oratory is presenting "New Beginnings: A Journal Retreat" led by Oratory Father Conrad Hoover Jan. 21-22.

The retreat is an opportunity for written reflection on one's life experience. Participants are urged to bring their Bibles and journals.

Cost is $40. To pre-register, call the Oratory by Jan. 7 at (803) 327-2097.

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Comunidad Hispana
Comuniquémonos

Plácido y Piedad Galván acompañan a su hijo Gustavo, quien recibió la Primera Comunión el domingo cinco de diciembre, en la iglesia de Saint Joseph, Kannapolis.

Mensaje De Año Nuevo

Por LA HERMANA PILAR
DALMAU, ACJ

Siempre que comenzamos un nuevo año hay un sentido de renacer a nueva vida, a refrescar la esperanza, a aspirar a algo mejor, a cambiar lo que no resultó bueno el año anterior, a empezar con nueva ilusión. Sin duda se nos ofrece una oportunidad más para encaminarnos hacia la meta final, que es la felicidad en Dios, por medio del sendero señalado por Jesús, Camino, Verdad y Vida para la humanidad.

El 1994 brindará día tras día el poder escoger aquello que nos conduce a desarrollar los valores de la verdad, el bien, la belleza, en fin, todo lo hermoso que hace gozar la vida, basada en una actitud positiva, capaz de sanar lo contrario que se presente a disturbarla.

¡Cuánta potencia de bondad, de nobleza, de heroismo se esconde todavía en lo profundo de nuestro ser! y nos llama a explorarnos y a hacer opciones vivificantes, que den rienda suelta a sanas energías, a veces insospechadas.!

El ambiente que nos rodea indudablemente influye en todos y para superarnos necesitamos la ayuda de los demás, así que como propósito del año nuevo: en el hogar, en el trabajo, en la comunidad, en la sociedad en que nos desenvolvemos, animémonos mutuamente a elevar la calidad de nuestras acciones diarias, las cuales decididas una por una con la debida reflexión y asistencia de la gracia divina, vayan formándonos integralmente en el proceso de conversión, de crecimiento espiritual, de madurez y de desarrollo saludable de cuerpo, mente y espíritu.

Para lograr esta felicidad auténtica esforcémonos, unidos a Jesús, a dejarnos invadir por el Espíritu Santo purificador de lo opuesto al bien y con su suave guía disponernos en nuestras relaciones humanas a brindarnos apoyo, comprensión, estima mutua, apertura de mente y de corazón, y a ofrecer cada uno el pedacito de verdad que posee, entendiendo que nadie la tiene entera, debido a nuestra condición de seres limitados.

¡Feliz Año Nuevo Para Todos!

Metas Para Nuestro Matrimonio O Familia

1. Todos seremos flexibles y estaremos dispuestos a dejarnos guiar por las enseñanzas de Jesús.
2. Asistiremos a la Misa dominical en familia y trataremos de orar juntos cada día.
3. Cultivaremos el amor familiar y el aprecio recíproco.
4. En la cena familiar, todos conversaremos y nos trataremos con afecto.
5. Seremos sinceros entre todos, sin dar jamás lugar a la mentira o al engaño.
6. Nos empeñaremos por lograr el bien común de toda la familia, sin buscar cada uno su propia conveniencia.
7. Cada uno cumplirá su parte en el trabajo hogareño sin quejarse.
8. Nos perdonaremos mutuamente, sin dejar que las heridas del pasado dominen la vida familiar.
9. No toleraremos actitudes de crítica, desconfianza o humor negativo, que puedan arruinar las relaciones familiares.
10. No permitiremos que la ira o el mal genio destruyan la armonía familiar.

(De "La Palabra Entre Nosotros" revista que recomendamos encarecidamente. La suscripción anual cuesta $15, enviar a: P.O. Box 826, Gaithersburg, MD 20884-0826.)

To Our Friends

As we begin the International Year of the Family, we are encouraged to look at the Holy Family and to read the good advice offered by the Word Among Us in its December issue dedicated to help us improve our family relationships. The beginning of *Splendor of Truth* gives us a taste of the message of the Holy Father in his recent encyclical letter. Sister Pilar's ideas echo the book *Elegant Choices, Healing Choices* by Marsha Sinetar, Paulist Press, which we recommend for your reading.

Jesús, María Y José, Una Familia Sagrada

Bajo la protección de la Sagrada Familia: Jesús, María y José se inicia la celebración del "Año Internacional de la Familia". Esta celebración nos invita a fijar la atención en la familia como célula de la sociedad. Todas las familias tienen a su alcance grandes medios para forjar una sociedad sana, moral y espiritual, porque cuentan con los recursos del amor y la fe en Dios.

La Iglesia católica siguiendo la enseñanza de Cristo, partiendo de los principios del Evangelio, ofrece como modelo de toda familia, a Jesús, María y José. ¡Cuánto amor y entendimiento cultivaron los esposos entre sí y cuanto empeño en proteger a su Hijo, ayudándole a crecer en todo aspecto! y ¡cuánto amor y obediencia de Jesús para con sus padres! María, mujer sencilla pero responsable, acepta cumplir únicamente la voluntad de Dios. José, hombre trabajador y justo, cumple la ley de Dios y las leyes civiles. Jesús acepta totalmente obedecer al Padre hasta la muerte.

Nosotros tenemos una familia a la que amamos profundamente porque de ella recibimos auténticos valores, como la fe cristiana y las sanas tradiciones familiares.

Existen grandes enemigos que intentan desintegrar a la familia como: el divorcio, el aborto, el amor libre, las drogas, el alcohol, etc. Es necesario cultivar y defender los valores auténticos de la familia cristiana mediante nuestro empeño por crear y educar a nuestra familia, unida en el amor. En el año 1994 recibiremos ideas importantes de la familia, que nos ayudarán para mejorar la nuestra. Vale la pena aprovecharlas.

Unidos a todo el mundo en esta celebración, iniciemos un nuevo camino para hacer más fuerte y unida nuestra familia, reforzando, conservando y apoyando los valores auténticos de nuestras sanas tradiciones y sobre todo, los principios del Evangelio.

(Con permiso de los Padres de la Sociedad de San Pablo)

Reinaldo y Eva Subieta con sus hijos Reinaldo Jr., el bebé, y Michael, el mayor. Esta linda familia asistió a la inauguración del nuevo Centro Sagrado Corazón en Dobson, el sábado once de diciembre.

El Esplendor De La Verdad

La reciente carta encíclica de Juan Pablo II comienza así: "El esplendor de la verdad brilla en todas las obras del Creador y de modo particular en el hombre, creado a semejanza de Dios (Gen. 1,26), pues la verdad ilumina la inteligencia y modela la libertad del hombre, que de esta manera es ayudado a conocer y amar al Señor. Por eso el salmista exclama: 'Alza sobre nosotros la luz de tu rostro, Señor' (Sal. 4,7).

"Llamados a la salvación mediante la fe en Jesucristo, 'Luz verdadera que ilumina a todo hombre' (Jn. 1,9), los hombres llegan a ser 'luz en el Señor' e 'hijos de la luz' (Ef. 5,8) y se santifican 'obedeciendo a la verdad' (1 Pe. 4,1-22).

"Mas esta obediencia no siempre es fácil. Debido al misterioso pecado del principio, cometido por instigacion de Stanás, que es 'mentiroso y padre de la mentira' (Jn. 8,44), el hombre es tentado continuamente a apartar su mirada del Dios vivo y verdadero y dirigirla a los ídolos (I Tes. 1,9), cambiando 'la verdad de Dios por la mentira' (Rom. 1,25); de esta manera su capacidad para conocer la verdad queda ofuscada y debilitada su voluntad para someterse a ella. Y así, abandonándose al relativismo y al escepticismo (Jn. 18,38), busca una libertad ilusoria fuera de la verdad misma.

"Pero las tinieblas del error o del pecado no pueden eliminar totalmente en el hombre la luz de Dios Creador. Por eso, siempre permanece en lo más profundo de su corazón la nostalgia de la verdad absoluta y la sed de alcanzar la plenitud de su conocimiento..."

(Pueden encargar la encíclica "El Esplendeor de la Verdad" en español al Book and Media Center, 243 King St., Charleston, SC 29401 por $2.25, Daughters of St. Paul.)

Charlotte Catholic, Providence Day Split Hoop Tourney Honors

By DANNY HOLMES

CHARLOTTE — Charlotte Catholic High School and Providence Day School f Charlotte split the honors in the finals f the third annual Holy Angels Holiday asketball Tournament Dec. 21-22. Catholic successfully defended its title ı the girls' division while Providence Day, making its first appearance in the ourney, won the boys' championship.

Four teams entered the tournament is year; Charlotte Catholic, Providence Day, Bishop England High School of Charleston, S.C., and Cardinal Newman High School of Columbia, S.C.

Outstanding play by tournament MVP Jenny Holst led Charlotte Catholic's Cougars past the Chargers 0-42 to capture the tournament title for e second year in a row. Holst threw in 3 points and sank two clutch free throws clinch the victory. Senior Jennifer dwards and junior Devin Soden comined for 21 points.

Junior guard Jessics Brooks scored 5 points, and junior center Dena orcucci scored 10 for the Chargers.

In the battle for third place, the Bishop England girls crushed Cardinal Newman 0-29. Mary Rockwell scored 17 points, ringing the third place trophy to Charleston.

On the boy's side of the bracket, Providence Day defeated Charlotte Catholic 76-68 to capture the title. Mark chuler, the only player on the Charger eam under six feet tall, lit it up from hree-point land and finished with 20 oints. William Jarjour and Brian Field ombined for 38 more from the forward lots.

The Courgars found themselves own early, but orchestrated a come ack drive behind Bernie Geising, Paul olking and Issac Wallace. Catholic ook the lead in the third quarter but fell behind the Chargers late in the fourth. Providence Day then went into a clock-control offense and iced the game on the free throw line.

In the boy's consolation game, Bishop England defeated Cardinal Newman 65-48 to capture third place.

On Tuesday, Dec. 21, several Holy Angels children showed their stuff on the basketball court in a wheelchair game with members of Charlotte Catholic's student council. On Wednesday, members of Holy Angels Great Adventures, a club for adults with or without mental retardation, played against Charlotte Catholic students.

Holy Angels is a private, non-profit institution sponsored by the Sisters of Mercy of North Carolina. Holy Angels provides quality and innovative programs for handicapped children and adults with developmental disabilities. All profits from the holiday tournament went directly to the programs of Holy Angels, making it the only tournament in North Carolina which contributes all proceeds to charity.

Oportunidad De Trabajo

Necesitan un maestro o una naestra de español, a medio tiempo, n las escuelas católicas de Saint Ann y de Our Lady of the Assumption en Charlotte. Las solicitudes se reciben n el Catholic Center, 1524 E. Morehead Street, Charlotte, NC 28207 Telefono (704) 331-1708 Catholic Schools Office.

Raskob Foundation Chairman Dies At 59

COLORADO SPRINGS, Colo. (CNS) — Anthony W. Raskob, chairman of the Raskob Foundation for Catholic Activities Inc., died Dec. 24 of heart failure at his home in Colorado Springs. He was 59. His funeral Mass took place Dec. 29 at Our Lady of the Pines Church, with burial at Evergreen Cemetery in Colorado Springs.

Raskob was a member of the Raskob Foundation, based in Wilmington, Del., for 41 years. He served as chairman of the board of trustees for six years and chairman of the foundation for the past eight years.

The foundation was established by his grandfather, John J. Raskob, who was a director, vice president and member of the finance committees of the DuPont Company and General Motors Corporation. John J. Raskob also served as chairman of the Democratic National Committee, but is perhaps best remembered as builder of the Empire State Building in New York.

Lay Ministry Training...

Joanna Case, a parishioner of St. Patrick Cathedral in Charlotte, makes a presentation at a recent Lay Ministry training session at St. Barnabas Church, Arden.

Accord (From Page 1)

— Israel recognizes the right of the Church to carry out its religious, moral and charitable functions and to maintain its own institutions. Likewise, the Church recognizes the state's right to protect the welfare and safety of the people.

— Israel and the Vatican agree to respect the "status quo," the set of traditional rules governing interchurch rights at the holy places. Additionally, Israel pledges to respect the character of Catholic sacred places such as churches, monasteries, convents and cemeteries.

— Israel and the Vatican agree to cooperate in favoring Christian pilgrimages to the Holy Land, and agree to promote cultural exchanges.

— Both sides affirm the right of the Church to establish and maintain its own schools at all levels, in harmony with the rights of the state.

— Israel recognizes the Church's right to freedom of expression, specifically in having its own communications media.

— Both sides endorse the Church's right to run its own health and social welfare organizations.

— Israel and the Vatican affirm the right of the Church to property. They pledge to negotiate a comprehensive agreement on unclear and unsettled property questions, to be undertaken by one or more joint subcommissions.

— Both sides declare a commitment to peaceful resolutions of conflicts, excluding violence and terror. The Vatican, while maintaining its right to carry out its moral and spiritual teaching, declares that "it is committed to remaining a stranger to all merely temporal conflicts," such as those involving disputed territories and unsettled borders — the main issues in continuing Israeli-Palestinian peace talks.

— The emissaries to be exchanged in the first stage of relations are described as "special representatives" who are to have the personal rank of apostolic nuncio for the Vatican envoy and ambassador for the Israeli.

The joint commission was headed by Beilin and Msgr. Celli. The text of the agreement had been worked out by a subcommittee of experts during several meetings in Jerusalem.

Raymond L. Flynn, the U.S. ambassador to the Vatican, hailed the agreement and said it would open "a new and important chapter" in Vatican-Israeli relations and contribute to overall peace and stability in the Middle East.

The agreement serves U.S. interests by "having these two great religious faiths, Catholic and Jewish, at the official table of diplomatic and political discussions," Flynn said in a Dec. 29 statement.

Beilin said that with the establishment of diplomatic relations with Israel, the Vatican would be able to participate in the five working groups of the Middle East peace talks.

Crosswinds (From Page 5)

You should also talk to your insurance carrier about what percentage of psychiatric frees they will pay. Although psychiatric services can be expensive, I am aware of people who pay as little as $10 or $12 per visit out of pocket due to the fact that they do have good insurance coverage. With some persistent checking around, people without insurance can also find good quality services that are affordable.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

This newspaper is printed on recycled newsprint and is recyclable.

"RETREAT BY THE SEA" A CALL FOR PEACE
Friday, Feb. 11, 1994 - 6:30 p.m. through Sunday, Feb. 13 1994 - 3:30 p.m.

The theme of the Conference will focus on the Holy Spirit of God living within us.

MYRTLE BEACH CONVENTION CENTER
Myrtle Beach, South Carolina

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Rev. Svetozar, OFM
Fr. Ken Roberts
Rita Klaus
Jerry Morin
Michael O'Brien
Larry/Mary Eck
Maria Pavlovic
David Eastes
Irvin Dohner
Katie Kuhn (Pianist)
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For further information call (803) 272-8687 or write:
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P.O. Box 2924
Myrtle Beach, South Carolina 29578

Diocesan News Briefs

Our Lady Of Guadalupe

The Missionary Image of Our Lady of Guadalupe will be in the Diocese of Charlotte Jan. 9-13. The schedule is as follows:

Jan. 9 — 11 a.m.-1 p.m., Our Lady of the Assumption Church, Charlotte; 1:30 p.m.-4:30 p.m., Mecklenburg County Jail, Charlotte; 7 p.m.-9 p.m., Holy Spirit Church, Denver.

Jan. 10 — 7:30 p.m., Holy Family Church, Clemmons.

Jan. 11 — 10 a.m.-noon, Holy Angels Church, Mount Airy; 3 p.m.-5 p.m., St. John Baptist de la Salle Church, North Wilkesboro; 7 p.m.-9 p.m., St. Francis of Assisi Church, Jefferson.

Jan. 12 — 10 a.m.-noon, St. Francis of Assisi Church, Lenoir; 2 p.m.-5 p.m., St. Charles Borromeo Church, Morganton; 7 p.m.-midnight, St. Mary Church, Shelby.

Jan. 13 — 10 a.m.-1 p.m., Immaculate Conception Church, Hendersonville; 1:30 p.m.-2:30 p.m., Immaculata School, Hendersonville; 5:30 p.m.-7:30 p.m., St. Mary Church, Sylva.

Retreat By The Sea

MYRTLE BEACH, S.C. — A Conference, "Retreat By The Sea: A Call for Peace," is set for Feb. 11-13 at the Convention Center. The focus will be on the Holy Spirit living within us.

Featured speakers include Franciscan Father Svetozar Kraljevic, author from Bosnia; Father Ken Roberts, youth minister, lecturer and author; Rita Klaus, teacher who was healed of multiple sclerosis; Jerry Morin, musician, speaker and founder of Respond Ministry; Michael O'Brien, musician; Larry and Mary Sue Eck, editors of *Medjugorje Magazine*; Maria Pavlovic, Medjugorje speaker; Rev. David Eastes, Lutheran pastor; Wayne Weible, Medjugorje speaker and author, and Irvin Dohner, youth and music director.

Advance registration is $40 per person, $70 per couple, $15 for youth. For information, write to Retreat By The Sea: A Call for Peace, P.O. Box 2924, Myrtle Beach, SC 29578.

Natural Family Planning

WINSTON-SALEM — Natural Family Planning will be taught by the Couple to Couple League at St. Leo Church in four classes beginning Tuesday, Jan. 11 at 7:30 p.m. The symptothermal method, not the calendar rythym method, is estimated to be 99 percent effective. For more information, call Couple to Couple League at (910) 766-7519 or (910) 764-0629.

Weekend Retreats

MAGGIE VALLEY — Living Waters Catholic Reflection Center is sponsoring the following retreats:

Feb. 11-13; "Knock, Knock! Who's there?" — The retreat is designed to help people find the personal Jesus knocking on the door of their hearts. The director is Msgr. Chester Michael. The suggested donation is $75.

Feb. 25-27; "Dreams: Songs of the Soul" — The retreat is designed to help participants become involved in the creation of sacred space within which dreams can be understood and respected. The director is Michael Egan. The suggested donation is $75.

March 11-13; "Let Us Pray" — The retreat is designed to help deepen personal prayer styles. The director is Msgr. Chester Michael. The suggested donation is $75.

For information and registration, call the Reflection Center at (704) 926-3833.

Martin L. King Jr. Birthday Celebration

CHARLOTTE — The African-American Affairs Ministry is sponsoring the Ninth Annual Martin Luther King Jr. Birthday Celebration at Our Lady of Consolation Church, 2301 Statesville Ave., on Jan 15. Registration is from 8 a.m.-9 a.m.

Presenters are Jesuit Father Joseph Brown, director of the Institute for Black Catholic Sutides; Noni Ojouba, a dancer and public school teacher in Gainesville, Fla.; Darryl Clare, a musician, dancer and doctoral candidate at University of Florida, Gainesville, and Antoinette Toole and Alma Reynolds, founders of Love Harvest Ministries for Christ, Spring House, Pa.,

Cost at the door is $12 for adults and $10 for people 18 and younger.

Human Sexuality

HICKORY — Adult Faith Formation at St. Aloysius Church is beginning a series on "Human Sexuality" on Jan. 9. The six sessions will feature guest speakers on topics such as "The Church's Perspective on Human Sexuality," "Parenting Issues Regarding Sexualtiy" and "Abuse and its Effect on Human Sexuality." Each session will be followed by time for questions and discussion.

First Penance...

Laura Sadelson at First Penance with Father Frank Cancro at St. Eugene in Asheville.

Fifty Plus

CHARLOTTE — The Fifty Plus Seniors of St. John Neumann Church will meet in the Church Hall on Wednesday, Jan. 12 at 11 a.m. A birthday month program is planned. For information, call Anne McIntyre at (704) 545-5046.

St. Patrick Seniors

CHARLOTTE — The St. Patrick's Seniors meeting is Jan. 13 at 11 a.m. in the Donoghue Center. Members will be searching for a club name. The meeting will start with a benediction followed by a get-together. Bring lunch. Beverage and dessert will be served. If a ride is needed, call Suzanne Bach at (704) 376-4135.

New Beginnings

CHARLOTTE — New Beginnings, a club for widows and widowers, will meet at the Catholic Center, 1524 E. Morehead St., on Jan. 9 from 2 p.m.-4 p.m. Plans for the new year will be discussed. All suggestions are needed. Coffee and dessert will be available. For more information, call Adele at Catholic Social Services, (704) 331-1720.

Friends of EWTN

CHARLOTTE — Friends of EWTN, a new organization whose goal is to gain access for the Catholic cable channel in the Charlotte area, is seeking representatives from all the parishes in the Charlotte area. EWTN, Eternal Word Television Network based in Birmingham, Ala., offers 24-hour quality family programming. Programs include talk shows, music specials, teaching series and documentaries.

Vision Cable carries EWTN four hours a day. The organization's goal is to extend air time on Vision Cable and gain access for on other cable systems i the area. Call Cathy Adams at (70 568-2972 or Michelle McNulty at (70 547-8889.

Life In The Spirit

CHARLOTTE — Our Lady of A sumption Parish will host a "Life in th Spirit" seminar Jan. 10, 17, 24 and 3 after 7 p.m. Mass. For more informa tion, call (704) 535-9965.

The Catholic News & Herald *we comes parish news for the diocesan ne briefs. Good photographs, preferab black and white, also are welcom Please submit news releases and photo at least 10 days before date of publica tion.*

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World and National Briefs

Once Forbidden To Catholics, Cremation Now A Popular Choice

ST. CLOUD, Minn. (CNS) — Since apostolic times, Christians, believing in the ultimate resurrection of the body, have followed the practice of burying their dead. But 20th century concerns like the high cost of funerals and land conservation are causing a growing number of Catholics to choose cremation as an alternative. The trend is noticeable in Minnesota's St. Cloud Diocese. Priests and funeral directors are reporting more requests for cremation among Catholics. "The number of people here who asked to be cremated is a small percentage, but I expect it to grow," said Benedictine Father Simon Bischof, pastor of St. Augustine Church in St. Cloud.

Christmas Story For Migrants, Homeless, Says Cardinal Mahony

LOS ANGELES (CNS) — In celebrating Christ's birth, "look beyond the Christmas card illusions" to the reality of a child being born in a migrant, homeless family, said Cardinal Roger M. Mahony of Los Angeles. The story of Mary and Joseph traveling to Bethlehem and searching for shelter there has special meaning for the migrants, refugees and homeless people of the world, he said in his Christmas message to Los Angeles Catholics. Cardinal Mahony noted that before they could return to their home in Nazareth, Mary, Joseph and Jesus were forced to flee into Egypt to escape King Herod. "It is estimated that today some 20 million refugees around the world are compelled to pick up and move because of particular threats to their safety, their children's futures and their economic well-being," he said.

Teachers End Two-Day Strike At New York Catholic High Schools

NEW YORK (CNS) — Lay teachers of New York archdiocesan high schools returned to work Dec. 22 after a two-day strike over contributions for health insurance coverage. The strike — which had closed six of the archdiocese's 11 high schools — ended without resolution of the health benefits dispute, said Joseph Zwilling, communications officer for the New York Archdiocese. Mediation of the dispute by the state Department of Labor was expected to continue. The archdiocese has asked the teachers to begin paying part of the insurance costs next June 1. They have been asked to contribute $240 of the $2,213 cost per year for a single teacher and $360 of $6,085 cost for family insurance.

Bosnian Catholics Need Attention In Any Peace Pact, Bishop Says

ZAGREB, Croatia (CNS) — The interests of Catholics who have lived for centuries in specific parts of Bosnia-Herzegovina must be taken into account in any peace settlement, said Bishop Ratko Peric of Mostar-Duvno, Bosnia-Herzegovina. Politicians and negotiators cannot consider Catholics as if they were "small change," he said in a Christmas message to Bosnian government leaders. The message was published in Zagreb by the Catholic Press Agency of Croatia. It comes at a time of renewed discussion of partitioning Bosnia into Croat, Serb and Muslim ministates. Most Croats are Catholics and most Serbs are Orthodox.

Catholic Orthodox Talks In India Look At Marriage Witness

VATICAN CITY (CNS) — Catholic dialogue with two Orthodox churches in India has produced a document on mixed marriages scheduled to be released after ratification by the respective governing bodies. The dialogue during 1993 has also focused on shared Christian witness and the ministry of bishops in guaranteeing church unity. Statements on the discussions from the dialogue commission meetings in November with the Malankara Orthodox Syrian Church and the Malankara Syrian Orthodox Church were published in the Dec. 29 issue of *L'Osservatore Romano,* the Vatican newspaper.

Philippines Attacks Raise Fears Of New Sectarian Violence

DAVAO, Philippines (CNS) — Unidentified attackers Dec. 28 bombed two Muslim mosques two days after a fatal grenade attack on a Catholic cathedral, sparking fears of renewed Christian-Muslim violence in the southern Philippines. Police said five men and a 13-year-old girl were injured in the early hours by a homemade bomb lobbed into a mosque in a Muslim district of Davao, a mainly Christian city of 800,000 people. Almost simultaneously, gunmen in a pickup truck fired a grenade at another mosque on the city outskirts. It fell short of the building, and nobody was hurt, police said. They were the second and third attacks on Davao mosques since unidentified attackers detonated three grenades in the city's packed Catholic cathedral Dec. 26, killing six people and wounding more than 130. Hours after the cathedral attack, two grenades were fired into a mosque on the city outskirts but no one was hurt.

Papal Blessing...

Pope John Paul II blesses visitors to the Vatican from the balcony of St. Peter's Basilica after giving his *urbi et orbi* message on Christmas Day. (CNS photo from Reuters)

Vatican Begins Celebration Of Year Of The Family

VATICAN CITY (CNS) — The Vatican began its celebration of the 1994 International Year of the Family with an emphatic defense of traditional family unity and openness to life. Pope John Paul II warned of a "momentous crisis" in society and said the family should be understood as an indissoluble union between a man and a woman, in which life is welcomed "from the moment of conception." "The future depends in great part on the family," he said Dec. 26, the feast of the Holy Family. He said he hoped the coming year would bring blessings to all families and comfort to those who are struggling.

Vatican Official Says Bank Used To Channel Bribe Payments

ROME (CNS) — A leading Vatican official said the Vatican bank was allegedly used by a family business conglomerate to channel millions of dollars in bribes to political parties through an account established for charitable purposes. "We were used as an instrument in an operation whose purposes we were not aware of," said Cardinal Rosalio Castillo Lara, one of five cardinals who oversee the bank's operations. He made the remarks in an interview published Dec. 23 by the Italian newspaper, *Corriere della Sera.* The Vatican has been cooperating with Italian magistrates probing a "maxi-payoff" allegedly made by the Ferruzzi family conglomerate to political leaders in 1991.

Balkan Bishops Cite War's Ruin, Impotent Globabl Peace Effort

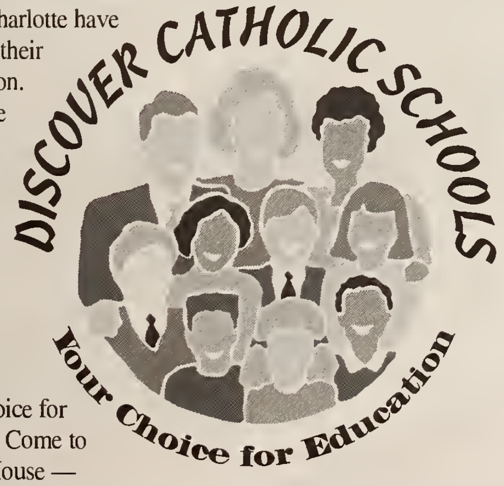
VATICAN CITY (CNS) — Three years of war have devastated the lives of Catholics in the former Yugoslavian republics and produced a distrust of world leaders because they are unable to stop the fighting, said Catholic bishops from the war zones. In Bosnia-Herzegovina, six priests have been murdered while international mediators hold numerous meetings that produce only an "empty peace," said Archbishop Vinko Puljic of Sarajevo. In Croatia, displaced Catholics wonder why they cannot return to towns and villages supposedly under U.N. control, said Bishop Srecko Badurina of Sibenik, alluding to parts of Croatia captured by Serbian militias. Both bishops wrote articles about the Christmas sufferings of Catholics for the Dec. 25 Vatican newspaper, *L'Osservatore Romano.*

French Bishops Praise Controversial School Repair Law

PARIS (CNS) — The French bishops have praised a controversial new law allowing state funding for construction and repair costs of the mainly Catholic private school system. The new law is "more just" and contributes to a "better educational service for the young people of the country," said a Dec. 22 statement issued by the French bishops' conference. Also supporting the law are Catholic educators and many government officials who see it as a long-needed measure to provide economically strapped private schools with funds to make repairs required by safety regulations.

Pax Christi International Urges New Efforts To End Bosnian War

BRUSSELS, Belgium (CNS) — Pax Christi International has urged the world community to "find some realistic ways of ending the horror in Bosnia-Herzegovina," where a 20-month-old civil war has killed thousands. The executive committee of the international Catholic peace organization, based in Brussels, made the plea in a Christmas message released Dec. 20. "It is quite unacceptable to be indifferent to the tragedy in Bosnia-Herzegovina," the message said. "We urge politicians, the churches, the general public and the media to see this tragedy as an urgent priority for their agenda. We urge every party to this conflict to take the responsibility of stopping the fighting."



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February 12, 1994

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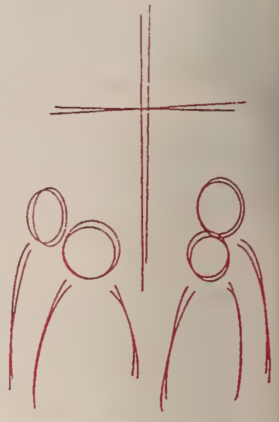

An Assemblies Committee composed of members of the former Diocesan Pastoral Council have designed these days for the on-going education of parish pastoral councils, parish commissions, pastors, parochial vicars, and pastoral associates.

The Assembly begins at 9:00 a.m. with an address by Msgr. John J. McSweeney, diocesan administrator.

Presentations at 10:00 a.m.

"What Does It Mean To Be 'Catholic' In The South Today?"

by Dr. Kenneth M. Sanchagrin

This workshop will explore the nature of our "foreign" and "minority" status in this overwhelmingly Protestant region from both a cultural and theological perspective. General implications for Catholic identity, religious practice, ecumenical and civic participation will be offered. Through guided discussion practical issues will be discussed.

"How To Spread The Good News"

by Carol Brown and Patsy Edmisten

This presentation will include: Using a collegial style of leadership that empowers others, integrating a family perspective in a wholistic view of ministry, targeting ways in which parents and others can be involved, training and education of volunteers, using special liturgies as an integral component in education, and questions and group sharing.

"What's A Council To Do!"

by Sister Jean Linder, OSF

This session will address the mission, role, functions, and relationships of the pastoral council and will include discussion of bylaws and guides for small parishes and missions. It will serve as an orientation for new members and a review for ongoing members.

"Order Of Christian Initiation Of Adults"

by Joanna Ninteman Case

This workshop will contain: Brief overview of the process of true conversion of life (rather than simply changing denominations), discipleship and mission to the world, and pastoral concerns.

"Putting Children And Families First"

by Sr. Miriam Fiduccia, MSBT, and Scott Spivak

This workshop will explore how we become a voice for children and families as we seek to shape a society — and a world — with a clear priority for families and children in need.

"Preparing A Parish Newsletter"

by Kelly S. Hebert

An out line for planning a bulletin or newsletter will be given and samples of different newsletters will be available for comparison.

"Lutheran/Catholic Relationships At The Parish Level"

Speakers will be available at each site to discuss this. At Hendersonville, there will be a seminar focusing on Lutheran-Catholic relations but also referring to trends in Methodist and Anglican-Catholic relations.

Name: ____________________

Address ____________________

City/State/Zip ____________________

Telephone ____________________

Parish ____________________

10 am Session Selected ____________________

11:45 am Session Selected ____________________

Mail form by Jan. 18 to: Office of Planning, 1524 E. Morehead St., Charlotte, NC 28207

Presentations at 11:45 a.m.

"Ministry to the Homebound"

by Tony Lefeber

This workshop will discuss the "whys" and "hows" for visits, Sacramental and social visits, and the rite of distributing Holy Communion outside the Mass.

"Tame That Wild Tube"

by Gail Hunt Violette and Loretta Wnetrzak

Through television, movies, video and magazine deconstruction, we will learn to harness the beast within. Who wins? Who Loses? Who decides?

"A Walk Through The Liturgy"

by Fr. Kenneth Whittington

This will be a detailed walk through the liturgy for the Solemnity of the Epiphany. Details will be discussed such as how music is chosen, what guides the choice of options for the Mass, how ministers are trained, how liturgy committee and pastors work together to bring coherence to the liturgy. Morning and evening prayer will also be included.

"A 'How To' Workshop For Conducting A Meeting"

by Sr. Jean Linder, OSF

This workshop will include format and dynamics in conducting a meeting. It will incorporate the "discernment/consensus" model.

"Biblical Fundamentalism"

by Fr. Andrew J. Novotney, SJ

A definition of "fundamentalism" and a brief history of biblical brand will be presented. Both negative and positive aspects as well as suggestions for conversation with Biblical Fundamentalists will be given. Time will be given to questions and open discussion.

"Family Life At The Parish Level"

by Sister Miriam Fiduccia, MSBT

This workshop will provide ideas and resources for implementing family life ministry at the parish level. It will look at ways in which a family perspective can infuse all of parish ministry. There will be opportunity for participants to share their successes and to problem-solve areas of concern.

"Visions Of Parish Social Ministry"

by Scott Spivak

Explore ways that Community Life and other parish leaders can empower their parish as the people of God to fulfill the Church's mission of love, justice, freedom and peace in light of Scripture, Catholic social tradition and experience. Practical applications and participant discussion will be included.

Registration Information:

- **The assembly is provided at no cost to participants.**
- **The assembly will begin at 9:00 a.m. and conclude at 1:15 a.m.**
- **Places will be provided up until 3:00 p.m. for those commissions and other groups who wish to network following the assembly.**
- **Mail registration by Jan. 18. A workshop may be cancelled for lack of sufficient pre-registrants. (If you registered in the fall, you need not register again.)**
- **Directions to assembly site will be furnished upon request.**

CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 19 • January 14, 1994

Betty Gregory, project leadnajor the Charlotte Tornadoes, cheers “her boys” on to make better lives for themselvoe advertak the chain of poverty and illiteracy. Shown with her are (l) Walter Jr., her son andprobabl Tornado, and Lee Evans, a Tornado alumnus and mentor.
Photo by CAROL HAZARD

Convert Gives Young Men Chance To Break Chains, Shine

By CAROL HAZARD
Associate Editor

CHARLOTTE — Betty Gregory had a one-way ticket to nowhere. The Charlotte woman carried so much baggage, it’s a wonder she didn’t get pulled down by it. And yet, she not only rose above her circumstances, she’s also cheering young black men on to new heights.

Gregory grew up in a one-bedroom apartment in New York City with four brothers and sisters and alcoholic parents. She was bounced at age 11 from a children’s center to foster homes, turned to cheap wine and welfare as a young adult, and moved with her son back in with her mother.

Her mother, knowing all about home remedies for over indulging, would fix a mixture of milk and a raw egg to coat her daughter’s stomach, give her a beer to stop the shakes and fix some for herself.

Sober now for 16 years, Gregory, 47, has become a star of sorts. She will be featured in the April issue of *Family Circle* magazine for a section on “Women Who Make a Difference.”

Gregory — administrative assistant at Barclays American Mortgage Co. and a member of the RCIA program at St. Peter Church — is project manager, “mom” and cheerleader for the 3-year-old Charlotte Tornadoes, a basketball team for black male teens at risk.

Shooting for more than hoops, these kids ages 15-19 are breaking the cycle of drugs and poverty and trying to make something of their lives. As part of their agreement to be on the team, they take random drug tests, maintain decent grades, go to study hall every Wednesday night and do volunteer work once a month. Their logo is “breaking the chain.”

Name a community service project and the Tornadoes have done it. They’ve worked with the blind, the homeless, the poor, the sick and the aging. During spring break, they’ll be a part of Youth Breaking Barriers, working on five community projects with other youth.

The Tornadoes were given scholarships to N.C. School of Outward Bound, a team- and skill-building outdoor experience. What’s more, they participate in four “Be All You Can Be” retreats a year.

Anyone found using drugs is suspended and offered counseling and treatment. Dealing drugs is immediate grounds for dismissal. If they don’t do well in school, they have one semester to pull their grades back up.

Four alumni are in college. “These kids had no chance without Betty Gregory,” says John Huffstetler, president of Southeastern Insurance Group and board member for the non-profit Charlotte Tornadoes. Gregory takes the boys to visit colleges, and finds scholarships for them.

“This is one small step on a long journey” of attacking the drug problem, teenage pregnancy, delinquency and violence, Huffstetler says. “It amazes me that we (taxpayers) will spend $25,000 a year to keep one person in prison, but we won’t spend $1,000 a

See **Gregory**, Page 2

Dioceses Celebrate King Holiday Amid Concerns Over Its Scope

WASHINGTON (CNS) — As the Rev. Martin Luther King Jr. national holiday neared, some expressed concern that the day would be seen merely as a holiday for black Americans to observe.

A predominantly white parish in Marietta, Ga., a northern suburb of Atlanta, was chosen to be the site of a King holiday Mass Jan. 15, birthday of the civil rights leader slain in 1968. “We are trying to emphasize the King celebration is a holiday for all people, not just black people,” said Father Bruce Wilkinson, secretary for black Catholic ministry for the Archdiocese of Atlanta.

St. Ann Parish in Marietta was chosen to emphasize the ongoing social ministry there. “Their commitment symbolizes what Dr. King talked about and lived,” Father Wilkinson said. “It takes individual involvement to make changes in society.”

But the holiday is “not where it ought to be,” said Alan Minton, spokesman for the Martin Luther King Jr. Federal Holiday Commission created in 1984 to establish the holiday. “It’s still perceived as an African-American holiday,” he told the *Atlanta Journal and Constitution* daily newspaper.

While the Coca-Cola Co. in Atlanta makes the King holiday a paid holiday, other major employers in the area, including Georgia-Pacific, AT&T, Delta Air Lines and Turner Broadcast Systems designate it as a “floating” holiday, meaning employees have the option of taking the day off with pay.

As of 1990, only 18 percent of the Fortune 500 companies made it a mandatory day off with pay, Minton said. Among the states, New Hampshire celebrates the holiday by executive order, meaning the governor can cancel it next year.

REV. MARTIN LUTHER KING JR.

On Jan. 15, the Diocese of Charlotte will hold a daylong celebration at Our Lady of Consolation, an African-American parish in Charlotte, featuring talks, workshops, Mass, and a dramatization of the journey of American blacks from slavery to freedom.

Six Bishops Call For United, Pluralistic Bosnia-Herzegovina

ZAGREB, Croatia (CNS) — Bosnia-Herzegovina must remain a place where Serbs, Muslims and Croats can live together peacefully, said six Catholic bishops of the former Yugoslavia.

Their appeal came as international mediators and Bosnian political leaders continued haggling over ways of dividing the country into three ethnic ministates. The negotiations were accompanied by continued fighting to grab territory so as to give each side a better bargaining position.

“The coexistence of Serbs, Muslims and Croats in Bosnia-Herzegovina is the destiny of Bosnia-Herzegovina,” said the bishops. They asked politicians, mediators and military commanders to avoid negotiating on the basis that “force and weapon power determine rights and justice.”

The fighting is “an indictment against contemporary civilization which does not find a way to stop the war and guarantee a just peace to tortured people, regardless of their nationality or religious affiliation,” they said.

Most Croats are Catholics and most Serbs are Orthodox. The appeal was issued Jan. 6 as the bishops from Croatia and Bosnia met in the besieged Bosnian capital of Sarajevo for the episcopal ordination of Auxiliary Bishop Pero Sudar of Sarajevo.

The text of the 700-word appeal was released in Zagreb by the Catholic Press Agency. Signers included Cardinal Franjo Kuharic of Zagreb, Archbishop Vinko Puljic of Sarajevo, and Bishop Franjo Komarica of Banja Luka, a Serb-controlled city in Bosnia.

The ordination took place as Sarajevo, headquarters of the predominantly Muslim government, was under bombardment by Serbian forces.

“During the liturgical celebration, echoes were heard of exploding grenades, which have been falling mercilessly on this city for two years,” said the bishops. Sarajevo lacks food, water and electricity and its inhabitants “live day and night under the threat of death,” they added.

The day before, a group of international experts on the Balkans meeting at the Vatican also called for a peace settlement which avoids “territorial haggling.”

Pastoral To Families

The final installment of the U.S. bishops’ pastoral message to families begins on Page 7 of this issue

Gregory (From Page 1)

year to keep a person from becoming a prisoner."

That's not to say the Tornadoes haven't had problems (two were suspended for shoplifting), but they are "few in the scheme of things," Huffstetler says. "The kids police themselves."

The 26-member Tornadoes team is funded by private donations and as a pilot project by the Foundation for the Carolinas.

Lee Evans, a Tornado alumnus at age 20 and college student, says he wasn't thrilled about volunteer work at first. But it's part of his life now. His favorite project was hosting a dinner banquet for the blind. "They taught us and we taught them," he says.

Evans is staying with Gregory until his ankle heals from surgery. He works and pays rent at the Toradoes' hangout and meeting place — Gregory's home.

"No free rides," says Gregory. "Free rides don't do anyone any good."

The goal is building self esteem. The carrot is basketball.

Even so, the Tornadoes have won respect as ball players. Playing other league teams, they placed third in the state tournament this year and second last year. They were invited by the Bermuda Sea Cadets and local teams to play in Bermuda this past year, winning all four games there. They've also played in Charleston, Atlanta and Myrtle Beach.

Without the Tornadoes, Evans says he'd be "a street legend, one of those guys who talks about what they used to do, who's just dreaming and not achieving anything. And I'd probably have an attitude problem. I wouldn't be able to take criticism and I'd feel like everybody's against me."

The Tornadoes work at keeping upbeat and positive. "The atmosphere is 'you can't do wrong,'" says Evans. "If someone falls down, we automatically get in that person's business to make sure he doesn't stay down."

Gregory is "Ms. Betty" or "Mom" to the boys. "All the fellows give her a lot of respect," says Evans. "She'll sit down as if we were her own child and tell us we need to be doing this or thinking about that. She's always there."

Gregory teaches the boys what she's learned, and the lesson is simple: By helping others, you help yourself. "The way to stay feeling good about yourself is to help others," she says.

"If I'm having trouble with a decision in my life and I get involved with doing something for somebody else, all of a sudden I wind up doing what I was supposed to do."

"Betty is a beautiful person and a committed Christian," says Trinitarian Sister Eileen McLoughlin. "I call her once in a while to work with someone in Alcoholics Anonymous, and she always helps out. She believes in finding peace and happiness by loving people and working with them. That's what makes her tick."

With a childhood bent on survival — standing in line to get cheese and powdered eggs, buying food on credit at the grocery store and a pair of $2 shoes in a bargain basement — Gregory didn't know much then about doing for others.

She learned about self respect from a foster family who accepted her for who she was. Not only that, but her foster mother took her for the first time in her life to a beauty parlor every other week. Gergory straightened up and stopped getting into fights.

She left her foster home to get married, only to turn to alcohol. In shame, she stopped visiting her foster mother. The marriage broke up and Gregory returned to her mother's home for a period in her life she describes as "total, total alcoholic insanity." Still drinking, she moved from her mother's home with her second husband, Walter Sr. Torn apart by alcohol, the couple divorced. Now sober, Walter Sr. is the coach for the Tornadoes.

Gregory drank from age 20 to 32. Her turning point was a hospital detoxification program and Alcoholics Anonymous. Her motivation was her son, Walter Jr., the original Tornado. Gregory has already lost her older son, Winston, to drugs and prison. Winston, 22, is serving time for dealing cocaine and murder.

Walter, 18, is working part-time and completing his high school credits at Central Piedmont Community College. "Kids are wanting to fight in high school and I don't have time for that," he says. He's aiming for college and a major in psychology so he, like his mother, "can help kids so they don't get into drugs and alcohol."

Walter doesn't mind sharing his mother or his home with other kids. "Everybody is like family," he says. "All of them are my brothers.

NCCB Official Denounces White House Abortion Funding Order

WASHINGTON (CNS) — A pro-life official of the National Conference of Catholic Bishops has denounced a White House order requiring states to pay for abortions for low-income women in cases of rape or incest.

The order "contradicts the policies of most states" and President Clinton's "own promises," according to Helen Alvare, a spokeswoman for the bishop's Secretariat for Pro-Life Activities.

"President Clinton promised to help make abortion 'rare,'" she said. "He also assured Congress that even if the federal government funded some abortions, it would not force the states to do so."

State health officials have been disputing the order for extended Medicaid coverage of abortions, saying it violates state law. Many states restrict Medicaid coverage of abortions to cases where the life of the mother is threatened.

According to Alvare, the Clinton administration's new directive on abortion funding "would force states to fund abortion in violation of their own democratically passed laws." In her Jan. 7 statement, she said the directive would force states "to accept an abortionist's claim that a pregnancy resulted from rape or incest by requiring states to waive reporting requirements."

Despite protests from state officials, the Clinton administration is insisting that federal law expanding payments for Medicaid abortions must take precedence over state laws and go into effect by March 31. States that fail to comply with the federal law by that date could be denied Medicaid funds.

A letter sent to state Medicaid officials Dec. 28 and released Jan. 6 by Bruce Vladeck, director of the federal Health Care Financing Administration, which runs Medicaid, said the expanded

See **Alvare,** Page 16

Vocation Update

By FATHER FRANK O'ROURKE

Vocation Director

As vocation director for the Diocese of Charlotte, I am given many wonderful opportunities to meet with men who feel called to priesthood. Their stories of life and faith are diverse. It's a humbling and enriching experience to meet with others who are seeking to do the will of the Lord.

Part of my ministry involves meeting people from organizations that have a particular interest in vocations to the priesthood and who share prayer, time, talent and treasure to promote vocation awareness and support for our seminarians.

Two groups in the Diocese of Charlotte stand out for their fine work for vocations; the Knights of Columbus and the Catholic Daughters of America.

The Knights of Columbus have long been known for their support of the priesthood and religious life. Besides individual efforts and prayers by the knights and their families, councils throughout the Diocese of Charlotte provide special funds for seminarians.

There are more than 30 councils in our diocese. Each has a knight who is responsible for vocation promotion and awareness.

On a national level, they provide scholarship money for the education of future priests and excellent materials for vocation promotion and awareness. Locally, they assist individual seminarians through a program called RSVP. This money is given directly to seminarians to help with personal needs and opportunities for enrichment.

Moreover, some councils sponsor evenings of discernment and awareness for members, families and others who might be considering a vocation to the priesthood or religious life.

The Catholic Daughters of America, a relatively small group of women in the Diocese of Charlotte, has been most generous with their willingness to assist seminarians. They offer prayerful support and give generously of their time, talent and treasure to promote vocations.

The CDA has a special mission to serving the Church and its priests. Their joyful presence in providing receptions for diocesan events — especially at the annual CRISM Mass and at ordination receptions — is a wonderful expression of their dedication.

Although many individuals pray and support vocations through daily prayer, I mention the Knights of Columbus and the [illegible]holic Daughters in special recognition of their corporate efforts to serve the ruction, by promoting vocation awareness and the special care they show to the decides rians of the Diocese of Charlotte.

To inquire about the possibility of serving as [illegible] the Diocese of Charlotte, call Father O'Rourke at (704) 334-2283. Questions for this column can be sent to Father O'Rourke at 1621 Dilworth Rd. East, Charlotte, NC 28203.

Federal Condom Ads Said To Promote 'Dangerous Myth'

WASHINGTON (CNS) — A government campaign to encourage condom use as a way of fighting the spread of AIDS is "promoting a dangerous myth," said the general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference.

Msgr. Robert N. Lynch was responding to a Jan. 4 announcement by Health and Human Services Secretary Donna Shalala unveiling a new series of blunt radio and television ads encouraging use of condoms. Several of the ads also mention abstinence, but the prevailing message is to use condoms during sexua intercourse.

Msgr. Lynch said in a statement tha the advertisements "promote promiscu ity and a false sense of security whicl put at risk the very lives of those mos likely to be influenced by them.

"It is irresponsible to presen condoms as the answer to the AID threat or to suggest that they are a sur safeguard against HIV transmission," Msgr. Lynch continued. "Neither i true."

See **Ads,** Page

Have you given thought
to being a priest
in the Diocese of Charlotte?

Contact :
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

Kim Piccolo Scholarship Would Aid Catholic Students At UNCC

By CAROL HAZARD
Associate Editor

CHARLOTTE — For seven years, Barbara Neff tried to set up an Endowed Catholic Scholarship Fund at UNC-Charlotte.

However, the campus minister never got much of a response. That all changed when a Catholic parent suggested she name the scholarship in memory of Kim Piccolo, a UNCC business major who was stabbed to death in her appartment in January 1989.

"The response was beyond anything I could have dreamed," Neff says.

The suggestion from Nan Dorsey of Charlotte came after the killer's friends and relatives jeered at Kim's parents outside the courthouse after his conviction last month. Neff, Dorsey and hundreds of others who read about the reaction or watched it on TV were stung by the callousness.

As of last week, Neff had received 24 donations totaling $2,335 toward her goal of $10,000. That's on top of the $1,000 she had collected from previous efforts.

"The contributions just dribbled in before," says Neff. "It's wonderful to get this (the scholarship fund) sparked again." An endowed scholarship would ensure a promising Catholic UNCC student $500 a year.

Nearly all the contributors sent notes of encouragement: "In your doing, you are empowering me to do something, too. I didn't know Kim, but I have felt so heartbroken for her and her family."

The scholarship fund is "a beautiful way to remember a beautiful human being," wrote another contributor.

Active in Catholic Campus Ministry, Kim was a leader and peer minister, says Neff. "When students come to college, their faith is often something they leave behind. For her, it was a very important part of her life and she wanted to share it with other students."

Contributions have come from several cities, including Charlotte, Denver, Gastonia and Huntersville.

To remember Kim and celebrate her commitment to her Catholic faith, tax-deductible contributions can be sent to The Kim Piccolo Endowment Catholic Student Scholarship Fund, c/o Barbara Neff, Catholic Campus Ministry, OORA, UNCC, Charlotte, NC 28223.

Ads (From Page 2)

Msgr. Lynch said a better strategy for a public campaign would be to promote "a responsible attitude toward sexuality as the most serious of human interactions, not a casual recreation."

He encouraged broadcasters to reconsider their public responsibilities and reject the campaign "as misguided at best and fatal at worst."

Dr. James Curran of the Centers for Disease Control said the major networks have agreed to run the advertisements and that most would probably air after 11 p.m.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

January 14, 1994

Dear Friends in Christ:

The National Collection for the Church in Latin America will take place in our diocese on the weekend of January 22-23.

The needs of the Church in Latin America are great. We can express solidarity with out brothers and sisters in Latin America by assisting them to strengthen their pastoral ministry. Funds from the collection are used to train seminarians, men and women religious, permanent deacons, catechists and lay leaders. Such leadership training is crucial in Latin America, where there is, on average, only one priest for every 7,000 Catholics.

The Catholic Church in Latin America stands with the people, working to find solutions to the problems of poverty and oppression. Contributions to this collection will help the Latin American Church to nurture its leaders, educate its youth, and work for just solutions to the region's problems.

With appreciation for your generosity and wishing you God's blessings, I am

Sincerely in Christ,

Rev. Mr. Curtiss P. Todd

Rev. Mr. Curtiss P. Todd
Vice Chancellor

1524 E. Morehead St. Charlotte, NC 28207

Hospital Honors Volunteer...

LeeYoung (r), a parishioner of St. John Neumann in Charlotte, was honored recently for her years of service as a volunteer at Mercy Hospital. Joann Carr, Mercy vice president for human resources, presented Young with a certificate and pin for at least 5,500 hours of volunteer service. She first served as a volunteer from 1954 to 1958 and now has served since 1974. Because hours were not recorded when she began in the 1950s, her actual service has been much more than the 5,500 hours for which she was recognized.

Pastoral Message On Families Available To Parishes, Individuals

By SISTER MIRIAM FIDUCCIA

In talking recently with the parents of five children, the mother said, "It's not family life that's failing; it's the American culture that is failing family life."

This one comment expresses what a lot of us have been experiencing lately. Families are facing stress from an environment which ignores family values.

The United States Catholic bishops share this concern, and issued a pastoral message to families to give them encouragement and support at this time. The bishops reach out to families and let them know they are not alone, and that they have the support and care of their Church.

This pastoral letter is one of the most readable and refreshing messages I've heard from our nation's bishops. The style and tone are conversational, invitational and experiential. It's meant to be read, reflected upon and discussed by families.

Since 1994 is the United Nations International Year of the Family, there is no better time for parish groups and other diocesan organizations to delve into the pastoral.

"Follow the Way of Love" is available to parishes in bulk orders through the USCC. It can be obtained in English and Spanish. The toll free number at USCC is 1-800-235-8722. If all you need is one copy, call Sister Miriam at (704) 343-9954.

Trinitarian Sister Miriam Fiduccia is diocesan director of Family Life.

Thanks For Favors

Thanks to St. Jude, St. Anthony and the Blessed Mother for prayers answered and favors granted.

BSK

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

The Church In Latin America

The annual collection for the Church in Latin America will take place next weekend, Jan. 22-23, in the Diocese of Charlotte. It is an opportunity for North American Catholics to express their solidarity with our brothers and sisters in Mexico, Central and South America and the Caribbean.

Eighty percent of the people who live in the area are Catholics but more than 50 percent of them live in abject poverty. The Church is the primary source of hope and strength in thousands of communities where people struggle for food, shelter and water amid increasing violence.

But the Church in this vital area has limited financial and personnel resources. Local money is scarce and, on average, there is only one priest for every 7,000 Catholics. The money to fund the needed programs must some from outside the area and most of it must come from U.S. Catholics.

The U.S. bishops established this collection in 1965 to sponsor projects furthering the work of thee Church in Latin America. Last year's collection provided more than $4 million to fund almost 300 projects, including many training programs for priests, religious and lay persons.

Even small grants can have a major impact in such an impoverished area. In Colombia, a $9,500 grant helped religious women train indigenous community leaders in religion, education and civil rights. A priest who has worked with Miskito Indians in Nicaragua for 20 years received $7,000 to train community leaders. In Argentina a grant of $8,600 was used to train 25 couples to assist families of disabled children. A $21,000 grant was used to train leaders in Peruvian communities particularly affected by terrorism, drugs and severe economic problems.

We have in this diocese many Catholics who are natives of Latin America. They are aware of the severe problems in their homelands and will be giving all they can in next weekend's collection. But even their best efforts cannot do the job. The Latin American Church needs help from all of us.

Perhaps a North Amreican priest working in Ecuador put it best: "Ultimately, what one does is respond. The Lord uses the most humble instruments to do the most remarkable things. But will you and I allow ourselves to be the instruments of God?"

How about it?

THE CATHOLIC
NEWS & HERALD

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Pro-Life Corner

Respect Life

WHITE HOUSE ROSARY: Thursday, Jan. 20, from 5 p.m.-7 p.m., pro-lifers will gather at the White House to pray for our nation and leaders. They are collecting signatures from those who will be praying in unity with those in Washington. Write today! White House Rosary, Attn: Chris Bell, Box 6068, Hoboken, NJ 07030.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Urges Parents: Raise Children In Faith

VATICAN CITY (CNS) — In bringing their newborn children to the Church for baptism, parents and godparents offer the little ones the precious gift of faith, Pope John Paul II said.

Celebrating the feast of the Baptism of the Lord Jan. 9, the pope baptized 41 babies — 25 girls and 16 boys — whose parents come from nine countries.

Five-week-old Elizabeth Francesa Leader, daughter of Damian and Joan Leader, was the U.S. representative at the papal celebration. Her father is the political officer at the U.S. Embassy to the Holy See. Leader told Catholic News Service he was amazed that "something so splendid could be so intimate."

Pope John Paul made the sign of the cross on the forehead of each baby and sprinkled water on their heads, baptizing them in the name of the Father, Son and Holy Spirit. Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family, and Bishop Elio Sgreccia, secretary of the council, assisted by anointing the infants with oil.

Each of the babies' fathers went up to the pope at the main altar in St. Peter's Basilica to receive their children's baptismal candles.

During his homily, the pope greeted the newborns brought to the basilica "in the arms of their fathers and their mothers to receive the sacrament of Christian initiation and, with it, the new life which Christ won for us with his blood on the Cross."

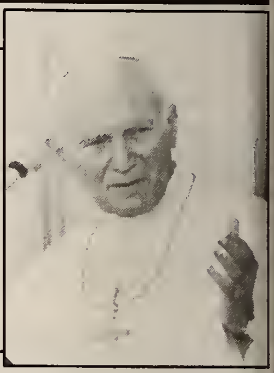
He greeted the parents and godparents who "have the joy of offering these babies the most beautiful and precious gift: faith in Jesus, savior of the world and of all humanity."

After cooperating with God's creative power in giving earthly life to these children, the pope told the parents, work with God to bring them to eternal life by giving them a sound Christian education.

'Read the Gospel in your family; carefully listen to it in your parish community; be witnesses to it in your daily existence," the pope said. "In this way, the little ones will learn to know Christ, to love him and follow him on the way to true life."

POPE JOHN PAUL II

The Pope Speaks



Pope Encourages Families To Live Up To Missionary Role

VATICAN CITY (CNS) — Pope John Paul II encouraged Christian families to live up to their missionary roles in the world by showing the virtues of unity, fidelity and openness to having children.

When the Christian family is faithful to the sacramental pact of matrimony, it becomes an "authentic sign of God's universal love," the pope said at a general audience Jan. 5. The family "is in itself missionary, because it announces with its lifestyle that God is love and wants the salvation of all people," he said.

The pope recalled that, in the words of the Second Vatican Council, the family manifests the presence of Christ in the world and the true nature of the Church when it demonstrates love, fertility, unity and fidelity of husband and wife.

He said the 1994 International Year of the Family should be a period of doctrinal reflection for Christians, but also a time of family prayer so that the divine mission entrusted to families can be rediscovered and appreciated.

"The entire familial existence finds its full sense only if it is illuminated by Christ, the light, peace and hope of all people," he said.

Is The Dream Still Alive?

By SCOTT SPIVAK

"God created humankind in God's image; in the divine image God created humankind; male and female God created them." Genesis 1:27

On Jan. 17, we celebrate the life of Dr. Martin Luther King Jr. and his dream of economic and racial justice. Reverend King's dream is still alive in the hopes and dreams of the poor who continue to struggle for the minimum necessities to sustain life, alive in those of us committed to the work of justice, and alive in persons who suffer from the terrible sin of racism that endures in our society.

There is hope for a brighter tomorrow; and one day we will be able to sit together at a table where *all* people, regardless of race or economic status, are invited to share in the earth's resources.

It is disheartening, however to face the question of *why*, more than 30 years after the beginning of the modern civil rights movement, racial and economic justice *is still a dream*.

In North Carolina, the dream is marred by recurring incidents of racism. In Concord, residents are still singed by strained race relations following the death of Angelo Robinson, an African-American male wh died at the hands of police officers. Intolerable injus tice ranks highly in North Carolina, and the statistic are underscored in a recent study on race relations.

This study, by the Z. Smith Reynolds Foundation reports that most Carolinians believe race relation have worsened or stayed the same in the past 10 years and do not expect them to get better soon.

King's dream is unfulfilled, yet the torch that h carried still burns. King has passed the torch, and we a a faith community are called to carry the Lord' message of equality and justice for all people.

The U.S. bishops carry this message and in thei 1979 pastoral letter on racism in our day, *Brothers an Sisters to Us*, tell us that "racism is a sin: a sin th divides the human family, blots out the image of Go among specific members of that family, and violate the fundamental human dignity of those called to b children of the same Father."

We should join our bishops and carry the messag into our homes, schools and marketplaces that we a all created in the image of God. We are precious an unique. We are sacred and should therefore respe human dignity — a dignity, not from any huma quality or accomplishment, not from race or gender economic status — but a basic dignity that comes fro

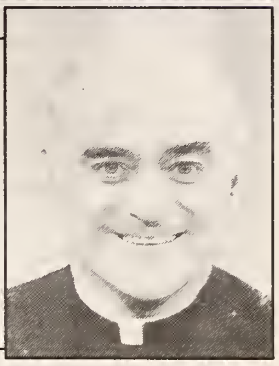
See **Racism**, Page

Bob Gately's Editor's Notebook column is on Page 6 of this issue.

King Baudoin Of Belgium

FATHER JOHN CATOIR

Light One Candle



When King Baudouin of Belgium died suddenly on July 31, 1993, Pope John Paul II wrote the following message of condolence to Queen Fabiola: "He was an exemplary king and a fervent Christian." These words of praise from the Pope were echoed by Cardinal Godfried Danneels in his homily at the requiem Mass: "There are kings who are more than kings," he said. "They are shepherds of their people." Hundreds of thousands of mourners stood in reverent silence as the funeral procession filed by. The Belgian people are seldom united, but they were that day in their eagerness to express their respect and gratitude to King Baudouin.

So revered was this 62-year-old king that most of the rulers of the world came to pay their last respects. Baudouin often gathered together members of the royal families of continental Europe for days of prayer and recollection. He always stressed the importance of good example and holiness of life for those born to the high station of leadership.

Twice I had the honor of dining at Baudouin's table, and once I offered Mass for him and Queen Fabiola in their private chapel. This came about through Cardinal Suenens, the retired primate of Belgium, who arranged a visit for me at the King's palace. I still find it hard to believe, but on that day I spent two hours and 45 minutes alone with King Baudouin talking about everything from the Fiat Rosary to world politics. He told me the story of his dog leaping off the second floor terrace to chase a rabbit on the lawn below. To everyone's amazement, the dog hit the ground running and caught the rabbit.

At one point in our conversation the King took me to his private chapel where we prayed together before the Blessed Sacrament. It was an experience in God's presence I shall never forget. Later, we returned to the living room and Queen Fabiola joined us, bringing a tray of tea and exquisite Belgian pastries. Both of them knew of the work of The Christophers. For years they had been receiving our monthly News Notes. Their friendliness and good humor made the visit a sheer delight.

I returned to Belgium a few years later and had a second meeting with the King. During lunch I asked him about the time he resigned his crown rather than sign the abortion legislation which was destined for his desk. He told me that once he abdicated, he was prepared to return to private life. However, the day after the abortion bill was enacted into law the Belgian parliament called him back. *The New York Times* presented the story as a prior arrangement to spare the King embarrassment. "Not at all," Baudouin said. "The parliament was furious with me for creating an embarrassing incident. I had no idea they would call me back. It certainly was not a prior arrangement."

King baudouin was a holy man. Cardinal Danneels must feel the same way, he ended his eulogy with a little prayer, "King Baudouin, pray for us."

For a free copy of the Christopher News Note, "Saints: Past, Present, And Future," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.)

Father John Catoir is director of The Christophers.

Anointing Of Sick Has Role In Healing

MARTHA W. SHUPING, MD

Crosswinds

Dear Dr. Shuping:

I am concerned about some of the answers you have given to people with emotional problems. You didn't mention the sacrament of healing which is readily available. Church eachings have always led us to the sacraments as the best means of receiving God's bountiful graces. MRS

Dear MRS:

The anointing of the sick can be an mportant means of healing for people xperiencing psychiatric illnesses. At imes, I have written passes for hospitalzed patients with severe depression or anxiety to be able to attend parish celebrations of the anointing of the sick.

Those involved in planning liturgies should be sensitive to the needs of hose with psychiatric illness. Announcements in the parish bulletins should welcome all who need physical, spiriual or emotional healing. Often, those with emotional needs feel tremendous shame about their neediness and are fearful of drawing attention to themselves. In one parish, individuals were requested to register in advance if they wished to be anointed. During the Mass, the individuals who had registered were asked to stand at the altar for an extended period while the entire assembly prayed for them. While this may have been very supportive and a source of great healing for the physically ill who participated, I also know one woman who needed the grace of this sacrament but chose not to participate because of fear and shame. She would have felt comfortable being anointed at Mass, but to be publicly identified and have attention focused on her in that way was more than she could handle. People in this situation should feel free to discuss their particular needs and concerns with their pastor.

Some people also have questions as to whether or not psychiatric illness is serious enough to warrant receiving this sacrament. Depression is a serious illness, causing more time away from work than heart disease every year in the U.S. Untreated or unsuccessfully treated depression has a high rate of death by suicide. People who are receiving treatment for psychiatric illness should feel free to participate in celebrations of this sacrament.

The official name of this sacrament, the sacrament of the anointing and pastoral care of the sick, reflects that its celebration can be extended and prolonged beyond the anointing with oil and the accompanying prayer. All of us can participate in the continuation of the sacrament through "pastoral care" which can include visiting the sick, praying with the sick, and all of the loving things that can be done to show the Lord's presence.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Adjusting Our Image Of The Priesthood

FATHER EUGENE HEMRICK

The Human Side

There are those who think that if the riesthood is to survive, it needs to eadjust its self-image — to take a look, n particular, at whom it serves, how it erves them and what possibilities it may be overlooking.

A narrow focus only on that which s familiar to priests is unhealthy. The mes prompt the priesthood to search or new possibilities, to reach further utward and to surface new possibilities which lie within its traditional meaning.

Theological descriptions of priestood and its mission have advantages. They help us to delineate essentials from on-essentials and to clarify responsibilities. They may also have a permanence that comes from being founded in cripture and tradition.

Still, some feel that the priesthood hould re-examine its self-image, espeially as that applies to the good of the eople and ways of serving them. For xample, it has been suggested that in he United States there is a need to examine the privatized and the family-centered approaches to religion that are quite common and to see how they affect the image priests have of their roles.

Under the umbrella of a privatized view of religion, it is easy for priests to neglect their potential for reaching out to other cultures. Instead priests may be tempted to focus on one dominant cultural group — their own.

Priests in a multicultural setting not only have the role of serving newly arrived immigrants, but all who are considered minorities. Hispanics and Asians are growing rapidly in numbers and need a much more welcoming Church, fitted to their cultures, than we are accustomed to giving them. And a renewed effort is needed to serve and support an African-American culture overlooked too frequently.

It is also easy to overlook those who are least closely affiliated with a parish: the divorced and separated or those who have left the Church and who have been written off.

What I am suggesting is that we readjust our views so as to focus not only on the priest as one who genuinely welcomes those who approach the parish, but on the priest as one who reaches out to those who haven't approached the parish recently.

Observers who fear that the priesthood may be overfocusing on family-centered matters have in mind the 20 percent of single adults who must listen to homilies directed solely to family life.

Then again, some feel that in adjusting our views of priests' roles it may be valuable to focus on the Church's poetic side, which includes an interest in the sciences, arts, music, literature and architecture. How does it pertain to priests to lift the heart and to inspire the human spirit?

See **Human**, Page 11

Understanding Indulgences

FATHER JOHN DIETZEN

Question Box

Q. Your answer a few weeks ago about time and purgatory was interesting and straightened out some things for me. We don't hear very much about indulgences anymore. Do we still have them? What do they mean? We used to believe that "seven years indulgence" meant seven years off of purgatory. How does that affect your answer that we don't know for sure about "time in purgatory"? (New York)

A. The Church is extremely careful in speaking of indulgences today since this area of our faith has been so badly misunderstood in the past. To understand the response to your questions, we need to review some important truths about our belief in indulgences.

The traditional Catholic teaching about this subject is based on two ancient Christian truths.

First, every sin is not only a disobedience of God's law; it violates the harmony of creation established by God and is, at least to some degree, a rejection of his love.

Complete forgiveness of sin, therefore, requires not only conversion but a reintegration of that divine order. This process involves pain and cleansing (purgation), either in this life or after death, before entering the full presence of God in heaven.

Pope Paul VI pointed out in "The Doctrine of Indulgences" (1967), which called for a reform of the whole indulgence structure, that the early Christian community "was fully convinced that it was pursuing the work of salvation in community."

In light of the doctrine of the Communion of Saints, said the pope, the Church "undertook various ways of applying the fruits of our Lord's redemption to the individual faithful and of leading them to cooperate in the salvation of their brothers so the entire body of the Church might be prepared" for the fullness of God's kingdom (No. 6).

The remission of temporal punishment (as distinct from eternal punishment) for sins already forgiven, through prayer, fasting and good works, has been called "indulgence" for hundreds of years. During those years indulgences were formally attached by the Church to certain prayers and actions, and could be applied to oneself or to those who have died.

A few points need to be kept in mind that should answer most of your questions.

1. The number of indulgenced prayers and works has been drastically reduced. As Pope Paul explained, "the main concern has been to attach greater importance to a Christian way of life and lead souls to cultivate a spirit of prayer and penance, and to practice the theological virtues (faith, hope and charity) rather than merely repeat certain formulas and acts" (*Enchiridion of Indulgences*, 1968).

2. Partial indulgences are granted using only those words, with no determination of days or years as was common previously.

Among other things, this avoids confusion. Contrary to what you and many other Catholics believed, an indulgence of one year, for example, did not mean one year off of purgatory. It meant, rather, whatever alleviation of purgatory might be achieved by one year of fasting or other penance. Thus, it did not directly address the question of time in purgatory.

Great pains are taken by the Church today to keep the understanding of indulgences in harmony with the Gospel and with the teachings of Vatican Council II.

It is good to keep in mind that in this, as in all the spiritual practices and recommendations of the church, "it is hoped that the faithful will be more effectively moved to live holier and more useful lives, thus healing the division between the faith which many profess and their daily lives" (*Enchiridion*, observations 4).

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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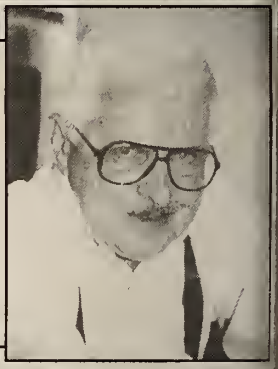
Good Television? Of Course It Exists

BOB GATELY

Editor's Notebook



I've used this space on more than one occasion to express my opinion of some of the trash that comes into our homes in the guise of television entertainment. So, I'm only too happy to be able to say a few kind words about a show which presents positive family values, honesty etc.

The show is "Against the Grain" which airs Friday nights on NBC. At least, I hope it's still on NBC by the time this appears in print.

It seems the show is not doing all that well in the ratings and NBC is thinking about canceling it.

If the show does bite the dust, it certainly won't be the first time that wholesome entertainment has disappeared from the tube.

If you haven't seen the show, take a look at it while you can. If you like it, let NBC President Robert Wright know how you feel. I think the show will catch on if the network gives it a chance.

Speaking of TV, when are network sports executives going to learn that it is not the greatest idea in the world to leave open microphones around professional athletes in the heat of competition.

A case in point was last weekend's Mercedes golf tournament on ABC. Fred Couples and Phil Mickelson ended the regulation 72 holes in a tie and went into a sudden death playoff. On the second playoff hole, Couples had a couple of bad shots which would cost him the playoff and the $60,000 difference between first and second place.

Walking to the green, Couples delivered a few choice comments (unprintable here) on the shots and the kind of day he was having. Naturally, a nearby open mike picked up the comments for all of the viewers to hear.

As a former sports writer, I've been around enough athletes — and coaches for that matter — to know that they use that kind of language. I assume that network sports producers also know it and can watch out for open mikes.

As you have noticed, Faith Alive! has not appeared in the last couple of issues of *The Catholic News & Herald.* I want to assure you that we have not dropped it. It's just that we have needed the space for the text of the U.S. bishops' pastoral letter to families and for our coverage of the historic accord between the Vatican and Israel. I'm sure our readers will agree that it was space well used.

Faith Alive! will be back in its usual place in the Jan. 21 issue of the paper. We realize that it is a popular feature and we have no intention of dropping it.

NFP CENTER

Mother/Daughter Program

Sunday, Feb. 6

for girls 10-13 years old

and their mothers

1 p.m.-4:00 p.m.

St. Leo's Activity Center

Winston-Salem, N.C.

God's plan for growing up, love, chastity, sexuality and fertility.

$10 per mother/daughter team, each additional daughter

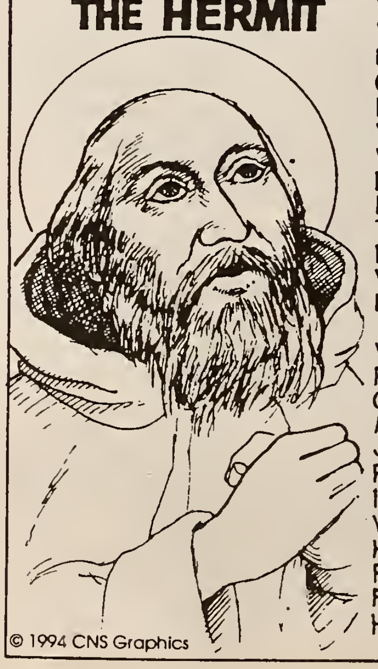
can attend for $2.50 more per person.

Reservations required. Call for reservation form.

Office of Faith Formation (704) 331-1723

the Saints by Luke

ST. PAUL THE HERMIT



PAUL WAS BORN IN LOWER THEBAÏD, EGYPT, AROUND THE YEAR 229. ORPHANED WHEN HE WAS 15, HE WENT INTO HIDING TO ESCAPE THE PERSECUTION OF CHRISTIANS UNDER EMPEROR DECIUS. LATER, AT AGE 22, HE WENT TO LIVE IN THE DESERT WHEN HE LEARNED THAT HIS BROTHER-IN-LAW PLANNED TO REPORT HIM AS A CHRISTIAN TO TAKE OVER HIS ESTATE. PAUL DECIDED TO STAY AS A HERMIT WHEN HE FOUND THAT THE EREMITICAL LIFE SUITED HIM.

REPORTEDLY, ST. JEROME VISITED PAUL IN HIS OLD AGE, AND FOUND HIM TO BE AN EXEMPLAR OF WHAT A HOLY MAN SHOULD BE, AND BURIED HIM WHEN HE DIED. JEROME ALSO WROTE A LIFE OF PAUL, WHO REPUTEDLY LIVED TO BE 113 YEARS OLD, MORE THAN 90 OF WHICH WERE SPENT AS A HERMIT. HE IS SOMETIMES CALLED PAUL THE FIRST HERMIT TO DISTINGUISH HIM FROM OTHER HERMITS NAMED PAUL. HIS FEAST IS JAN. 15.

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'Follow The Way Of Love: A Pastoral Message'

WASHINGTON (CNS) — Here is the second and final part of text of the U.S. bishops' pastoral message to families, approved Nov. 17 in Washington. The document, called "Follow the Way of Love: A Pastoral Message of the U.S. Catholic Bishops to Families," was presented to the United Nations Dec. 7 as part of the U.S. Catholic contribution to the 1994 International Year of the Family.

Do not hesitate to seek professional assistance. Counseling, for example, can help you to identify the personal resources you already have and to use them more effectively.

- What does love mean to you?
- When have you had to renew a decision to love your spouse, child or another family member?
- What made it difficult or easy?

Giving Life

St. Thomas Aquinas taught that love diffuses itself, that is, it wells up and spills over into every aspect of our lives.

When a man and a woman marry, they pledge a love which is, in the words of Pope Paul VI, "creative of life" ("On Human Life," 9). For a "couple, while giving themselves to one another, give not just themselves but also the reality of their children, who are a living reflection of their love" ("On the Family," 14).

Welcoming a child, through birth or adoption, is an act of faith as well as an act of love. Being open to new life signals trust in the God who ultimately creates and sustains all life. It is also the beginning of a lifetime commitment: nurturing, teaching, disciplining and, finally, letting go of a child — as he or she follows a new and perhaps uncharted way of love. Parenthood is indeed a Christian call and responsibility. It is the experience of acting as God's instruments in giving life to sons and daughters in various ways; but equally it is an experience of being formed by God through your children.

The life which you give as parents is not restricted just to your offspring. The children of other families need your guidance as do other parents who can benefit from your hard-earned experience. Likewise, you cannot raise your own children alone. All families — even those with two parents — need a wider circle of aunts and uncles, grandparents, godparents and other faith-filled families.

There are so many ways in which families can give life, especially in a society which devalues life through such actions as abortion and euthanasia. For instance, your family can ask: How have we been blessed as a family? What values and beliefs do we want to hand on to future generations? What strengths and resources do we possess that we could share with others? What traditions and rituals have enriched our lives? Could they benefit other families?

Each generation of a family is challenged to leave the world a more beautiful and beneficial place than it inherited. You can do this, for example, when you deliberately pass on your wisdom and the faith of the church, providing countercultural messages about poverty, consumerism, sexuality and racial justice — to name a few.

You also give life as a family by doing such simple things as taking a grandparent out of a nursing home for a ride, bringing a meal to a sick neighbor, helping to build homes for poor people, working in a soup kitchen, recycling your goods, working to improve the schools or joining political action on behalf of those treated unjustly.

Such activity builds stronger family bonds. It enriches both the receiver and the giver. It releases the "formidable energies" present in families for building a better society ("On the Family," 43). The value of the witness which Christian families offer cannot be overestimated. As a family becomes a community of faith and love, it simultaneously becomes a center of evangelization.

- What is it in life that matters most to me?
- How, with whom — and when — shall I share my treasure?
- Does our family share what it treasures with other families?

Growing in Mutuality

At the basis of all relationships in a family is our fundamental equality as persons created in God's image. The creation narratives in the Book of Genesis teach this fundamental truth: "Both man and woman are human beings to an equal degree, both are created in God's image" ("On the Dignity and Vocation of Women," 6).

And St. Paul describes the "new creation" made possible in Christ:

"For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus" (Gal 3:27-28).

Marriage is the partnership of a man and woman equal in dignity and value. This does not imply sameness in roles or expectations. There are important physical and psychological traits which result in differing skills and perspectives. Nor does the equality of persons mean that two spouses will have identical gifts or character or roles.

Rather, a couple who accept their equality as sons and daughters in the Lord will honor and cherish one another. They will respect and value each other's gifts and uniqueness. They will "be subordinate to one another out of reverence for Christ" (Eph 5:21).

Our competitive culture tends to promote aggressiveness and struggles for power. These are a common part of life, especially in the workplace. It is all too easy for couples to bring an unhealthy competitive spirit to their marriage. The Gospel demands that all of us critically examine such attitudes. Marriage must never become a struggle for control.

For, unlike other relationships, marriage is a vowed covenant with unique dimensions. In this partnership, mutual submission — not dominance by either partner — is the key to genuine joy. Our attitude should be the same as Jesus "who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself" (Phil 2:6-7).

True equality, understood as mutuality, is not measuring out tasks (who prepares the meals, who supervises homework, etc.) or maintaining an orderly schedule. It thrives at a much deeper level where the power of the Spirit resides. Here, the grace of the marital life not only makes the shedding of willfulness possible, but leads to a joyful willingness.

Mutuality is really about sharing power and exercising responsibility for a purpose larger than ourselves. How household duties are distributed should follow from understanding what it takes to build a life together, as well as the individual skills and interests you bring to your common life.

Our experience as pastors shows us that genuine marital intimacy and true friendship are unlikely without mutuality. One spouse alone is not the keeper of love's flame. Both of you are co-creators of your relationship. Nowhere is this more vividly portrayed than in your decisions about having children. The church promotes natural family planning for many reasons, among which are that "it favors attention for one's partner, helps both parties to drive out selfishness, the enemy of true love, and deepens their sense of responsibility" ("On Human Life," 21).

Agreeing that you are equal might be easier than changing your behavior or accepting joint responsibility for your relationship. It takes hard work to really understand another's feelings or to practice shared decision making on important matters.

Sharing feelings and a willingness to be vulnerable can be difficult, particularly for those of us raised in the "strong and silent" tradition. Men in all walks of life seem to have been influenced by this unwritten norm.

Moreover, some women have learned to fear conflict and may remain passive in the face of it. Women who accept their own self- worth are more able to express their beliefs, ideas and feelings, even such painful ones as anger.

Flexible roles may appear difficult if your families of origin did not model them. Each family (couple) must decide what is best for them in a spirit of respect and mutuality. Especially when both spouses are employed, household duties need to be shared.

We urge you to take advantage of programs sponsored by your parish, diocese or other organizations in your community that teach communication and conflict management to couples and to parents. Also there are worthwhile programs that lead women and men to a spiritual understanding of their behaviors, to appreciate how they influence each other and to move beyond gender stereotypes.

We urge you to join with other couples and families who are making a conscious effort to follow Christ's way of love. You can find help for this through the Christian

(Continued on page 8)

'Follow the Way of Love: A Pastoral Mess

(Continued from page 7)

Family Movement, Marriage Encounter, Teams of Our Lady, the New Families Movement and your diocesan Family Life Office — to name just a few.

When children are born, both mother and father are important in nurturing and forming them. More and more, fathers have been discovering how their involvement in parenting enriches both their children and themselves. This is a hopeful development.

We urge men to interpret their traditional role as "provider" for a family in more than an economic sense. Physical care of children, discipline, training in religious values and practices, helping with schoolwork and other activities: All these and more can be provided by fathers as well as mothers.

> To thrive, love requires attention, communication and time — to share a story or confide a need, to play a game, tell a joke, to watch and cheer on — time to be present to another's failure or success, confusion despair or moment of decision.

There is a lesson to be learned from the way in which many cultures place children at the center of family life. Children in the family share equal dignity as persons with the adults. They too are part of the covenant of mutuality. Parents can demonstrate this by treating children with respect, giving them responsibilities, listening seriously to their thoughts and feelings.

Bringing children into decision-making discussions, especially when the decisions could alter the pattern of family life, has precedent in our tradition. We read in the Rule of St. Benedict that the abbot is to consult with all members of the monastery, even the youngest (who often were children), when their lives were likely to be affected. Rather than undermining authority, this strengthens it in love.

Elders enrich the life of our families. They too should be cherished, not merely tolerated, for they are "a witness to the past and a source of wisdom for the young and for the future" ("On the Family," 27). Grandparents, we encourage you to continue your lives of caring, especially for the youngest generation, and to find additional ways of demonstrating love for your children and grandchildren.

The pattern of mutuality within a household is closely allied with the virtue of humility. And humility is forged in prayer: husbands and wives praying with and for each other, parents praying with and for their children. This is the heart of ministry within the church of the home.

- As a married couple, reread this section and consider: How has early life shaped our understanding of the roles of men and women?
- Where do we need to grow in mutuality?
- As a family, how do we show respect for one another?
- How can we strengthen this virtue?

Taking Time

We are struck by the incredible busyness of family life that can take its toll on loving relationships. Daily we observe families overwhelmed by the demands of work, business travel, household tasks, getting to and from school, keeping appointments with doctors, civic responsibilities and volunteering.

Both men and women can get caught up in long hours and weekends at their place of work. Balancing home and work responsibilities is a shared obligation for spouses. It is a critical issue facing families today. Where choices exist, hours on the job need to be weighed against their impact on family life.

To thrive, love requires attention, communication and time — to share a story or confide a need, to play a game, tell a joke, to watch and cheer on — time to be present to another's failure or success, confusion, despair or moment of decision.

Spending time together builds intimacy, increases understanding and creates memories between husband and wife, parent and child, brothers and sisters, grandparents and younger family members. It is hard to imagine how a family can live faithfully, be life-giving and grow in mutuality without deliberately choosing to spend time together.

It is especially important for couples to have some time alone. Spending time away from children and other adults provides opportunities to grow in understanding and rekindles the fire of love that is often left unattended as children, job and other commitments claim time and energy.

So each of us needs to ask: To what am I giving my precious time? What are my priorities? Do television, sports, making money, shopping, getting ahead on the job, volunteering in the church or community swallow up time that could be better spent with those I love?

We challenge you to examine the priorities you have for your family. Compare them with how you actually spend your time. See what individual pursuits could be given up or replaced with family activities. We urge you to take time to be together:

- Making shared meals a priority (even if you gather at a fast-food restaurant).
- Praying and worshiping together, especially at the Sunday Eucharist and in family prayers such as the rosary.
- Building family traditions and rituals.
- Taking part in retreats and family education programs.

Watching television together and discussing the values being promoted on programs can be time well spent as a family.

Time given to solitude is also time well spent. When we enter into a genuine sabbath experience, alone with God, we can understand more fully who we are — as distinguished from what we do — and can receive what Jesus offers when he invites us to "come to me and I will refresh you" (Mt 11:28).

- How are we balancing time commitments to jobs, community, each other and the children?
- Have our lives become too fragmented?
- What positive choices have we made this week to improve on how we use our time?

Families Are Supported In the Church, An Invitation

Earlier in our message we affirmed the ancient insight that the Christian family is a church of the home. This understanding has guided and informed all we have written. We know that in the everyday moments of your family lives, you proclaim God's word, communicate with God in prayer and serve the needs of others. The graced experience you have as a Christian family in your domestic church should be shared more extensively with all of us.

We encourage you to help the church by speaking to us, but more important, to other families, about how you are trying to follow the way of love. Tell us how you work to stay married, how your family has overcome obstacles, how you have made time for each other, sought enrichment opportunities or professional help with your problems. Share with us how you have come to understand your vocation as a spouse or parent. Speak to us of your pain over broken promises and relationships. Give witness to your belief in God's mercy as you move toward reconciliation both with your family and the church. Help us to appreciate the symbols and traditions with which you celebrate and worship. Let us glimpse how you are trying to live a more simple lifestyle, serve the needy, build justice and peace in your community. Tell us what kinds of support you expect from the larger church.

In 1994 (the International Year of the Family) Catholic News Service will provide a forum through its syndicated "Faith Alive" series for families to tell their stories.

Your words and deeds will lend strength to our exhortations.

Our Pledge

At other times we have urged all institutions of society to forge partnerships with families. We now promise to do our part to develop such a partnership within the church. Specifically, as the National Conference of Catholic Bishops, we pledge:

MEETING BREAK — Bishop James
Bishop J. Keith Symons (center) of Pal
Atlanta, former bishop of the Dioces
bishops' fall meeting in Washington. (

- To welcome dialogue between our conference and families by asking the Committee on Marriage and Family to find ways of listening to families' reflections on this message.
- To continue our support for families organizing to help one another, e.g., in the responsibilities of parenthood, in the process of grieving and healing afte a significant loss, in taking action t serve the poor and remedy injustice, i forming communities of families wh walk the way of love together.
- To request theologians and pastoral leaders, especially at the nationa level, to develop resources that wil strengthen the unity of marriage an deepen everyone's understanding of th value and role of the Christian family a a domestic church.
- To study in greater depth how t improve our marriage-preparation ef forts and how to strengthen and enric marriages, using the spiritual and pasto ral resources of the church, and to focu particularly on those stages in a mar riage when there is the greatest possibil ity of divorce.
- To include more deliberately withi the scope of our pastoral care an atten tiveness to single-parent families, fami lies in a second marriage, grandparent raising children, interracial families, in terfaith families and persons who ar widowed or divorced.

— To broaden our efforts to wel come families from ethnically and ra cially diverse groups.

— To advocate with national orga nizations, publishers, educators and othe experts for resources that will assi parents in their role of forming the mo als and faith of their children.

— To continue our national adv cacy for public policy and legislatio that will promote family stability an the welfare of children and those wh are most vulnerable — the unborn, th disabled, and the frail and sick elderl

In general, we wish to initiate improve things which are within o competence as a national body so th our belief about you, a church of t home, will bear fruit. We bishops ne you to infuse the whole church wi

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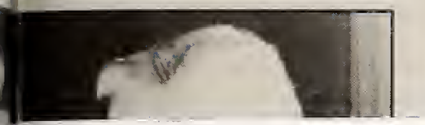
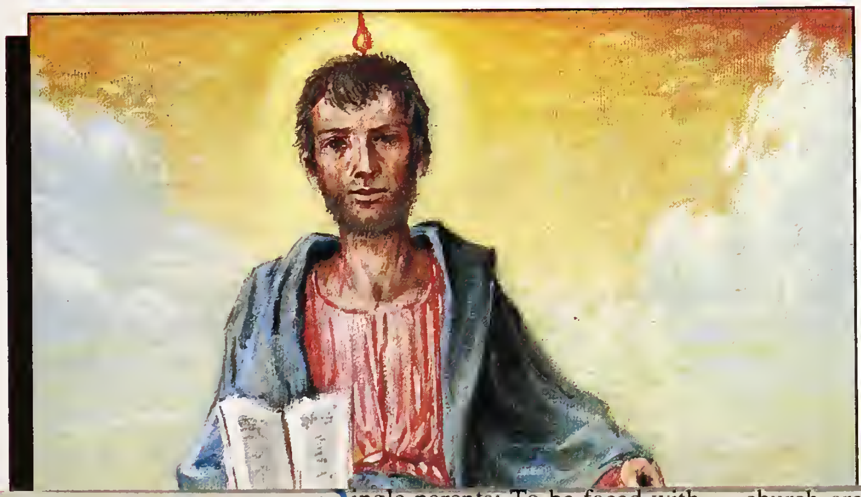
# of the U.S. Catholic Bishops To Families'



The Mystery Of St. Jude



Some Challenges

We acknowledge that official struc-
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- To urge our diocesan agencies and arishes to create ways for families to ommunicate with church leadership bout their needs and their strengths.
- To see that our parishes, schools, nstitutions and diocesan agencies exmine the extent to which their policies nd programs help or hinder family rowth and enable families to meet their esponsibilities.
- To give serious consideration to hanging those policies and programs hich are no longer responsive to conmporary family needs or make it diffialt for families to assume their rightful lace as a church of the home.

A Concluding Word

We have expressed in various ways roughout our message how deeply we are about strengthening family life for e well-being of the world and the hurch and indeed for the sake of every an, woman and child. Now, as a means f emphasizing, we offer these reflecons:

Married couples: The grace of e sacrament of matrimony and the piritual power of your vows are availble to you daily. Call upon these realies to strengthen you in your vocation.

Parents: Not only do your children eed discipline and love, they need the xample of adults whose behavior demnstrates their caring. Put your children first in making decisions about family life.

Children and youth: You have the right to expect love, guidance, disci-

Single parents: To be faced with all the responsibilities of parenting by yourself is a challenge that touches the very core of your life. We bishops express our solidarity with you. We urge all parishes and Christian communities to welcome you, to help you find what you need for a good family life and to offer the loving friendship which is a mark of our Christian tradition.

Balancing home and work responsibilities is a shared obligation for spouses. It is a critical issue facing families today. Where choices exist, hours on the job need to be weighed against their impact on family life.

Families: Join with other families in communities of mutual support. Spiritual growth, insight into problems, help in times of trouble and lasting friendships can flow from such experiences.

There is no shame in seeking help for family problems, whether it be in the form of counseling, educational programs or support groups.

Christian life includes obligations beyond the family circle. For children to learn the true meaning of abundant life in Christ (Jn 10:10), they need to know the joy of contributing to the common good: in the home, in the neighborhood, in the church and in society. Duty is an anchor in what seems an ocean of chaos.

If all the members of the church are to follow Christ's way of love, it is essential that we continue speaking with, listening to, working with and learning from each other. We are the one body of Christ: the church in the home, in the small community, in the parish, in the diocese, in a universal communion. We share one Lord, one faith, one baptism. We are one family in Christ!

We bishops prayerfully entrust all

church are presented in this apostolic letter, which springs from the Holy Father's meditation on the Scriptures.

Holy See. **"Charter of the Rights of the Family."** Oct. 22, 1983: A document addressed to governments presenting principles to be used in drawing up legislation, family policy and programs.

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NCCB Committee for Pro-Life Activities. **"Human Sexuality from God's Perspective: Humanae Vitae 25 Years Later."** 1993: A reaffirmation of the teaching of *"Humanae Vitae"* calling a new generation to recognize and accept the church's prophetic vision of marriage, sexuality and family life.

NCCB Committee on Evangelization. **"Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States."** 1993: One of the three goals of this pastoral plan is to foster Gospel values in our society, promoting the dignity of the human person, the importance of the family and the common good of our society, so that our nation may continue to be transformed by the saving power of Jesus Christ. ■

'Follow the Way of Love: A Pastoral Mess

(Continued from page 7)

Family Movement, Marriage Encounter, Teams of Our Lady, the New Families Movement and your diocesan Family Life Office - to name just a few.

When children are b
both mother and father are im
tant in nurturing and forming tl
More and more, fathers have l
discovering how their invc
ment in parenting enriches their children and themselves. This is a hopeful development.

We urge men to interpret their traditional role as "provider" for a family in more than an economic sense. Physical care of children, discipline, training in religious values and practices, helping with schoolwork and other activities: All these and more can be provided by fathers as well as mothers.

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There is a lesson to be learned from the way in which many cultures place children at the center of family life. Children in the family share equal dignity as persons with the adults. They too are part of the covenant of mutuality. Parents can demonstrate this by treating children with respect, giving them responsibilities, listening seriously to their thoughts and feelings.

Bringing children into decision-making discussions, especially when the decisions could alter the pattern of family life, has precedent in our tradition. We read in the Rule of St. Benedict that the abbot is to consult with all members of the monastery, even the youngest (who often were children), when their lives were likely to be affected. Rather than undermining authority, this strengthens it in love.

Elders enrich the life of our families. They too should be cherished, not merely tolerated, for they are "a witness to the past and a source of wisdom for the young and for the future" ("On the Family," 27). Grandparents, we encourage you to continue your lives of caring, especially for the youngest generation, and to find additional ways of demonstrating love for your children and grandchildren.

The pattern of mutuality within a household is closely allied with the virtue of humility. And humility is forged in prayer: husbands and wives praying with and for each other, parents praying with and for their children. This is the heart of ministry within the church of the home.

- As a married couple, reread this section and consider: How has early life shaped our understanding of the roles of

spouses. It is a critical issue facing families today. Where choices exist, hours on the job need to be weighed against their impact on family life.

To thrive, love requires attention, communication and time — to share a story or confide a need, to play a game, tell a joke, to watch and cheer on — time to be present to another's failure or success, confusion, despair or moment of decision.

Spending time together builds intimacy, increases understanding and creates memories between husband and wife, parent and child, brothers and sisters, grandparents and younger family members. It is hard to imagine how a family can live faithfully, be life-giving and grow in mutuality without deliberately choosing to spend time together.

It is especially important for couples to have some time alone. Spending time away from children and other adults provides opportunities to grow in understanding and rekindles the fire of love that is often left unattended as children, job and other commitments claim time and energy.

So each of us needs to ask: To what am I giving my precious time? What are my priorities? Do television, sports, making money, shopping, getting ahead on the job, volunteering in the church or community swallow up time that could be better spent with those I love?

We challenge you to examine the priorities you have for your family. Compare them with how you actually spend your time. See what individual pursuits could be given up or replaced with family activities. We urge you to take time to be together:

- Making shared meals a priority (even if you gather at a fast-food restaurant).
- Praying and worshiping together, especially at the Sunday Eucharist and in family prayers such as the rosary.
- Building family traditions and rituals.
- Taking part in retreats and family

needs of others. The graced experience you have as a Christian family in your domestic church should be shared more extensively with all of us.

We encourage you to help the church by speaking to us, but more important, to other families, about how you are trying to follow the way of love. Tell us how you work to stay married, how your family has overcome obstacles, how you have made time for each other, sought enrichment opportunities or professional help with your problems. Share with us how you have come to understand your vocation as a spouse or parent. Speak to us of your pain over broken promises and relationships. Give witness to your belief in God's mercy as you move toward reconciliation both with your family and the church. Help us to appreciate the symbols and traditions with which you celebrate and worship. Let us glimpse how you are trying to live a more simple lifestyle, serve the needy, build justice and peace in your community. Tell us what kinds of support you expect from the larger church.

In 1994 (the International Year of the Family) Catholic News Service will provide a forum through its syndicated "Faith Alive" series for families to tell their stories.

Your words and deeds will lend strength to our exhortations.

Our Pledge

At other times we have urged all institutions of society to forge partnerships with families. We now promise to do our part to develop such a partnership within the church. Specifically, as the National Conference of Catholic Bishops, we pledge:

- To welcome dialogue between our conference and families by asking the Committee on Marriage and Family to

serve the poor and remedy injustice, ... forming communities of families who walk the way of love together.

- To request theologians and pastoral leaders, especially at the national level, to develop resources that will strengthen the unity of marriage and deepen everyone's understanding of the value and role of the Christian family as a domestic church.
- To study in greater depth how to improve our marriage-preparation efforts and how to strengthen and enrich marriages, using the spiritual and pastoral resources of the church, and to focus particularly on those stages in a marriage when there is the greatest possibility of divorce.
- To include more deliberately withir the scope of our pastoral care an attentiveness to single-parent families, families in a second marriage, grandparent raising children, interracial families, interfaith families and persons who ar widowed or divorced.

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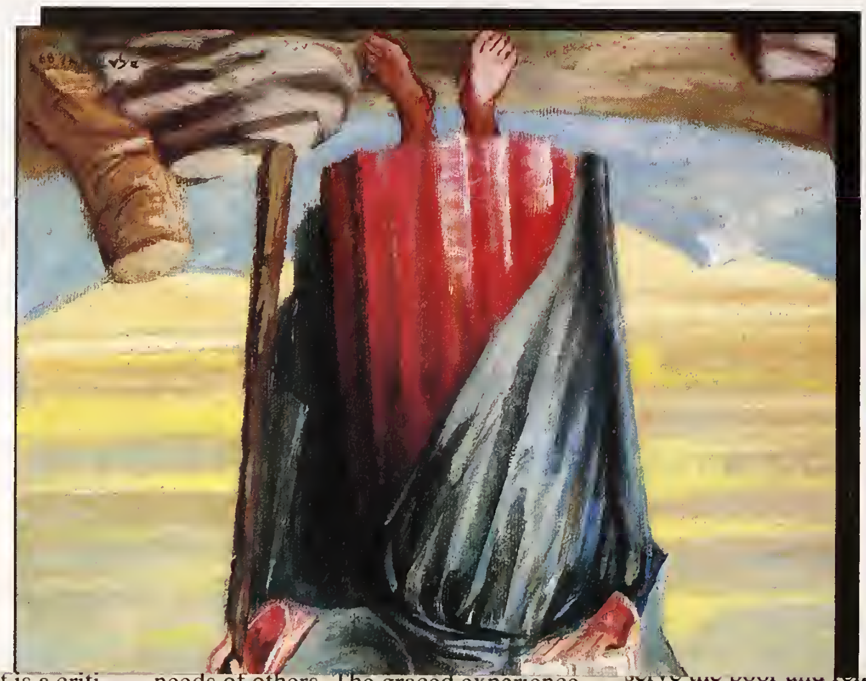
Two Special Novenas to St. Jude

Saint of the Impossible!



e of the U.S. Catholic Bishops To Families'

ft) of Youngstown, Ohio, talks with
nd Archbishop John F. Donoghue of
during a break in the U.S. Catholic

ur vitality, your understanding, your ving intimacy, your hospitality. We ed you, whose faith and discipleship e nurtured within the church of the me, to join more fully with us in oclaiming Christ to the world.

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Parents: Not only do your children ed discipline and love, they need the ample of adults whose behavior demstrates their caring. Put your children first in making decisions about family life.

Children and youth: You have the right to expect love, guidance, discipline and respect from your parents and elders. And in turn, you should obey and respect them while you share with them your love, your experience of God, your fears and hope. You should help your parents and elders in their needs and accompany them in the way of holiness. Pray for them as they do for you.

Spouses who are separated: The road to healing, reconciliation and rebuilding of your relationship can be a slow, painful one. If you are willing to begin that journey, the church has many resources like pastoral counseling, Retrouvaille, and the Third Option program, which can assist you.

Divorced and widowed persons: Relationships and circumstances within your family may have changed, but God's love for you is ever present and does not come to an end. Grasp the hands of those who reach out to you in loving concern. Extend your own hand to others whom you meet on the road to healing and reconciliation. There is a home for you within our parishes and communities of faith.

Single parents: To be faced with all the responsibilities of parenting by yourself is a challenge that touches the very core of your life. We bishops express our solidarity with you. We urge all parishes and Christian communities to welcome you, to help you find what you need for a good family life and to offer the loving friendship which is a mark of our Christian tradition.

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We bishops prayerfully entrust all families to Mary, the mother of Jesus and mother of the church. We ask St. Joseph to guide you in all the ways of faithfulness.

Teaching and Pastoral Documents on Marriage and Family Life

Vatican Council II. **Pastoral Constitution on the Church in the Modern World** *("Gaudium et Spes").* Dec. 7, 1965: Teaching on the dignity of marriage, the role of the family and the duty of society and the church to support families.

Pope Paul VI. **"On Human Life"** *("Humanae Vitae").* July 25, 1968: Encyclical letter on the nature and purposes of married love, the gift of fertility and the call to responsible parenthood.

Pope John Paul II. **"On the Family"** *("Familiaris Consortio").* Dec. 15, 1981: Apostolic exhortation on the nature and tasks of the Christian family and the scope of pastoral care needed by families.

Pope John Paul II. **"On the Dignity and Vocation of Women"** *("Mulieris Dignitatem").* Aug. 15, 1988: The mutuality of men and women in marriage, the importance of the order of love and the essential Marian dimension of the church are presented in this apostolic letter, which springs from the Holy Father's meditation on the Scriptures.

Holy See. **"Charter of the Rights of the Family."** Oct. 22, 1983: A document addressed to governments presenting principles to be used in drawing up legislation, family policy and programs.

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U.S. Catholic Conference. **"Human Sexuality: A Catholic Perspective for Education and Lifelong Learning."** Nov. 21, 1990: Document presenting the human values, scriptural roots, moral principles and theological considerations that must be taken into account when formulating educational programs.

U.S. Catholic Conference. **"Putting Children and Families First: A Challenge for Our Church, Nation and World."** November 1991: Pastoral statement examining the social conditions of children and the moral and religious dimensions of caring for them, especially through reordering our priorities in public policy and legislation.

NCCB Committee on Marriage and Family. **"A Family Perspective in Church and Society: A Manual for All Pastoral Leaders."** 1988: A resource for leaders to increase their understanding of contemporary families and to assess how policies and programs can strengthen family life.

NCCB Committee for Pastoral Research and Practices. **"Faithful to Each Other Forever: A Catholic Handbook of Pastoral Help for Marriage Preparation."** 1989: A resource for diocesan and parish ministers responsible for catechesis on the sacrament of matrimony, preparing couples for marriage, and providing pastoral care after the wedding.

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People In The News

Baby Born Healthy To Woman Who Refused Caesarean

CHICAGO (CNS) — A woman who fought off a legal attempt by county officials to force her to have a Caesarean section delivered a health baby boy Dec. 29. The 22-year-old Pentecostal woman, Tabita Bricci, maintained that her religious beliefs would not allow her to have the operation. Hospital officials had said her fetus was in danger of suffocating inside the womb. County officials pursued the case through the state court system all the way to the U.S. Supreme Court, which refused to intervene, ruling on Dec. 15 that it could not overturn the "the fundamental constitutional importance of protecting a woman's right to refuse medical treatment."

Leading Figure In Catholic Social Justice Dies In Baltimore

BALTIMORE (CNS) — Sulpician Father John F. Cronin, whose prolific writings on Catholic social thought formed a whole generation of U.S. Catholic priests, died Jan. 2 at St. Charles Villa, a retirement home for priests in Baltimore. He was 85. He died of heart and circulatory problems which had forced him to use a wheelchair for the past 15 years. His most important work, *Catholic Social Principles*, published in 1950, was a systematic compilation and analysis of all authoritative Church teachings on social justice since 1878. He was also a prominent labor mediator and arbitrator and a leading Catholic figure in race relations and in the ecumenical civil rights movement of the 1950s and '60s.

Pope Offers Support To Chicago Cardinal In Wake Of Allegations

VATICAN CITY (CNS) — Cardinal Joseph L. Bernardin of Chicago, the target of a sexual abuse allegation, said Pope John Paul II personally offered his support and solidarity in a Vatican meeting. "It is very clear the Holy Father feels very strongly — as I do — that when abuse occurs it must be dealt with forthrightly," the cardinal told Catholic News Service in Rome. But the pope also knows that "false accusations, like this one, hurt a great deal, both personally and for the church," Cardinal Bernardin said. The Chicago prelate was in Rome for the Jan. 6 episcopal ordination of Bishop-designate Edward J. Slattery of Tulsa, Okla., a priest of the Chicago Archdiocese.

Soldier Wounded In Croatia Is Killed In U.S. Hit-And-Run Accident

INDIANAPOLIS (CNS) — A 28-year-old Croatian soldier wounded in the fighting in his homeland had escaped his war-torn country only to be killed in a hit-and-run accident in Indiana. Jozo Ilak, who had arrived in Indianapolis from Croatia Dec. 8, died Jan. 2 from severe head injuries received in the New Year's Day accident. He had been scheduled for surgery on a bullet wound in his right hand at St. Vincent Hospital in Indianapolis Jan. 7. Ilak had been staying at the St. Joseph Church rectory in Indianapolis, after being sent to its pastor, Father Glenn O'Connor, by Catholic Social Services.

Decision Not To Allow Soup Kitchen In Parish Sparks Controversy

HARTFORD, Conn. (CNS) — A recent decision by Hartford Archbishop Daniel A. Cronin not to approve plans to place a soup kitchen in a downtown church has left the city divided over the needs of the poor and the needs of the city. The controversy began last fall when a soup kitchen run by the House of Bread, a 14-year-old agency serving the city's poor, asked the archbishop for permission to move from their present location to the basement of St. Patrick-St. Anthony Church. Archbishop Cronin rejected the proposal, saying such a downtown soup kitchen would not necessarily serve the needy any better and could deter potential developers, thus hindering efforts to revitalize that part of Hartford.

Haitian Bishops Say Conditions Worsen As Impasse Continues

VATICAN CITY (CNS) — Living conditions for Haiti's poverty-stricken population are worsening as the Caribbean country's political impasse drags on, said the nation's bishops. The bishops asked for an end to international economic sanctions against Haiti and accused the world community of being "without a heart" in dealing with the country's problems. They also urged a halt to the domestic political polarization over efforts to restore democracy. They said the fomenting of political antagonisms has paralyzed national life. The bishops' position was stated in an eight-page Christmas message dated Dec. 17. The Vatican press office made copies of it available Dec. 31.

Viewers Share Responsibility For Media Fare, Official Says

VATICAN CITY (CNS) — Catholic viewers and readers share responsibility for the fare served up by the media and for improving the moral tone of daily life, Archbishop John P. Foley said. The U.S. archbishop, president of the Pontifical Council for Social Communications, said the Catholic press can help the faithful meet their responsibilities. Archbishop Foley's statement for the 1994 observance of Catholic Press Month, sponsored by the Catholic Press Association, was released Jan. 5 by his Vatican office. Everyone who listens to the radio, watches television or reads a newspaper is responsible for what is offered, the archbishop said.

Jewish Leader Calls For Religious Pressure For Action In Bosnia

PARIS (CNS) — A U.S. Jewish leader has called for greater religious pressure on the Clinton administration to take military action against Serbs fighting in Bosnia. This is the only way to prevent the "holocaust" that is taking place in Bosnia-Herzegovina, said Henry Siegman, executive director of the American Jewish Congress. Siegman criticized Catholics, Jews and Protestants for "their fecklessness and faithlessness" in failing to pressure for U.S. military intervention.

Sudan Mission Reported Bombed During Christmas Mass

WASHINGTON (CNS) — A Catholic mission compound in southeastern Sudan was bombed by government aircraft as a well-known bishop neared the end of celebrating a Christmastime Mass for local residents, a Washington-based Africa-monitoring group reported. Bishop Paride Taban of Torit, Sudan, said that the compound and surrounding houses in Chukudum were hit by 12 bombs, but there were no deaths or injuries, according to Sister Maura Brown of the Africa Faith and Justice Network. Sister Maura said Bishop Taban had described the incident to her Dec. 31 by telephone from Nairobi, Kenya. Bishop Taban said that the air raid hit the mission at 10 a.m. on Dec. 28 as the congregation was praying the Our Father, she reported.

This newspaper is printed on recycled newsprint and is recyclable.

Employment Opportunities

Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate senior high youth ministry (Grades 9-12). Send resume or inquiries to Rev. Msgr. Anthony Kovacic, Queen of the Apostles, 503 N. Main St., Belmont, NC 28012. Phone (704) 825-5277.

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Benefit St. Thomas Aquinas Church Building Fund

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(CHECK NO CASH PLEASE) 1400 SUTHER ROAD
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FILL IN THE ABOVE COUPON WITH YOUR NAME ADDRESS AND PHONE AS PURCHASER. RULES & TICKET STUB/S WILL BE MAILED TO THE ADDRESS ON THE COUPON ABOVE. WINNER NEED NOT BE PRESENT. RETURNED UNPAID CHECKS WILL VOID TICKET ENTRY WITHOUT NOTICE.

ONLY 4000 TICKETS TO BE SOLD

Scripture

Readings for the Week of January 16 - January 22

Sunday: 1 Samuel 3:3-10, 19; 1 Corinthians 6:13-15, 17-20; John 1:35-42.

Monday: 1 Samuel 15:16-23; Mark 2:18-22.

Tuesday: 1 Samuel 16:3-13; Mark 2:23-28.

Wednesday: 1 Samuel 17:32-33, 37, 40-51; Mark 3:1-6.

Thursday: 1 Samuel 18:6-9, 19:1-7; Mark 3:7-12.

Friday: 1 Samuel 24:3-21; Mark 3:13-19.

Saturday: 2 Samuel 1:1-4, 11-12, 19 23-27; Mark 3:20-21.

Stewardship Profile

By ROGER CLARIZIO

What is stewardship? The banner in our church says that it is the giving of our time, talent and treasure. This giving back to God should be intentional, planned and proportionate. To me, intentional means that I make a conscious decision to begin returning to God some of what He has given to me. Planned means that at the beginning of each year I plan my stewardship as part of my lifestyle and my budget. Proportionate means that I decide to give a certain percentage of my time and my income to the church and other charities. Stewardship is a way of life; it is an "attitude of gratitude".

To tell how stewardship has changed my life, I have to give some background. Being a "cradle Catholic," I spent much of my early life taking the Church for granted. I truly believed that being a good Catholic was to attend Mass once a week and to get to confession sometime around Easter. Shortly after getting married, I began to question that premise. There must be something more to my religion than that. I was not sure what it was, or how I would go about finding it, but I knew something had to change.

Shortly after that, my wife and I each made a Cursillo. That was a turning point. Since that weekend in 1985, Mary and I have become much more active in the church and the community. Our stewardship of time has been spent on the Family Life Commission, RCIA team, adoration of the Blessed Sacrament, cleaning the church, the Knights of Columbus, CCD and Eucharistic Ministry. We also help out at school through coaching, tutoring, etc. In our family life, we work to keep God a part of our lives through reading the Bible, prayer and attendance at Mass. All of these things take time, but they also give a feeling of self-fulfillment that can only come from trying to be as generous with God as He has been with us.

A few years ago Mary came to me and said that we needed to start giving more to the Church. I had a strange feeling that she wasn't talking about time or talent! My stomach tightened as it hit me. She was right and I knew it. Giving a few dollars if we had it each Sunday was not going to cut it anymore. We sat and talked about it for a long time. We finally decided how much we thought we could give. We would write the check every Sunday, put it in the basket, and worry later about how to get along without it. To say it was easy would not be truthful. We did find ourselves having to adjust our lifestyles, and we did do without some things. But none of them were essential, and we grew as a couple because our commitment to stewardship kept us focused on the right things in life — our family, the Church and our community. We constantly work to give our "first fruits" back to God. However, we still are not where we feel we should be.

Does this mean we should spend all of our waking hours doing volunteer work or giving all we make to charity? Of course not! It does mean that we should be willing to share a reasonable amount of what we have with those who are not so abundantly blessed. It does mean that we should look at the many ways we have been blessed and say thank you by sharing our time, talent and treasure. I ask that you sincerely consider beginning a life of stewardship that is intentional, planned and proportionate in order to fulfill your own needs and those of others.

Roger Clarizio is a parishioner of St. Aloysius in Hickory.

Human (From Page 5)

Are seminarians receiving an education that enables them to fulfill this role?

Some ask whether our image of priesthood calls for priests who are well grounded from an intellectual standpoint and in terms of spirituality. They ask what it takes for a priest to serve as a spiritual leader. Our image of the priesthood ought to encompass a view of what spiritual leadership on the eve of the 21st century requires.

The priesthood has entered an era of rapid change. We are worried about declining numbers of priests and seminarians. But we are also discovering that current difficulties must not drive the priesthood into the ghetto of a self-protective mentality. What is needed is a renewed focus on the priesthood's true potential.

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Members of the Zapatista National Liberation Army stand watch at a captured government building in San Cristobal de las Casas, Mexico, during an uprising which began Jan. 1 in the southern state of Chiapas. (CNS photo from Reuters)

Church Spokesman Accuses Mexican Army Of Atrocities

MEXICO CITY (CNS) — A spokesman for the Diocese of San Cristobal de las Casas said that the Mexican military resorted to "barbarities" in its effort to quell an armed uprising in Mexico's southern Chiapas state.

Father Rodolfo Izal, a Spanish-born priest of the diocese, told Catholic News Service that the military was "ignoring human rights and the conventions of war" in its fight with a previously unknown guerrilla group calling itself the Zapatista National Liberation Army.

Well-armed and composed mostly of Mayan Indians with some nonindigenous leadership, the Zapatista rebels staged surprise New Years' Day raids and occupied San Cristobal and three important regional towns in the Chiapas highlands. They continued to engage the Mexican military in combat over a widespread area as they slowly withdrew to more remote positions.

In the town of Ocosingo, outnumbered guerrillas battled the Mexican Army for four days over control of the central market. When the battle had finished and the guerrillas retreated to the outskirts of town, Father Izal said that evidence of human rights abuse by the army began to surface.

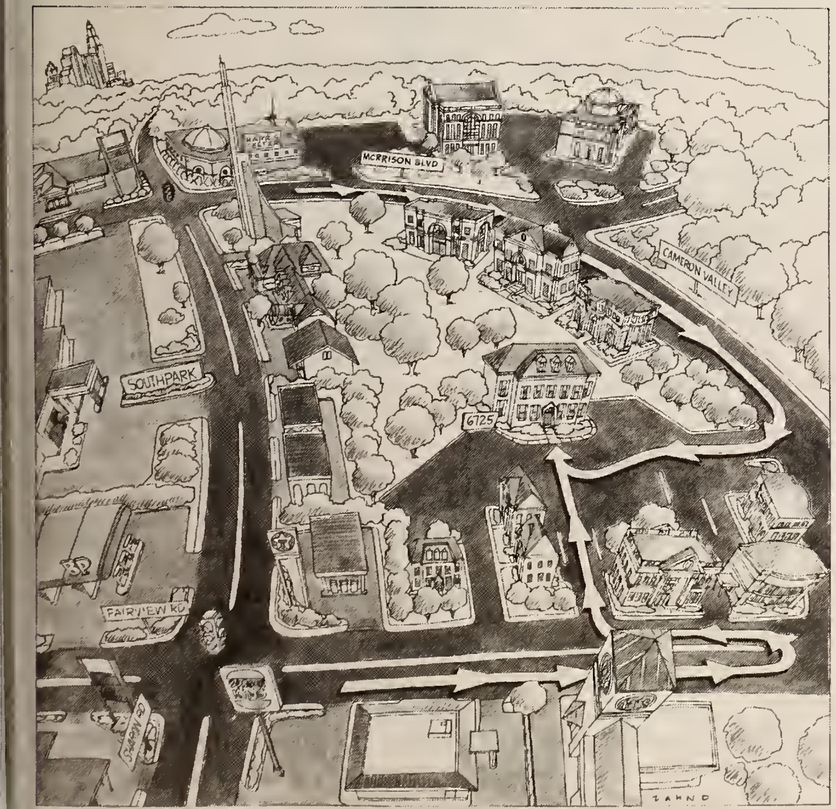
"Nine dead men, eight of them Zapatistas and a civilian — a boy of about 15 or 16 years of age — were found in the market of Ocosingo with their hands tied behind their backs and a single bullet wound to the head," he told CNS in a telephone interview.

The Mexican press reported that one captured guerrilla who had been interviewed on film on Jan. 4 in Ocosingo by a television news crew of the Mexican Televisa network was found dead. According to the national financial daily *El Financiero*, less than 24 hours after being seen alive on Televisa's national and international news programs, the guerrilla's body was found in Ocosingo Jan. 5 shot in the head.

Father Izal also denounced the daily air raids since Jan. 4 by the Mexican Air Force on civilian areas around both Ocosingo and San Cristobal. "Last night we heard two separate bombing runs in the area to the south of San Cristobal," Father Izal said Jan. 6.

The area under aerial bombardment in San Cristobal consisted of several poor and mostly indigenous communities to the south of the highway which separates the colonial-era portion of San Cristobal from the newer part of the city.

See **Mexico,** Page 13



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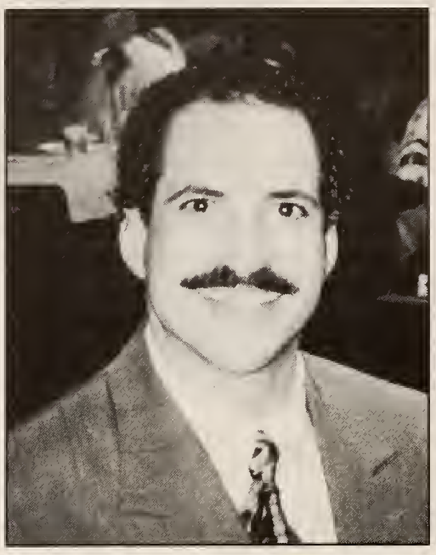
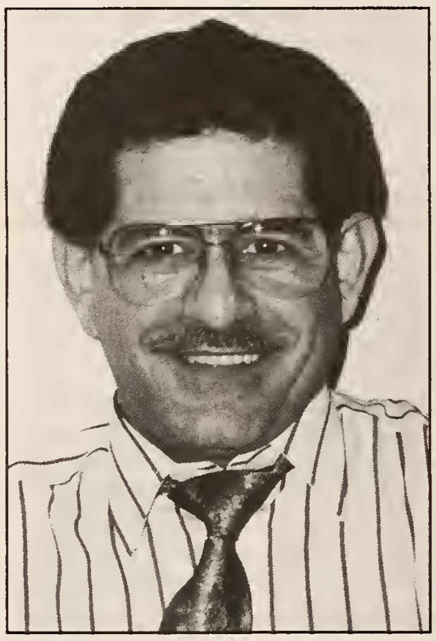
Comunidad Hispana
Comuniquémonos

Elsa Suárez lleva varios años trabajando incansablemente en la comunidad de Holy Cross, Kernersville, sobre todo, en el ministerio litúrgico.


Edward Acosta ayudó mucho a los hispanos de Newton y sus alrededores en servicios sociales.

Muchas Gracias


Gilberto Rivera organizó el año pasado los bailes del Centro Católico Hispano.

Mirando al año que terminó hace unos pocos días, en cada comunidad local de la Diócesis de Charlotte, hemos de reconocer y de agradecer los servicios prestados por múltiples colaboradores en el ministerio con los hispanos.

Decimos "Muchas Gracias" a cuantos ofrecieron su Tiempo, Talentos y Tesoro en las 22 comunidades organizadas y otras que apenas se van formando. Sería imposible describir la variedad de servicios y de contribuciones valiosas que aportaron tantas personas desinteresadamente, con deseos de hacer lo que Dios les pedía y sus hermanos y hermanas en Cristo necesitaban.

Se aprecia desde el más insignificante trabajo hasta el que reluce con más apariencia, porque a los ojos del Señor vale toda acción hecha por amor en favor de los demás. También sabemos que cualquier actividad, programa, taller, ministerio de la comunidad requiere gente dispuesta a dar la mano, ya que uno solo no podría atender a todos los detalles.

Es hermoso observar en las diferentes ciudades de nuestra diócesis no sólo a los colaboradores hispanos, sino a los americanos que con mucho interés cooperan con su Tiempo, Talentos y Tesoro.

Manifestación Del Señor

El Señor quiere que todos los conozcan: por eso vino a l mundo. Sus manifestaciones son claras y aceptables para todos, cuando encuentran corazones dispuestos a recibir la verdad, porque tienen el sellor de la misma Verdad eterna. Dios se manifiesta para que creamos en El y vivamos según las enseñanzas reveladas.

Los que abren su inteligencia y su corazón a la fe, encuentran al Señor. Los que se cierran a la misma, lo pierden.

Ejemplos de los primeros son los humiles pastorcitos de Belén y los Reyes Magos. De los segundos, Herodes, los Sumos Sacerdotes, el pueblo indiferente de Jerusalén.

La fiesta de la Epifanía, que celebramos el domingo antepasado, es además descibrimiento y reencuentro con Dios: de Dios que nos crea, de Dios que nos redime, de Dios que se hizo hombre para precedernos y acompañarnos en el camino hacia el Padre, de Dios que siempre nos está esperando para esperando para recogernos en la gloria de su eterna felicidad.

El Señor toca a la puerta de nuestra alma para manifestarse en todo su esplendor, para comunicarnos su vida eterna.

Jesucristo es la revelación de Dios, segura e infalible: acercarse a El es acercarse a la salvación, alejarse de El es alejarse de la verdadera felicidad. Sin Cristo solo hay dolor, muerte, perdición.

El Señor que se ha manifestado en su vida terrena, a través del tiempo, extiende su manifestación a todos los buenos cristianos que forman su Iglesia, hasta el final de los tiempos, cuando en su última venida se manifieste al mundo con toda claridad.

(Con permiso de los Padres de la Sociedad de San Pablo)

Nos Conocimos Mejor

Por DENISE HERNÁNDEZ

El sábado 30 de octubre, bajo los auspicios del grupo Buen Pastor, celebramos un día familiar. Nos reunimos cerca de 40 personas para conocernos mejor en el plano personal-interior y también en el plano comunitario.

El taller fue dirigido por nuestra querida sicóloga, Cecilia Montero, quien, con su amenda charla y su destreza profesional, nos fue llevando del plano exterior de la comunicación a un plano interior más profundo y complejo. Cecilia nos guió hacia un mejor conocimiento de nosotros mismos a través de nuestros recuerdos de la niñez. También nos ayudó a identificar nuestros sentimientos y reconocer nuestros valores primordiales para poder ver cómo estos elementos afectan y condicionan nuestras reacciones.

El propósito de este taller fue ayudarnos a conocernos mejor y a derramar un poco de luz sobre algunas de las dificultades y oscubidades que guardamos en nuestra alma. A la vez, recibíamos el apoyo necesarios para que esas áreas de nuestra vida se fueran abriendo, aclarando y ablandando. Nuestro propósito final es que, a través de un mejor conocimiento de nosotros mismo, podamos entender y responder mejor a la profundidad del amor de Dios hacia cada uno de nosotros.

Fue un día de reflexión interior que nos abrió un camino nuevo e interesante que debemos seguir explorando. Fue también un día de afirmación personal y de solidaridad comunitaria por medio de la atención y los comentarios de nuestros compañeros de grupo.

Por otro lado, los niños fueron atendidos por mi hija Denise y Patricia Parra, para que los padres tuvieran la oportunidad de partificar en este taller. Pudimos sentir el amor de Dios expresado en los detalles de cariño que nos comunicamos mutuamente los presentes.

Esperamos que esta experiencia tan valiosa permanezca con nosotros iluminándonos y deseamos que estos talleres de vida interior y familiar se repitan, para permitirnos continual en este peregrinaje que acabamos de empezar.

Noticias Internacionales

CIUDAD MÉXICO (CNS) — Catorce personas murieron y docenas de otras personas resultaron lesionadas en dos accidentes automovilísticos separados cerca de los santuarios marianos de México.

Los accidentes ocurrieron durante la temporada más nutrida de peregrinaciones hacia los santuarios de la Virgen María, coincidiendo con las fiestas de la Inmaculada Concepció y de Nuestra Señora de Guadalupe.

FILADELFIA (CNS) — La creación del Instituto para la Evangelización de la Arquidiócesis de Filadelfia significa la renovación para todos y muestra que la Iglesia viene respondiendo a las necesidades de los católicos, dijo el Padre Nelson J. Pérez, director del nuevo Instituto.

El Instituto es parte de un plan por valor de $4 millones para la renovación de la evangelizacion de los católicos en el norte de Filadelfia y Chester. Al principio el enfoque se hará sobre 11 parroquias hispanas y la realización de la formación de un modo integrado, comprensivo y coherente.

Noticias Diocesanas

Próxima Sesión de Sicologia Familiar

Nos complacemos en anunciar que la próxima sesión tendrá lugar el viernes 21 de enero, 1994, en el Centro Católico Hispano de Charlotte, comenzando a las 7:00 p.m., de nuevo con la Doctora Cecilia Montero. Se envita a las parejas a aprender a comunicarse mejor. Todos quedan invitados y pueden traer a sus hijos, pues habrá cuidado de niños.

Oportunidad de Trabajo

- Para vivir en casa del Lago Norman. Llamar Jovita, tel. (704) 892-5488.

- Cuidado de niños, vivir en casea, tel. (704) 365-9465.

- Philadelphia Deli, camarera, tel. (704)333-4489.

To Our Friends

Looking back we thank everyone, including our American friends, who have shared their Time, Talent and Treasure last year serving Hispanics in various ways.

A reflection on the Epiphany conveys the message that the Lord manifests Himself to those who open their minds and hearts to receive Him.

Denise Hernandez describes the workshop we had with Cecilia Montero to learn how to get to our inner self and to discover its influence in our present life. Our next session in scheduled for Jan. 21.

Pope Says 13 New Bishops Must Give Christ's Light To All

VATICAN CITY (CNS) — New bishops from 13 nations ordained at the Vatican Jan. 6 are called to bring Christ's gift of light to all individuals and nations, Pope John Paul II said.

The pope called each of the 13 bishops, including Bishop Edward J. Slattery of Tulsa, Okla., by name before laying his hands on their heads in a gesture of blessing and consecration.

The tradition of ordaining new bishops on the feast of the Epiphany, which recalls the Three Kings' visit to the baby Jesus, is a sign that the good news of Christ's birth is meant for all peoples of all times, the pope said.

The mystery of Christ's birth "was revealed to the Magi traveling to Jerusalem from the East: They vigilantly expected a sign from heaven and, following the light of Christ from afar, they finally were able to contemplate it in his human face," the pope said.

After first being revealed to Jewish shepherds, the significance of Christ's birth, beginning with the Wise Men, was "a journey opened to all peoples, called together with the Chosen People to approach the mystery manifested in Christ, to the point of being able to contemplate it in fullness," he said.

The pope told the new bishops, "you have been called and consecrated so that others — individuals, peoples and nations — would become participants through the Gospel in the promises made to us by God through Christ Jesus."

He prayed the new bishops "would be supported and comforted, especially in times of difficulty and trial, by the protection of the Mother of the Lord and by St. Joseph."

As the Mass was being celebrated in St. Peter's Basilica, thousands of visitors jammed into St. Peter's Square around a life-size nativity scene.

A parade with three Wise Men, bands and drill teams dressed in medieval costumes led "La Befana," the Epiphany witch, into the square. In Italian tradition, La Befana enters homes — going down the chimney — on Epiphany, leaving toys for good children and jet black sugar-candy coal for bad children.

In his Angelus address to the visitors in the square, the pope said the story of the Three Kings recalls "the journey toward Christ of every man and woman and all peoples."

As the end of the second Christian millennium approaches, he said, the Church is well aware that its mission to bring the Gospel to everyone is "still at its beginnings."

The pope prayed that individual Catholics would become more aware of their responsibility for evangelization and that "the time of full communion between all the disciples of Christ" would come soon "so that the challenge of the new evangelization at the dawn of the third millennium could be faced together with a renewed commitment of faith and works."

The Three Kings' journey to Bethlehem, re-enacted at the manger scene in St. Peter's Square, he said, should "renew everyone's faith in and love for the baby Jesus, given to all today so that they would welcome him as the savior of the world."

He prayed that it also would "contribute to the rediscovery of the fundamental values of the family, to which the year just begun is dedicated in a special way."

Mexico (From Page 11)

According to Mexican press reports, the military believed Zapatista columns which had previously occupied San Cristobal were retreating through San Isidro and other villages en route to the surrounding mountains.

But Father Izal said that still does not justify the bombing of civilian areas. "There is no justification for such bombardment," he said. "Even though many homes have been abandoned there, there are still many people living in those communities."

Catholic Agency Provides Funds For African-American NPR Series

WASHINGTON, D.C.— An unprecedented 26-part exploration of African-American sacred music premiers in January on National Public Radio (NPR) thanks in part to a grant from the Catholic Communication Campaign (CCC). Entitled "Wade in the Water: African-American Sacred Music Traditions," the series is a joint project of NPR and the Smithsonian Institution. The CCC awarded NPR a $100,000 grant for "Wade in the Water" in June, 1993 and is one of several major contributors to the $1.05 million project.

"Wade in the Water" documents the history of African-Americans through song and music, storytelling and historical analysis over a 200-year period beginning with their arrival on American shores. African- Americans created sacred music that inspired them to overcome great adversity and influenced all music forms that followed.

The 26 hour-long programs will expose listeners to the best in new gospel recordings, as well as rare archival material enhanced for broadcast by digital processing. "Wade in the Water" will focus on the genres of leading composers and lyricists, and on major musical traditions, including spirituals, lined hymns, quartets and gospels. It will trace some of the influences of sacred music on the classical repertoire and jazz. The series will feature classic performances from the masters of these musical forms: The Fisk Jubilee Singers, The Golden Gate Quartet, James Cleveland, Mahalia Jackson, Thomas Dorsey, The Soul Stirrers, The Winans, and many others.

The final program in the series, titled "A Community Weekend in the Sacred Life of Washington, D.C.," includes a visit to the city's St. Augustine Catholic Church.

The Smithsonian Institution's National Museum of American History opened its archives and music collection to NPR to help make the project possible. Dr. Bernice Johnson Reagon, the Smithsonian curator who conceived the project and will host the programs, is a scholar and historian of sacred music.

NPR will begin distributing the series to its nearly 480 member stations in January. To date, 225 stations have scheduled the program, including stations in most of the top 20 U.S. radio markets.

The Catholic Communication Campaign is a program of the United States Catholic Conference that reaches people with positive messages of hope, faith and love through a variety of media projects in the United States and in developing countries. CCC project funding is raised through an annual collection taken in U.S. Catholic parishes.

Publisher, Network To Produce Videos For Hispanic Catholics

NEW YORK (CNS) — A leading Catholic publisher plans to join forces with the Hispanic Telecommunications Network to produce and develop catechetical materials on video for Hispanic Catholics.

Announcement of the joint effort was made by William Sadlier Dinger, president of William H. Sadlier Inc., and J. Roberto Gutierrez, president of the Hispanic network.

"The partnership will make important programs more available to the Hispanic Catholic community," said Dinger. "We have been searching for such an opportunity for a long time."

Gutierrez said the videos will answer the call of Hispanic Catholics for material that explores their personal, spiritual and social concerns in the light of the Catholic faith and their own culture.

For a copy of the bilingual brochure describing the program, call (800) 221-5175.

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Diocesan News Briefs

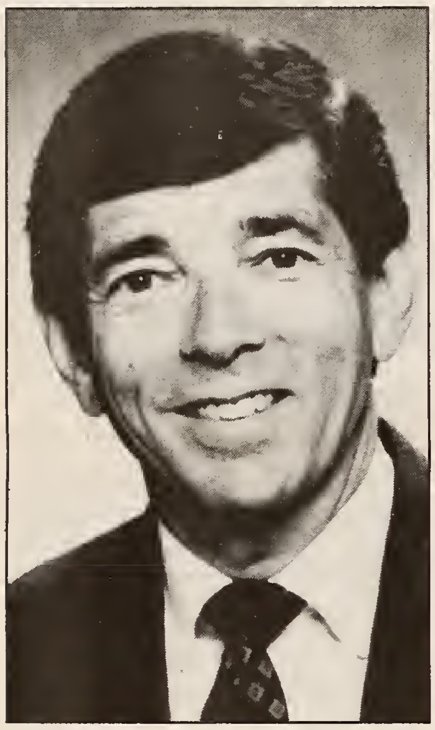
Former Pastor Visits

ASHEBORO —Oblates of St. Francis de Sales Father Joseph Tustin visited St. Joseph Church, his former parish, during the holidays. He concelebrated the Christmas midnight bilingual Mass with Father Joseph Mack, the pastor. Father Tustin has been studying at the Jesuit School in Cochabamba, Bolivia. He left Jan. 11 for Madrid, Spain to continue his studies. He will conclude his sabbatical in June.

Patriotism Contest

GREENSBORO — Piedmont Council 939 of the Knights of Columbus announced the winners of its Patriotism Essay/Poem Contest.

The winner of the essay contest was Kim Marshall, an eighth grader at Our Lady of Grace School. The winner of the poem contest was Danielle Budusky, a seventh grader at the same school. Each received a $50 U.S. Savings Bond and their entries were submitted for state competition.



WAYNE WEIBLE

Weible To Speak

CHARLOTTE — Wayne Weible, speaker and author of books and articles on the apparitions of the Blessed Virgin Mary in the farming village of Medjugorje, is speaking at St. John Neumann Church on Tuesday, Jan. 25 and St. Thomas Aquinas Church on Wednesday, Jan. 26. Weible will speak at both churches at 7:30 p.m. The rosary will be prayed at 7 p.m. and a reception will follow the speech. He will be available for signing books at Carolina Catholic Bookshoppe on Wednesday from noon-1:30 p.m.

Upcoming Diocesean Events

Jan. 16 Monthly Afternoon of Recollection:
"Martin Luther King"
Christ the King, High Point
3:30 - 6:00 pm
Father John Hoover
(910) 884-0244

Jan. 21 Pro-Life March
Washington, DC

Jan. 22 Lay Ministry Training
Christian Morality, Session I
St. Barnabas, Arden
10 am - 4:00 pm
Sister Timothy Warren, RSM
(704) 334-1805

Winter Fest

BELMONT — The Diocesan Young Adult Ministry invites all young adults to Winter Fest '94, an overnight retreat at Belmont Abbey College Friday, Feb. 4 starting at 7 p.m. through Saturday with liturgy at 4 p.m.

The focus will be relationships, a weekend of gathering, sharing and socializing. The presenter is Jesuit Father Andrew Novotney. Music will be provided by Chris Lynch and Pipedream.

Cost is $25 per person and includes meals, lodging and materials. The deadline for reservations is Jan. 21. To register, send check payable to Faith Formation to Office of Faith Formation, Attn: Pam Smith, 1524 E. Morehead St., Charlotte, NC 28207.

Secular Franciscans To Meet

HENDERSONVILLE — The monthly meeting of St. Francis of the Hills Secular Franciscan Fraternity is at Immaculate Conception Church in Immaculata Hall on Sunday, Jan. 23 at 1 p.m., following 11:30 a.m. Mass. Bring a bag lunch.

Catholic Singles II

CHARLOTTE — Catholic Singles of Charlotte II is for singles ages 30 to 50-plus who are separated, divorced, widowed or never married. It is open to all denominations. Weekly activities include dinners, movies, dancing, beach and mountain trips, home Masses and community service projects. Annual dues are $20. For more information, call Jeanne at (704) 563-9452.

Catholic Young Adults

WINSTON-SALEM — The monthly meeting for Catholic Young Adults will be in the BB&T conference room on Wednesday, Jan. 19 at 6:30 p.m. The CYA Constitution will be discussed. For more information, call Mary Virga at (910) 765-4833.

Gift Of Life

GREENSBORO — The Second Annual Gift of Life Mass at St. Paul the Apostle Church is Saturday, Jan. 29 at 10:30 a.m. The rosary will be prayed after Mass and a luncheon will follow in the multi-purpose room. The Mass will be celebrated by Oblates Father Tom Murphy and concelebrated by priests from six other parishes.

Separated, Divorced & Remarried

GREENSBORO — The monthly meeting for the Separated, Divorced & Remarried Catholic Group is Friday, Feb. 4 from 7 p.m.-8:30 p.m. The meeting will be at the Universtiy Catholic Center, 1331 W. Friendly Ave. The guest speaker is Trinitarian Sister Miriam Fiduccia, diocesan Family Life coordinator.

Pro-Life Education Program

CHARLOTTE — The Knights of Columbus Council #11102 at Our Lady of Assumption Church is sponsoring a pro-life education program at the church on Tuesday, Jan. 18 at 8 p.m. The presenter is Irene Manning, president of Charlotte Area Right To Life. A short film will be followed by a question and answer period. All are welcome.

Conference On Aging

CHARLOTTE — An Interfaith Conference On Aging is Feb. 3 at Mallard Creek Presbyterian. The conference, sponsored by Region F Interfaith Coalition on Aging and Brian Center Health & Retirement Centers, is designed to plan and implement programs for older adults. Reservation deadline is Jan. 24. For information, call Suzanne Bach at (704) 377-6871.

Natural Family Planning

GREENBORO — Natural Family Planning will be taught by the Couple to Couple League at St. Benedict Church on Wednesdays, Jan. 19, 26, Feb. 2, 9. To register, call Tom or Mary Beth Young at (910) 764-0629.

Home Educators

WINSTON-SALEM — Catholic home educators interested in forming a support group for the Triad area are invited to a meeting Jan. 24 at 10 a.m. For information, call Tom or Mary Beth Young at (910) 764-0629.

Superbowl Party

CHARLOTTE — Catholic Singles of Charlotte invite all interested singles to join them for their annual Superbowl Party, Sunday, Jan. 30. The party begins at 5 p.m. at the home of member Matthew Curry, 917 Scaleybark Rd. For information, call Matt (704) 522-0114.

OWLS

CHARLOTTE — The first meeting of the year for the St. Gabriel OWLS (Older, Wiser, Livelier Seniors) is Jan 19 at 11 a.m. in the church fellowship hall. Bring a bag lunch. Cake, coffee and iced tea will be served.

Parish Mission

KANNAPOLIS — St. Joseph Mission is offering a parish mission from Sunday, Jan. 30 through Thursday, Feb. 3, each night from 7:30 p.m.-9 p.m. The presenters, Redemptorist Fathers Karl Krauser and Jerome Chevaria, will lead a mission at St. James Church in Concord the following week, Feb. 6-10.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferabl black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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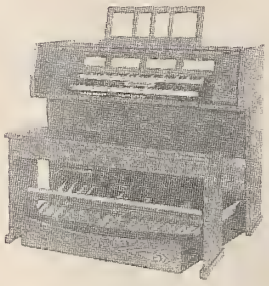

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World and National Briefs

Catholic League Praises Vets' Threat To Cancel Parade

BOSTON (CNS) — The Massachusetts chapter of the Catholic League for Religious and Civil Rights has praised a Boston veterans' group for its decision to cancel the 1994 St. Patrick's Day parade in Boston rather than be forced to include a homosexual group. C.J. Doyle, director of the state chapter, called the decision of the South Boston Allied War Veterans Council "an act of courage, principle and integrity." The veterans' group, which has sponsored the Boston parade for the past 47 years, voted Dec. 24 to cancel it if Suffolk Superior Court Judge J. Harold Flannery's order to include the Irish American Gay, Lesbian and Bisexual Group of Boston is upheld on appeal.

Texas Diocesan Agency Helps Mexican Immigrants Cut Red Tape

EL PASO, Texas (CNS) — The Diocese of El Paso has started a new program to help immigrants cut through the red tape of gaining legal residency in the United States. The program, which started in early December, is run by the diocesan Migration and Refugee Services agency. Immigrants are helped with the paperwork required by Immigration and Naturalization Services to gain legal entry into the country. They also get help in being reunited with family members. "We have been given an opportunity ... to answer questions, help people with applications and otherwise help and assist people," said Jose Moreno, diocesan MRS director.

Extent Of Cuba's Problems Makes Help Difficult, Caritas Finds

BALTIMORE (CNS) — Cuba's biggest problem may be that it has so many problems, according to Dr. Rene Zamora Marin, director of Caritas Cuba's medical commission. Visiting Catholic Relief Services headquarters, Zamora told the Baltimore archdiocesan newspaper, *The Catholic Review*, that although Cuba is peaceful, scarcity is part of life. "The time of peace has been compromised by lack of sufficient food, good transportation and medicines," he said. Since the Soviet bloc crumbled, Cuba has lost 70 percent of its imports from its former benefactor and still is under a trade embargo by the United States and other Western nations.

CNS Discontinues Movie Reviews By Phone

WASHINGTON (CNS) — The Catholic News Service telephone movie review line, 900-PREVIEW, was disconnected at the end of 1993 because of a continuing drop in the volume of calls. The action was initiated by Advanced Telecom Services Inc. of Wayne, Pa., which said the number of calls did not justify the cost of updating or storing the information. Robert Jay Bentz, director of marketing for ATS, said "since this line was one of our originals, it is sad to be losing it." Thomas N. Lorsung, director and editor in chief of CNS, said, "It was a great service, available 24 hours a day, but the audience just didn't seem to want to pay for it. When we tested an 800 number with the same information about a year ago, the call volume went off the charts."

Chicago Church Has First Mass In Nine Years, Plans To Merge

CHICAGO (CNS) — When parishioners of Chicago's historic Holy Family Church recently attended Mass at their parish for the first time in nine years, they also received word from Chicago's Cardinal Joseph L. Bernardin that he approved a recommended merger between Holy Family and another local parish, St. Francis of Assisi. "This recommendation means that Holy Family Church will continue to serve this community in the future just as it has for the past 135 years," said the cardinal's message read at the Dec. 26 Mass attended by more than 2,000 parishioners and friends. Holy Family, a Jesuit parish founded in 1857, is the city's second-oldest church. It survived the Chicago Fire of 1871 and a scheduled demolition three years ago. The church was closed in 1984 because of serious roof and interior plaster damage.

U.S. Church Giving In Gradual Decline, Study Says

WASHINGTON (CNS) — U.S. Christians are gradually giving smaller and smaller portions of their income to their churches, says a new study analyzing church finances since 1968. In addition, it says, a growing percentage of what church members give is going toward congregational finances. The report, "The State of Church Giving Through 1991," was released in late December by Empty Tomb, a nonprofit Christian research and service organization in Champaign, Ill. Empty Tomb did not include the Roman Catholic Church in its study, part of which encompassed 38 denominations with a combined membership of 41 million.

Church Spokesmen Deny Priests Aid Guerrillas In Chiapas Rebellion

MEXICO CITY (CNS) — Spokesmen for the Diocese of San Cristobal de las Casas in Mexico's southern Chiapas state denied that priests were aiding guerrillas in a rebellion against the government. More than 60 people, including 35 soldiers and police officers, were killed when the guerrillas, mostly Mexican Indians with some nonindigenous and mixed-blood leaders, raided and occupied four major towns on New Year's Day. Mexican and British radio news reports Jan. 3 said at least 1,500 armed guerrillas were retreating into more remote villages, cutting telephone lines and burning bridges behind them in order to make pursuit by the army difficult.

Violence And Some Hope Mark Irish Peace Process

BELFAST, Northern Ireland (CNS) — Church and political leaders have expressed disappointment over what they call the Irish Republican Army's delay in ending its armed campaign as efforts for peace in Northern Ireland are being made. The leaders said they hoped the IRA would enter peace discussions on the basis of a joint declaration made in December by British Prime Minister John Major and Irish Prime Minister Albert Reynolds. Meanwhile, Gerry Adams, the head of Sinn Fein, the IRA's political wing, on Jan. 3 gave what was viewed as a positive, although heavily qualified, assessment of the peace process thus far.

Experts Urge Bosnian Solution That Avoids Territorial Haggling

VATICAN CITY (CNS) — A meeting of international experts convened by Pope John Paul II urged a just solution to the war in Bosnia-Herzegovina, but said a settlement must avoid "territorial haggling" based on ethnic divisions. The pope, who chaired the study session Jan. 4-5, was deeply moved as he heard detailed reports on the human suffering in the Balkans, where millions of people have been killed, wounded or displaced, said Vatican spokesman Joaquin Navarro-Valls. "The drama faced by these populations is always in my heart," the pope said during a general audience afterward.

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Racism (From Page 4)

God.

Racism, the subordination of a person or group because of their color, exists today at the personal level as an attitude, a prejudice, a belief that members of another group are inferior, and as hostility toward that group. There has been progress in eradicating racism at this level. Studies indicate for example that we are now less prejudiced with regard to minority racial groups.

Most relevant today and more dangerous however are the institutional and economic levels of racism.

The institutional level of racism is often hidden and therefore easier to ignore. This level consists of any institutional policy or practice that benefits one race at the expense of another. A recent letter from the Racial Justice Committee of the North Carolina Council of Churches offers a quote that clearly differentiates personal and institutional racism. "When a black church in Birmingham was bombed, that was individual racism. When 500 black babies from the same city died from lack of medical care and adequate nutrition, that was institutional racism."

The economic impact of the legacy of racism is clear in Native American, Hispanic, Asian and black populations. Nearly 32% of the black population for instance lives below the poverty line compared to 8.8% for whites. Nearly 45% of black children live in poverty compared to almost 16% of white children. Blacks are more than twice as likely to be unemployed as whites.

Combating racism means economically empowering minorities and working to change dehumanizing structures, institutions and policies into ones that respect the inherent dignity of every human person. We might for example examine structural patterns in such fields as housing, employment, health care and education. While attitudes might have changed for the better, inequality and discrimination continue.

We cannot remain silent or indifferent to the reality of racism in our midst. Let us continue our dreams of liberation for all oppressed people, see all of God's people as brothers and sisters to us, and continue to carry the torch and take action to make our dreams realities.

Scott Spivak is coordinator of the Justice and Peace Ministry for the Diocese of Charlotte.

For a copy of "Brothers and Sisters to Us" or the letter from the Racial Justice Committee, please contact the Justice and Peace Ministry at 1524 East Morehead Street, Charlotte, NC 28207.

Alvare (From Page 2)

abortion coverage was required under law signed by Clinton in October. Medicaid is the federal health insurance program for the poor and is jointly funded with state and federal money.

Since 1977, a section of federal appropriation bills known as the Hyde Amendment prohibited the use of federal money for abortions except when the life of the mother was at stake. Last September federal lawmakers rejected efforts to remove the Hyde Amendment, but did permit Medicaid to cover abortions in cases of rape or incest. The Clinton administration says that the latest version of the Hyde Amendment requires the states to help pay for those abortions.

Pope Says Europe Needs Strong Christian-Led Political Parties

VATICAN CITY (CNS) — Pope John Paul II, in an unusually pointed communication, called for strengthening Christian political parties in Europe. The collapse of communism has not ended the need for Christian-inspired politics, he told the Italian bishops in a message released Jan. 10 at the Vatican.

The message comes at a time when Italy's scandal-ridden Christian Democratic Party — the country's main political force since the end of World War II — is in shambles, abandoned by voters in recent municipal elections.

A Vatican spokesman called the pope's message unique.

"In this pontificate, there have not been similar interventions" giving so specific an analysis of the political situation in a given country, said Joaquin Navarro-Valls, Vatican spokesman.

The pope said that Italy is a microcosm of Europe and must help overcome the secular trend of viewing Christian-inspired parties as outdated.

He recalled the names of important European Christian Democratic leaders who helped shape Western Europe's post-World War II societies and called them men of faith.

These men were "the fathers of contemporary Europe" who protected freedom and democracy while fostering economic, social and cultural development, he said. "The spiritual and political heritage handed down by these great historical figures, must not be just protected and defended, but developed and reinforced," he said.

The pope warned against "negative" trends in Europe which threaten to erase Christianity's influence and make societies "neutral on the level of values," reducing life to "a purely economic and political dimension."

It is a "mistaken evaluation" to think that "in the new political season" after the fall of communism "a force of Christian inspiration might cease to be necessary," he said. The bishops must provide the "necessary presuppositions" for this social and political renewal, he added.

House Of Prayer To Sponsor Retreats

HOT SPRINGS — The Jesuit House of Prayer is sponsoring three weekend retreats in February.

Oratorian Father Conrad Hoover, will lead "A Pastoral Response To AIDS" the weekend of Feb. 11-13.

A "Twelve Step Weekend," open to members of Alcoholics Anonymous, is scheduled for Feb. 18-20. Participants will be given time to reflect on the meaning of the 12-step program.

A Feb. 25-26 retreat is entitled "God's Spirit Lives In Dreams." Participants will explore the meaning of dreams in a Christian tradition.

For more information, write to the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call (704) 622-7366. Early registration is requested.

The Diocese of Charlotte Presents

"DOLLARS and GOOD SENSE" WORKSHOP

For: **Pastors, Parish Finance Council Members, Parish Finance Personnel**
Date: **Saturday, February 19, 1994**
Place: **St. Charles Borromeo Church, Morganton**
Time: **10 a.m. - 3 p.m.**

Topics and Presenters

Opening Address - Msgr. John McSweeney, Diocesan Administrator
"Where Do Stewardship and Fundraising Fit?" - Jim Kelley, Director, Office of Development
"Employee Benefits" - Terri Wilhelm, Director of Employee Benefits
"Fiscal Responsibility" - Bill Weldon, Fiscal Manager
"Budgeting and Financial Reporting" - Bill Weldon
"A 'Poor' Parish's Campaign for Self-Reliance" - Rev. Mr. Curtiss P. Todd, Vice Chancellor
"Renovation and New Construction Procedures" - Rev. Mr. Guy Piche', Director of Diocesan Facilities

Workshop and luncheon provided at no cost to participants.
Workshop will begin at 10 a.m. and conclude at 3 p.m.
Registration deadline: February 2, 1994.
Directions to St. Charles Borromeo, Morganton, will be furnished upon request.

Registration Form:

Name: ____________________
Address: ____________________
City/State/Zip: ____________________
Telephone: ____________________ *Parish:* ____________________

Mail form by Feb. 2, 1994 to: Office of Planning, 1524 E. Morehead Street, Charlotte, NC 28207

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NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

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From Russia, With Love

Orphaned Children Ready For Adoption, Catholic Social Services Eager To Help

By JOANN KEANE
Associate Editor

Devon faced a bleak and uncertain future. Without a loving family, Devon lacked emotional stability. A steady diet of rice porridge left him malnourished. At the age of 3, he weighed 11 pounds, far below that of a normal child his age. Developmentally, his mental and motor skills were comparable to those of a 1-year-old. The tiny waif's world — centered within the confines of a Russian orphanage — presented little probability of a normal childhood.

Ann Wilson, fast approaching 40 and single, felt the tugs of motherhood pulling her heartstrings. Determined to adopt, Wilson, an environmental scientist in Charlotte, found the process virtually impossible under the limitations of a strained American adoption system. The cards were stacked against her; too few infants available for adoption left her discouraged. Until the prospect of foreign adoption entered as an option.

Going through the motions of adoption utilizing several agencies brought Wilsons' dream of a child closer. A little girl in Honduras almost made it into her arms, until the adoption fell through. Intent on fulfilling her mothering instincts, Wilson contacted Catholic Social Services.

CSS connected Wilson with an agency linked with a Russian orphanage.

From the former Soviet Union, a photograph of young Devon reached Wilson. Her heart melted. Nine days shy of his third birthday, the Russian orphan found a mother. Wilson flew to Russia and brought her son home. A wafer-thin tot with a blank stare left his homeland, bound for a new life abroad.

A year-and-a-half later, Devon is happy and full of life. His blue eyes sparkle with the wonder that surrounds the world of a four-year-old boy. His glistening blonde hair regained its luster, thanks to a healthy diet. Wilson couldn't be happier. "I can't imagine life without him," she says.

Wilson shared her Russian contacts with CSS. Today, CSS is using the information to unite other Russian children with American families. Wilson remains a liaison, helping to ease the transition for others interested in Russian adoptions.

This past December, Wilson traveled to Russia with CSS Director Elizabeth Thurbee and Carol Meyerriecks, a CSS social worker in Asheville.

A World Apart

The Siberian winds whip the Russian tundra into a harsh winterland in December. Outside, below zero temperatures nip the flesh of those who brave the elements. The Russian residents, however, helped thaw the travel-weary visitors from North Carolina. "The people are warm, generous and friendly," says Thurbee.

See **Russia,** Page 2

Above: View of Russian Orthodox Seminary in Sergi Posad.

Below: Orphaned children in the orphanage in Vidnoy, located about 40 miles outside Moscow.

Photos by ELIZABETH THURBEE

Pro-Lifers Brave Bitter Cold For Raleigh March and Rally

By GUY MUNGER

RALEIGH — A thousand or more men, women and children braved bitter cold to take part in the annual North Carolina Right to Life Rally and March Jan. 15 in downtown Raleigh.

President Clinton's health care program was criticized for including abortion coverage and leaflets and posters attacked the plan for allegedly restricting other health services.

Red, octagonal signs held aloft at the rally and carried in the march said: "Stop Clinton's health rationing plan." Leaflets distributed to participants said: "Clinton's plan would not only deny protection to unborn chidren ... it would also deny lifesaving care to certain vulnerable people ... Don't be fooled, the Clinton health plan means rationing."

The same points were made by principal speakers at the rally — Dr. David O'Steen, executive director of the National Right to Life Commmittee, and Burke Balch, NRLC state legislation director.

Because of a bone-chilling wind and temperatures near 10 degrees, the rally was moved from an open-air parking lot to a lower level of a state government parking deck.

But the pro-life forces didn't let the cold stop them from marching. After the rally, the audience — including some infants in strollers — bundled up against the cold and moved along a route through the state government complex north of the Capitol.

See **Raleigh,** Page 13

Our Lady Of Guadalupe Image Brings Renewed Devotion

By CAROL HAZARD
Associate Editor

The Missionary Image of Our Lady of Guadalupe made the rounds to several parishes in the diocese Jan. 9- Jan. 13, bringing people to a deeper appreciation of the Catholic faith and a renewed devotion to the Blessed Mother.

"The sense was that it was truly a missionary image," said Marcia Ebner, a Secular Franciscan who coordinated the visitation.

The missionary image is a photographic replica of a miraculous image that Our Lady of Guadalupe left in Mexico on an Aztec Indian's tilma, or cloak, in 1531. Our Lady of Guadalupe appeared to Juan Diego as the pregnant mother of God. She came to offer faith, hope and consolation to oppressed Mexicans. Her appearance was said to convert 10 million natives over a 10-year period.

"The image emphasizes traditions of the Catholic Church and lets people know our traditions have not died out," Ebner said. The experience of traveling with the image was "very spiritual,"she said. "There was a real strong presence of the Blessed Mother."

Our Lady's appearance, which was meant in part to put an end to human sacrifice, has come to be associated with a call for an end to abortion. Moreover, it emphasizes the quality of life for all people, young and old, says Ebner.

Father Jim Byer, parochial vicar at St. Ann, Charlotte, traveled with image and offered evening homilies. He also heard confessions.

"Our Lady's presence really touched a lot of people's lives," Father Byer said. "She comes as their mother. Whatever special needs they had — whatever hurts or burdens — she was able to talk with them in a special way."

The number of people who prayed before the image varied from parish to parish.

"A good number of people turned out on a cold, rainy night" at St. Francis of Assisi Church in Jefferson, said Ebner. Msgr. William Wellein at St. Mary Church in Shelby offered a formal Mass before a full church. At Holy Family Church in Clemmons, "there was a real good show of people." The presentation at St. Mary Church in Sylva was followed by a parish gathering for supper.

The turnout at Holy Angels in Mount Airy was small with maybe 15 people "but oh so beautiful," said Ebner. Father Conrad Kimbrough at Holy Spirit Church in Denver filled two vases with yellow roses for Our Lady of Guadalupe and sent the flowers along with the traveling entourage to grace the image at the remaining parishes.

Presentations were also made at Our Lady of the Assumption Church, Charlotte, St. John Baptist de la Salle,

See **Tilma,** Page 16

From Russia With Love

Adoptable Russian Children Ready For American Families

From Page 1

"They went out of their way to make us feel welcome and comfortable in their country."

The CSS entourage traveled with a simple mission in mind; establish a relationship with Child's Right — the Russian organization responsible for all orphanages, except those in the city of Moscow — to allow placement of orphans abroad. Wilsons' experience and contacts smoothed the way.

Thousands upon thousands of children wind up in orphanages throughout the former Soviet Union. Unless they are placed for adoption, they remain in orphanages until the age of 16, then are turned out to the streets.

> *While many adoption programs locate children for families, the goal of the CSS and Child's Right program is finding families for children.*

"Adoption in Russia is not widespread," says Thurbee. "It is rare for children past infancy to be adopted by Russian families." For those adopted, its quite likely they'll never be told of their birth mothers; they'll never know they were adopted. Thurbee was told it's just not discussed in Russian families.

"Many orphans have — what we in the United States consider — correctable handicaps, like crossed eyes, or correctable orthopaedic problems," says Thurbee. We don't find these things disturbing at all. However, that makes children in many foreign countries unacceptable for adoption in that country."

The lucky babies find homes. Those left behind face uncertainty. Thurbee hopes an international agreement between Child's Right and CSS will unite orphans with families anxious to adopt. "Their hope for a bright future is not great unless there is some intervention," says Thurbee.

Back In The USSR

Vidnoy is a small village about 40 miles outside Moscow. It is home to about 70 orphaned children in one of the many orphanages throughout the former Soviet block. The orphanage surprised Thurbee. In striking contrast to many foreign orphanages, colorful murals covered the walls and children slept comfortably in little wooden beds. The dormitories were well-heated and the children seemed to have good relationships with their caregivers. The children ran up to kiss their foreign visitors.

"These children are so anxious for individual contact." Even though good relationships exist between the children and caregivers, it does not make up for the fact that these children don't have anyone specifically to call their own, says Thurbee. "Lack of permanence for children is very damaging. Children need to feel, this is where I belong. All children crave that."

Four-year-old Devon Wilson was adopted and brought to North Carolina in October, 1992. Photo by JOANN KEANE

Ann Wilson and son, Devon. Photo by JOANN KEANE

The children are small for their age, many suffering from poor nutrition. Some have been encamped since birth. Many have been removed from neglectful or alcoholic parents.

Home Sweet Home

While many adoption programs locate children for families, the goal of the CSS and Child's Right program is finding families for children who need families, says Thurbee. "The need is urgent. The childhoods of these children are speeding past without the opportunity to be in a loving family situation. It's a wonderful opportunity for families blessed with the love, patience and ability to be this kind of parent to a child."

We're talking about older children; 3 to 8-years-old, says Thurbee. She hopes to find American families prepared to consider older children.

"It will take special families to nurture these children," says Thurbee. "Some will have special medical needs, and all will be emotionally and developmentally delayed."

The language barrier should not be an issue. Thurbee says children under the age of 5 learn English astonishingly fast. "Especially with young children, communication is tone of voice and body language. Until the child picks up the language, communication still takes place."

All Russian orphans are documented legally free for placement. Once paperwork is processed and necessary arrangements are in place, adoptive parents travel to Russia, bringing home their bundle of joy.

Stateside, The Final Challenge

The junket abroad proved beneficial. Contacts in place, CSS accepts the challenge of finding families for thousands of little lost souls.

In mid-February, a second family is scheduled to leave for the Soviet country of Estonia. Arrangements look good for the childless couple. They will return as a family.

Wilson plans to revisit Russia in 1995, returning stateside with a daughter; a sister for Devon.

Individuals seeking Russian adoption information are encouraged to call Elizabeth Thurbee, director, Catholic Social Services, (704) 331-1720, or 377-6871.

Vocation Update

Seminaries Offer Come And See Visits For Prospective Students

By FATHER FRANK O'ROURKE
Vocation Director

The next day John was there again with two of his disciples, and as he watched Jesus walk by, he said, "Behold the Lamb of God." The two disciples heard what he said and followed Jesus ... They said to him, "Rabbi, where are you staying?" He said to them, "Come and you will see." (John 1: 35-39)

This wonderful Scripture quote is often used to highlight a weekend experience for men who believe the Lord may be calling them to the priesthood. Many seminaries offer "Come and See Weekends" to prospective seminarians. The weekends are an opportunity to pray, reflect and learn side by side with other men who are hearing the call of the Spirit.

Listed below are special weekends set aside by seminaries used by the Diocese of Charlotte. These experiential weekends give a sense of what seminary life is all about.

Men whom I speak with often ask questions about seminary and express some anxiety about their ability to fit in. Those who have participated in the weekends have come away with a lot of questions answered and a deeper sense of peace in realizing their vocation.

I welcome any men who are interested in participating to contact me so I can assist in coordinating their participation. I ask parents and others throughout the Diocese of Charlotte to encourage the participation of men whom they believe would make good priests. I am only a phone call away: (704) 334-2283.

- For college age students and older:

St. Mary's Seminary and University, Baltimore, Md. — Jan. 30-Feb. 1, March 15-17.

Theological College at Catholic University of America, Washington D.C. — Feb. 18-20.

St. Meinrad Seminary, St. Meinrad, Ind. — March 12-13.

- For high school seniors and college age students;

St. Meinrad Seminary — Feb. 10-13, March 3-6, April 7-10, April 21-24.

As I receive notification of other "Come and See Weekends," I will bring them to your attention in *The Catholic News & Herald*.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283. Questions for this column can be sent to Father O'Rourke at 1621 Dilworth Rd. East, Charlotte, N.C. 28203.

EWTN's Catholic Programming Now Available On Andrews Cable

BIRMINGHAM, Ala. — Eternal Word Television Network (EWTN) says it is now available on cable in Andrews, N.C.

A spokesperson for the nation's largest religious cable network says that the Andrews Cable Board is offering EWTN 24 hours a day on Channel 44.

EWTN, founded in 1981 by Franciscan Mother Angelica, features family-oriented spiritual growth programming from a Catholic point of view. Its diverse program lineup includes daily Mass., talk shows, weekly teaching series, Hispanic programming, live Church events and various devotional programs.

Mother Angelica said, "We are happy to be available in Andrews, N.C. We know EWTN offers a good alternative for family viewing. Everyone seems to be after the 'sinner,' we just want to reach the man who is trying to live a good life."

Have you given thought to being a priest in the Diocese of Charlotte?

Contact :
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

Noni Ojouba demonstrates African ceremonial dances with the help of a dozen lady volunteers at the diocesan Martin Luther King Birthday celebration.
Photo by CHARLES BOWLING

Spirit Of Martin Luther King Jr. Brought To Life At Celebration

By CHARLES BOWLING

CHARLOTTE — If Rev. Martin Luther King Jr. had survived the assassin's bullet, he would have been 65 on Jan. 15 and eligible for retirement. On his birthday anniversary, the congregation of Our Lady of Consolation Church brought his spirit to life for the day.

"This is by far the greatest program we have had in nine years and with more than 200 people registered, it's the best attended," said Carl Foster Jr., director of the African-American Affairs Ministry for the Diocese of Charlotte.

All-day workshops included a dramatized story of two slave women, African ceremonial dances, and morning and afternoon lectures by Jesuit Father Joseph Brown, a faculty member of the Graduate School of Xavier University in New Orleans.

Jesuit Father Joseph Brown takes a break between workshops at the ninth annual Martin Luther King celebration.
Photo by CHARLES BOWLING

It is difficult to build a culture when the ground is taken out from under you, Father Brown said. "We don't know who we are and we don't know where we came from." Most people think all blacks came not from a particular village but just from the continent of Africa, he said.

"We have inherited a self-loathing, but we have also inherited the antidote." By holding onto the last thread of African culture and combining it with the development of a healthy self esteem, today's African Americans can find the nucleus of the African-American family.

He told his audience that slaves learned to sing as well as work, because a silent slave was not liked. Singing and dancing are part of the black experience in America. "Our culture was born of the needs and aspirations of black Catholics for the things that reflect African-American heritage and our Catholic faith."

At one time in the early Church, blacks made up 50 percent of all Catholics, Father Brown said. He urged people to express the African-American culture in liturgy.

As if to highlight the sentiment, the choir and celebrant at the closing Mass wore brilliantly colored African clothing. The Mass was concelebrated by diocesan priests.

Antoinette Toole and Alma Reynolds presented "Slaves: A Portrait of Two Women." They spoke of the trials, hope, restoration and victory of

See **King,** Page 16

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

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Editorial

The OnlyAnswer?

Pope John Paul II has called for fasting and prayer this weekend for peace in the Balkans.

It begins to appear that prayer may be the only answer to the continuing problem of the former Yugoslavia.

Members of the United Nations and NATO continue to threaten military intervention to stop the bloodshed, particularly in Bosnia-Herzegovina. But nobody appears really willing to carry out the threats. And the Serbs who are carrying on the aggression which has killed thousands know the threats are virtually meaningless.

He told Vatican diplomats that "crimes against humanity are being perpetrated before our very eyes." He said Europeans in particular should be troubled that "the most primitive forms of racism and nationalism" have been loosed in the Balkans. He warned that it could expand to the point of threatening a general war.

The pope has called for humanitarian intervention in an effort to alleviate the suffering in the war-torn area but even that appears to be unlikely without the use of military force to ensure that aid is delivered to the starving people who need it.

At his general audience last week, the pope pointed out that prayer "remains the most powerful humanitarian intervention. It is an enormous spiritual power, above all when it is accompanied by sacrifices and suffering. Prayer united with sacrifice constitutes the most powerful force in human history."

In his Dec. 12 call for fasting and prayer for peace in the Balkans, the pope set today (Jan. 21) as a day of fasting and this Sunday as a day of prayer. He said he will offer a special Mass for peace on Sunday and "I invite the whole Church to be united with me." He also urged members of other faiths and "all people of good will" to join in the prayers.

"Christians must be ministers of reconciliation always and everywhere, but especially where peace is so violated that it seems humanly unobtainable," he said. He added that "The most effective force is prayer. Nothing is impossible for God."

We urge all Christians to join in the prayers this Sunday. And we hope that the international community will finally do something to stop the slaughter.

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Pro-Life Corner

Respect Life

"...children are the future already present among us; they need to experience what peace means so that they will be able to create a future of peace."
Pope John Paul II

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Warns Against 'New Paganism'

VATICAN CITY (CNS) — Pope John Paul II, in his annual "state of the world" message to diplomats at the Vatican, warned of the spread of a "new paganism" that places ethnic and national interests above the common good and human solidarity.

Citing African tribal conflicts and bloodletting in the Balkans and southwestern Asia, the pope said whole continents risk being "poisoned" by a new wave of racist or nationalistic claims.

In the wide-ranging address to some 140 ambassadors Jan. 15, the pontiff also:

— Praised a recent Vatican-Israeli agreement on church-state relations but said the Holy See would continue to press for an end to Palestinian suffering and a solution to the question of Jerusalem.

— Urged dialogue in Mexico, the scene of bloody battles between the army and indigenous peoples, and said a closer look must be taken at the legitimate desires of those involved.

— Described Africa as well on the road to democracy and pluralism but still "tormented" by ethnic and political rivalries.

A focus of the pope's speech was the fighting in Bosnia-Herzegovina, which he said continues to be fueled by "the most iniquitous forms of extremism."

"The populations are still in the hands of torturers without morals. Innocent civilians are systematically being made the target of hidden snipers. Mosques and churches are being destroyed. The villages, emptied of their inhabitants, cannot be counted anymore," he said.

The pope said he wanted the diplomats to hear him "condemn in the most categorical manner the crimes against humanity which are being perpetrated before our very eyes." He noted that a United Nations war crimes tribunal was being established for the Balkans — a sign that atrocities are indeed recognized.

He said it should trouble Europe in particular that even as the continent reaches toward unity, "the most primitive forms of racism and nationalism" have been loosed.

"The conflicts which are steeping the Caucasus and Bosnia- Herzegovina in blood are proof of this," he said. A similar dangerous trend can be seen in Africa, he said, where violent struggles are often motivated by exaggerated forms of nationalism.

"It is not a question of legitimate love of country or esteem for its identity, but a rejection of others because they are different, in order to more easily dominate them," he said.

The pope described the mechanisms used in such situations: the exaltation of race, the glorification of the state, the leveling out of cultural differences.

"We are faced with a new paganism: the deification of the nation," he said. "If the international community cannot agree on how to deal with this problem of nationalistic claims at the source, it is foreseeable that whole continents will be 'poisoned'" he said.

The pontiff said the Church cannot accept such a vision, and that Christianity is "wounded" every time it becomes an instrument of nationalism. He recalled Pope Pius XI's encyclical against Nazism in 1937, when he said "these serious deviations" were also popular.

POPE JOHN PAUL II

The Pope Speaks

Pope Calls On Christians To Pray For Unity

VATICAN CITY (CNS) — Christians are called to pray and work for "the unity of the church as the family of God," Pope John Paul II said.

Speaking Jan. 16 during his Angelus address, the pope called upon Catholics to participate in the Jan. 18-25 Week of Prayer for Christian Unity. The theme for the 1994 celebration, organized by the Vatican and the World Council of Churches, is "Called to be One in Heart and Mind."

During the celebration of the International Year of the Family, the pope said, "all Christians spread out over five continents are called to rediscover the necessity of the unity of the church as the family of God."

When individuals open themselves to Christ, the pope said, they acquire a new heart which makes them able to share with other Christians the "one heart and one mind" which described the early Christian community in the Acts of the Apostles.

"Only a humble and sincere acceptance of Christ can help believers to overcome the still existing divisions, in that way making a more effective contribution to the solution of conflicts which are tearing apart various regions of the world," the pope said.

During the week of prayer, he said, "an invocation will rise in unison from every corner of the earth for the unity of the disciples of Christ."

The pope also said the week would be an opportunity to examine the progress made in Christian unity, the obstacles that remain, the problems still under study and the need for "an unceasing and sincere dialogue."

A special event during the week of prayer, he said, would be the Jan. 23 day of prayer "to beg God for a just and lasting peace in the martyred region of Bosnia-Herzegovina."

"Christians must be ministers of reconciliation always and everywhere, but especially where peace is so violated that it seems humanly unobtainable," the pope said. In such situations, he said, "the most effective force is prayer. Nothing is impossible for God."

Pope Establishes Social Sciences Academy

VATICAN CITY (CNS) — Pope John Paul II has established the Pontifical Academy of Social Sciences to help inform the Vatican on social concerns and foster research aimed at improving society.

"The Church feels more than ever obliged to give its contribution to the safeguarding of peace and the construction of a society more worthy of humanity," the pope wrote in a document establishing the academy.

The document, dated Jan. 1, was released at a Vatican press conference Jan. 18, along with the names of the first 31 members of the academy.

The members include U.S. Nobel Prize winning economist Kenneth J. Arrow of Stanford University; Mary Ann Glendon, a sociologist at Harvard University; and political scientist Louis Sabourin of Canada's National School of Public Administration. Former Polish Prime Minister Hanna Suchocka and former Colombian President Belisario Betancur Cuartas were also named to the academy.

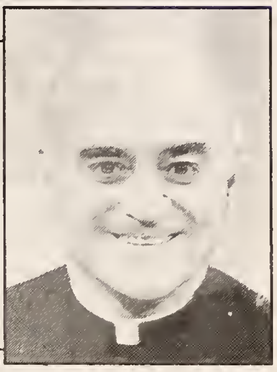
"Those who accepted feel a commitment to confronting the current problems of society and, even more, to those of future human societies," said Edmond Malinvaud, a French economist named president of the new academy by the pope.

See **Pope,** Page 16

The New Papal Encyclical On Morality

FATHER JOHN CATOIR

Light One Candle



There seems to be surprisingly little controversy surrounding Pope John Paul II's new encyclical, *Veritatis Splendor, (The Splendor of Truth)*. He addressed this document to the bishops, since they have the responsibility of preserving *sound teaching*. Only a few of the laity have actually read the document.

In essence the Pope has reaffirmed the *enduring absolutes* of moral values. At the same time he repudiated any moral theory which admits of relativism. Moral Relativism is a way of saying that morality is merely a matter of locality. The Pope says emphatically NO. No set of circumstances, geographical or otherwise can redeem a forbidden act and make it good.

However, in upholding the traditional moral teachings of the Church, the new encyclical does not cut off future debate over moral issues. According to Cardinal Joseph Ratzinger, the Pope's closest advisor and the prefect of the Congregation for the Doctrine of Faith, *this encyclical does not take away from theologians the liberty that pertains to their mission.*

Moral theology is a complicated subject and the encyclical has dealt with it in a highly technical and abstract way. Only specialists will feel comfortable with the sophisticated jargon. Perhaps the following distinction will be of some help to the average lay person.

Dogmatic theology interprets Christian beliefs. Doctrines are beliefs that have been authoritatively approved. Moral theology interprets the impact of these doctrines on our attitudes, motives, values and especially on our behavior.

Since we know from dogmatic theology that God is Unchanging Love, we understand that we do not have to be afraid of our Father in Heaven. We are His precious children, and He will judge us kindly on the basis of our fidelity to the law of love.

Not everything that is objectively disordered is subjectively sinful. For instance, we know it's a sin to tell a lie. This is a disorder in the use of the faculty of speech. But suppose a killer wanted to know the whereabouts of your mother in order to murder her. If you lied to protect her would that be a sin? Of course not. No person of conscience would accuse you of sin under those circumstances. That doesn't mean that lying is a good thing, or that you can lie whenever it is convenient to do so. Most moralists would simply call this kind of deception a mental reservation, rather than a lie.

The goal of moral theology is to help us to attain heaven. It's important to remember that the saints were not saints 24 hours a day. They went to confession, too. So if you do not always live up to your highest ideals, don't be discouraged and don't give up the struggle. Jesus calls you higher, but with a gentle smile.

In the meanwhile, remember St. Augustine, who was a rather strict moralist in his day. He offered this kind of advise: "Do what you can do, and pray for what you cannot yet do."

(For a free copy of the Christopher News Note, "Say It With Love," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017)

Father John Catoir is director of The Christophers.

Reversing Intolerance Toward Immigrants

FATHER EUGENE HEMRICK

The Human Side

If a poll asked Americans how they feel about the increased numbers of refugees entering the country, I believe we would find that nativism is very much alive.

Americans have reached a dangerous frustration level spawned by daily reports of senseless crimes, blatant corruption and loss of jobs. It is the kind of frustration that seeks out scapegoats — like immigrants.

Unless immigration is better understood, intolerance could turn into uncontrollable hatred that could destroy our cities.

Recently the U.S. Catholic Conference in Washington, D.C., held an immigration awareness week for its employees. It demonstrated a number of simple ways to counter intolerance.

The wide spacious corridor of the conference's first floor was turned into an exhibit room. Its walls were lined with flags from various countries, creating a colorful sense of international pride. It was a reminder to look around at who we work with and to reflect on the international flavor immigrants add to the environment.

Near the exhibit's entrance was a large map of the world; employees were asked to place pins in the countries on the map representing their background. This simple exercise was a vivid reminder that we who consider ourselves the nation's dominant group were once aliens, and perhaps minorities as well.

Tables were filled with literature on what it takes to become an American citizen, on immigration and refugee laws, and on how the conference's Migration and Refugee Services helped to resettle more than 765,660 refugees since 1975.

As I read these statistics a scene from the movie "Schindler's List" came to mind in which Schindler, after saving more than 1,000 Jews from extermination, cries out that he has not done enough. His Jewish friend turns to him and says, "When you saved one of us you began to save the world."

One table had the film "The Most Abused Immigrants." It pointed out how some cultures look down upon women and children; perhaps doctors will not speak to a woman and vice versa, making medical help impossible.

When large numbers of refugees cross the border into a nation with these customs, men receive food and treatment while women and children must fend for themselves. That and similar circumstances are often the plight of the refugee.

One afternoon during immigration week employees shared food representative of their own cultural background. It was a delectable experience of international cuisine and reminded us of one more delightful gift immigrants bring to our country.

At each noon Mass celebrated that week a priest with experience in the area of immigration presided. After Mass, we heard reflections from immigrants on how they escaped from prison camps, went without food for days, were stuffed like sardines into boats on rough seas. We were told of incidents of cruelty as well as outstanding acts of kindness.

Could your parish, school or office sponsor a similar immigration week? Literature and all sorts of educational aids are available to help create understanding of immigrants and refugees.

Combined with a faith which prompts us to reach out to others, the ingredients are present to creating intercultural harmony.

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Coping With Post-Abortion Stress

MARTHA W. SHUPING, MD

Crosswinds

Dear Dr. Shuping,

I had an abortion several years ago. I went to confession afterwards. In fact, I went to several priests, but I don't really feel forgiven. I also went to a counselor a couple of times, but she didn't help. I think about the baby a lot lately and cry. What can I do to get over this? Anonymous

Dear Anonymous,

There are several steps that could be helpful to people in your situation. First of all, think about the people who in some way participated in the abortion with you: the counselor who advised it, the doctor who did the abortion (perhaps without giving you any information about what was involved), the baby's father, and friends and family who failed to offer other options or who may have pressured you to have the abortion. It may be hard, but you will need to forgive each person for the ways they hurt you in order to be able to completely put this behind you. If you can do this in prayer on your own, do it. If not find a counselor who knows how to help.

Secondly, you will probably never feel "finished" with this until you have experienced reconciliation in your relationship with the baby. In prayer you might ask Jesus and Mary to give your love to the baby and place your baby in their care. We know that the baby is already in the Lord's care but some type of prayer to entrust the baby to the Lord, perhaps having a Mass offered, is usually an important step. Some women have also found it very helpful to name the baby.

You've already done the next step, asking the Lord's forgiveness through confession, so that's finished.

The final step is accepting forgiveness and forgiving yourself which is never easy, but much more easily accomplished after the other steps have been done.

It's possible to go through the steps on your own but much easier with a prayer partner or counselor who has experience in the kinds of prayer that will be most helpful. I know women who have prayed through these steps and in a matter of hours have ended years of guilt, although it often takes several months with an experienced

See **Crosswinds**, Page 6

The Biblical Story Of Rachel

FATHER JOHN DIETZEN

Question Box

Q. Some of our post-abortion counseling centers have the name of Rachel. The Scripture readings on the feast of the Holy Innocents this past December made us wonder about her. The Gospel said something about Rachel weeping for her children. I asked some friends, but none of us know. Is there a connection between these Rachels? If so, can you tell us what it is? (Pennsylvania)

A. Rachel, the favorite wife of Jacob (Israel), was among the most attractive and endearing women in the Old Testament. She was mother of two of his children, Benjamin and Joseph, ancestors of two of the "12 tribes" who, according to Hebrew tradition, constituted the people of Israel. Biblical chronologies of that period are extremely uncertain, but she probably lived somewhere around 1,500 years before Christ.

The town of Ramah was on the edge of the territory assigned to the tribe of Benjamin, about five miles north of Jerusalem. The site even today has the Arabic name er-Ram.

In 597 B.C., Nebuchadrezzar (called Nebuchadnezzar in the Bible), king of Babylon, conquered the entire area. He eventually destroyed the city of Jerusalem, including the great temple of Solomon.

Over the next 10 years nearly the entire population was resettled in Babylon and various other locations in the Babylonian empire, beginning a 60-year exile that would drastically affect the history of the Hebrew people.

The book of Jeremiah (Chapter 40) describes how Ramah was the staging area where the Jewish captives were gathered before their dispersion for resettlement. Thus, in the passage you quote, Jeremiah pictures Rachel mourning the tragedy befalling "her children," descendants of her sons Benjamin and Joseph.

"In Ramah is heard the sound of ... bitter weeping! Rachel mourns her children, she refuses to be consoled because her children are no more" (Jer. 31:15). The Gospel of Matthew quotes this passage in the story of the massacre of infants in Bethlehem after the birth of our Lord (Mt. 2:18).

If you're a music lover, by the way, you may recognize that event is the theme of Giuseppi Verdi's moving opera "Nabucco."

The words quoted about her in Jeremiah and the Gospel make Rachel an appropriate symbol for mothers attempting to cope with the death of their unborn children.

Some weeks ago I recommended The New American Bible, produced under the auspices of the bishops of the United States, as the most scholarly and helpful Bible easily available to most Catholics. Your question prompts me to repeat that suggestion. Nearly all the information I offer above is available in the introductions, cross references, footnotes and of course the text of that Bible.

Q. One of our relatives had a new baby. The couple wished to have the baptism where their families live, rather than in the parish where they now reside, which is a few hundred miles away. The present pastor of the parish where they wanted the baptism says no. We don't know why. Are there any rules about this? (North Carolina)

A. With many families now spread out all over the country, the situation you describe occurs often. Usually there is no problem.

The pastor of the parish where the baptism will take place normally, and properly, requests a letter from the pastor of the new baby's parents indicating two things:

1.) At least one of the child's parents is a practicing Catholic; and 2.) the parents have attended whatever pre-baptism program their parish provides.

Sometimes the child's parents have stopped going to Mass, have no connection with a parish, do not wish to bother with any pre-baptism requirements and do not wish to be embarrassed by talking about it with a priest in their own locality.

Such parents may feel they can get around all this by going somewhere else where no questions will be asked. This, of course, is no favor either to the parents or the child to be baptized.

How any of this might fit into your situation I don't know. Why don't you, or someone in the family, talk with the priest involved and ask him?

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St. Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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We May Be Running Late

BOB GATELY

Editor's Notebook

Some of you may receive this issue of *The Catholic News & Herald* later than usual. We are sorry about that but it couldn't be helped.

Between the Jan. 17 holiday and the severe weather early this week, our production schedule was somewhat disrupted. As of this writing, it still is uncertain whether we will be able to meet our regular printing schedule.

Everyting should be back to normal for next week's issue unless the weather turns bad again.

When my wife and I moved back to North Carolina a little more than 10 years ago, we thought we had left this kind of weather behind us. It just goes to show you should never make any assumptions about the weather.

Next week's issue will feature a special section, on marriage which we hope will be informative. We intend to carry similar special sections on subjects of general interest from time to time during the year.

The Jan. 28 issue also will devote space to Catholic Schools Week and to our coverage of the National March for Life in Washington.

In a recent adddress to diplomats at the Vatican, Pope John Paul II noted that conditions in Latin America continue to be cause for sorrow. He called for "cooperative structures" to improve economic conditions in the area where many people still live in extreme poverty.

I want to remind our readers that this weekend's national collection for the Church in Latin America gives us an opportunity to provide some help to alleviate some of the suffering.

Let's be generous.

I want to thank my longtime colleague Guy Munger of the *NC Catholic* for his help in covering the state Rally and March for Life last weekend in Raleigh. With so many things going on at the same time, it helps to have someone who can provide backup for us.

We had made arrangements for picture coverage of the event by one of the participants from the Diocese of Charlotte. But the weather (there's that word again) kept the pictures from getting to us in time for this edition. Maybe we can get them into the Jan. 28 issue.

As this is written, the full extent of the earthquake disaster in California is not known. But, it's already apparent that massive relief efforts will be needed. We're going to be hearing about this one for a long time.

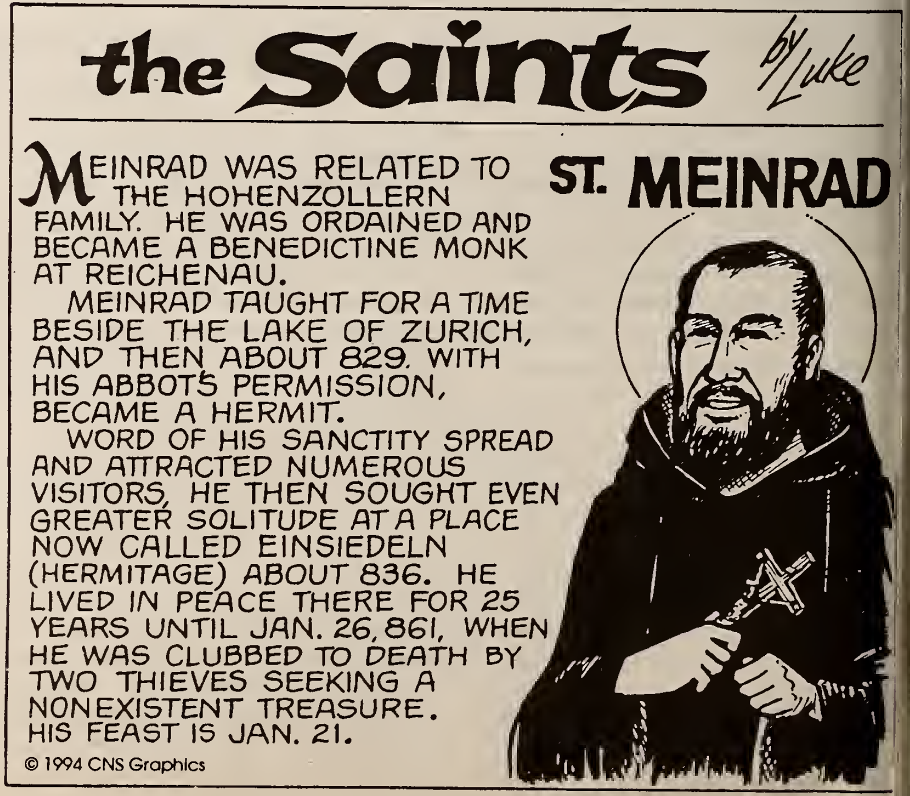
A story in this issue includes an address to send contributions to Catholic Charities of the Archdiocese of Los Angeles. I am virtually certain that the Catholic Relief Services and other Church agencies also will be mounting aid efforts. We'll try to keep you posted on where to send contributions.

Crosswinds (From Page 5)

counselor to complete the healing process.

The diocese is planning some prayer services to be held during the first weeks of Lent which will focus on the steps that I've outlined. Call the Respect Life office (704) 377-6871 for more information.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.


the Saints
by Luke
ST. MEINRAD
MEINRAD WAS RELATED TO THE HOHENZOLLERN FAMILY. HE WAS ORDAINED AND BECAME A BENEDICTINE MONK AT REICHENAU.
MEINRAD TAUGHT FOR A TIME BESIDE THE LAKE OF ZURICH, AND THEN ABOUT 829, WITH HIS ABBOT'S PERMISSION, BECAME A HERMIT.
WORD OF HIS SANCTITY SPREAD AND ATTRACTED NUMEROUS VISITORS, HE THEN SOUGHT EVEN GREATER SOLITUDE AT A PLACE NOW CALLED EINSIEDELN (HERMITAGE) ABOUT 836. HE LIVED IN PEACE THERE FOR 25 YEARS UNTIL JAN. 26, 861, WHEN HE WAS CLUBBED TO DEATH BY TWO THIEVES SEEKING A NONEXISTENT TREASURE.
HIS FEAST IS JAN. 21.
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Entertainment

'IRON WILL' — Mackenzie Astin stars as a heroic South Dakota youth who competes in a 522-mile race to save the farm and earn college tuition in "Iron Will." CNS photo/The Walt Disney Company

Plucky 'Iron Will' Youth Braves Dogsled Race To Save Family Farm

NEW YORK (CNS) — A youth's chances of saving the family farm and going to college depend upon his "Iron Will" (Disney).

It is 1917 and the hardscrabble life of a South Dakota farm family gets infinitely tougher when dad (John Terry) dies in a drowning accident and the farm is to be sold to pay off debts.

Dad had wanted his son, Will (Mackenzie Astin), to go to college, but that too is now out of the question — unless Will can beat all odds and collect $10,000 by winning a grueling dogsled marathon from Winnipeg, Manitoba, to St. Paul, Minn., in the dead of winter and against experienced sledders from around the world.

Almost prevented from entering the contest by its skeptical sponsor (David Ogden Stiers), Will is rescued by enterprising reporter Harry Kingsley (Kevin Spacey), who sees the plucky kid's story to save his family as his own ticket to byline fame.

When the danger-laden, 522-mile race begins, Will finds a fellow racer (George Gerdes) ruthless in his determination to eliminate any and all competition. Will's iron will to win, however, becomes lively news copy and the nation begins to follow his dream even as his luck seems to be running out.

Director Charles Haid has fashioned an old-fashioned, flag- waving film about an underdog and his dogs whipping up patriotic fervor as they race toward victory.

Astin is an earnest and intense Will, in a role strikingly similar to his brother Sean Astin's title role last fall as another underdog, the Notre Dame football hopeful "Rudy."

Visually, it's an eye-filling treat in the swirling great outdoors. The ears are another matter.

So corny is the dialogue the cast deserves a bonus for uttering it with straight faces. Dramatic exchanges are packed with cliches and the villains are made of cardboard — perhaps so that their blood won't freeze in the frigid settings? Their dogs as well look like devil dogs while Will's look beautifully beatific.

But that is all part of the movie's many contrivances that don't truly annoy, and, in the spirit of things, become almost endearing. The movie really goes over the top at the finish line when the frenzied crowd motivates half-dead Will and his collapsing canines to continue for honor and glory of all Americans.

It is a case of a fact-based family movie so amusingly corny, it ends up being touching.

Because of some menace and brief violence, **the USCC classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

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Your opportunity to help one very poor child is much too important to miss. And Christian Foundation for Children and Aging is the *only* **Catholic child sponsorship program** working in the twenty desperately poor countries we serve.

For as little as $10 monthly, you can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. ***You can literally change a life.***

Through CFCA you can sponsor a child with the amount you can afford. Ordinarily it takes $20 per month to provide one of our children with the life changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can. CFCA will see to it from other donations and the tireless efforts of our missionaries that ***your child receives the same benefits as other sponsored children.***

And you can be assured your donations are being magnified and are having their greatest impact because our programs are directed by dedicated Catholic missionaries with a long standing commitment to the people they serve.

Plus, you are your child's *only* sponsor. To help build your relationship, you will receive a picture of your child (updated yearly), information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. ***Become a sponsor today!***

Little Conchita lives in a small village in the mountains of Guatemala. Her house is made of cornstalks, with a tin roof and dirt floor. Her father struggles to support the family as a day laborer. Your concern can make the difference in the lives of children like Conchita.

Yes, I'll help one child:

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Enclosed is my first sponsorship contribution of $ __________.
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The absurdity of asking how much love is enough

By Father Paul J. Schmidt
Catholic News Service

Beverly Sills, the great soprano, was asked by an interviewer whether she had stage fright, especially when she was to sing in two operas, matinee and evening, on the same day.

Ms. Sills replied that it used to be difficult for her to go on stage at any time, but especially when she had to face a double-header. Then she got a bright idea. She told herself: I don't "have to" sing; I "get to" sing.

Once she adopted this attitude, she was no longer concerned about "getting through" a performance. She was delighted to go out and give her all. It was evident to anyone who heard her that she was having fun.

We can, of course, approach our Christian life as something to "get through," perhaps drawing a clear distinction between precepts, which everyone should obey, and counsels, which only special people like priests and nuns have to observe.

There was a time when we read the story of the rich young man in the Gospel and heaved a sigh of relief. The man obeyed all the precepts. Jesus invited him to observe the counsel of poverty. The man refused the special vocation.

But Jesus wasn't asking most of us to do what he was asking the young man to do. All we had to do was grit our teeth and keep the commandments.

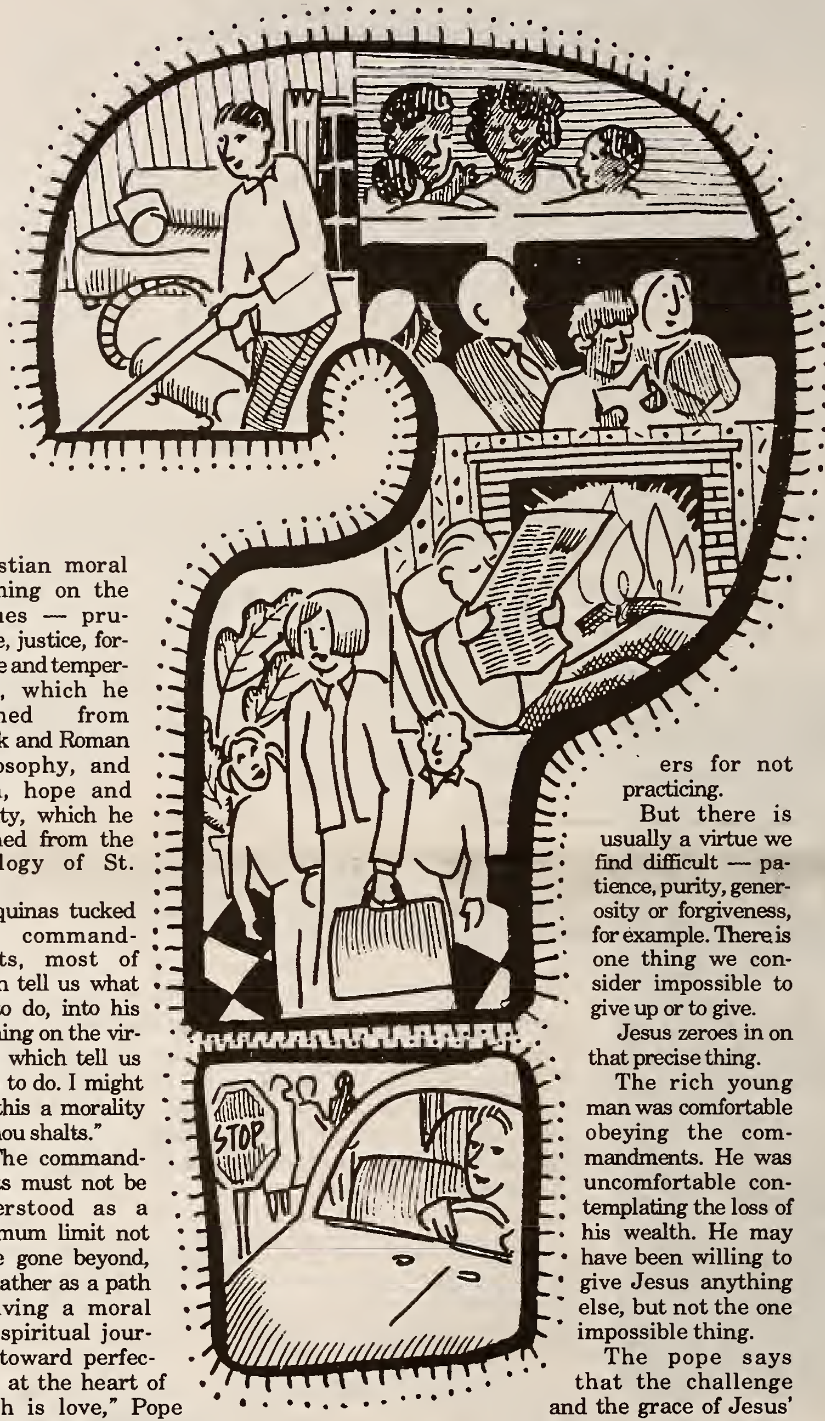
We overlooked a line in Mark's account of the story: "Jesus looked at him and loved him."

The invitation to go beyond the minimum daily requirements of the law was a gift of love, a privilege. This invitation applies to every Christian, not only those who take vows of poverty, chastity and obedience.

The young man did not "have to" go beyond the minimum; he "got to" go beyond it. He went away sad, because he did not want to do more than he had to.

Many of us miss the joy of our calling because we are afraid to do more than we must.

St. Paul teaches in Galatians and Romans that we are called to a life in the Spirit. We are invited to obey the law, not because we have to but because we want to. Then we are invited to go freely beyond the requirements of the law into limitless possibilities.



St. Thomas Aquinas centered his Christian moral teaching on the virtues — prudence, justice, fortitude and temperance, which he learned from Greek and Roman philosophy, and faith, hope and charity, which he learned from the theology of St. Paul.

Aquinas tucked the commandments, most of which tell us what not to do, into his teaching on the virtues, which tell us what to do. I might call this a morality of "thou shalts."

"The commandments must not be understood as a minimum limit not to be gone beyond, but rather as a path involving a moral and spiritual journey toward perfection, at the heart of which is love," Pope John Paul II says in his recent encyclical, "Veritatis Splendor" (No. 15).

One can never have too much of a virtue (even of the virtue of temperance). One need never say: "Now I've finished that virtue."

How much faith, how much hope, how much love should we practice? The question is absurd.

The story of the rich young man is for everyone. "This vocation to perfect love," the pope's encyclical continues (No. 18), "is not restricted to a small group of individuals." It means that Christ invites us to take one more step toward him, no matter where we are.

There is something else about Jesus' invitation. We all have our favorite virtue. That is often the one we condemn others for not practicing.

But there is usually a virtue we find difficult — patience, purity, generosity or forgiveness, for example. There is one thing we consider impossible to give up or to give.

Jesus zeroes in on that precise thing.

The rich young man was comfortable obeying the commandments. He was uncomfortable contemplating the loss of his wealth. He may have been willing to give Jesus anything else, but not the one impossible thing.

The pope says that the challenge and the grace of Jesus' invitation is a call to share in his death and resurrection (No. 19): "This is not a matter only of disposing oneself to hear a teaching and obediently accepting a commandment.

"More radically, it involves holding fast to the very person of Jesus, partaking of his life and his destiny, sharing in his free and loving obedience to the will of the Father."

It is an invitation to take up our cross and follow him to life and joy and glory.

Jesus is looking at each person with love, inviting us to step beyond our comfortable, manageable commitment. We have only to get up the courage to look back.

What we see in his eyes should be enough to let us know that we don't "have to" take the next step on the way to eternal life. We "get to" take that step.

(Father Schmidt is the director of priests personnel, Diocese of Oakland, CA.)

"How much faith, how much hope, how much love should we practice? The question is absurd.... Jesus is looking at each person with love, inviting us to step beyond our comfortable, manageable commitment."

FAITH alive!

FAITH IN THE MARKETPLACE

Do you think the message of Jesus is demanding? Why?

"Yes.... It's something we have to answer day by day. It is hard always to be thinking of others first and putting social justice before one's own money and wealth." — Kathleen Brown, Alpharetta, Ga.

"I sure do! Jesus shed his blood on the cross for our sins. He wants us to put ourselves in his position on a daily basis ... putting our total trust in God. That's hard to do. Our human tendency is to try to do it ourselves." — Joe Meyer, Cincinnati, Ohio

"No, not really. It's just asking you to do what's right. Sometimes it's hard. But he sends me little messages saying, 'I'm here.'" — Esther Duran, Sweetwater, Texas.

"It is ... if you take it seriously. The principle message is love. It's hard because we're selfish. To love the way Jesus loved means ... you really have to go counter to our culture." — Tom Sinnar, Casselton, N.D.

"Of course.... Jesus told us to turn the other cheek. Today if you do this, it's easy to be taken advantage of. But that is what happened to him." — Mary Hodap, Libertyville, Ill.

"Sure.... He calls us to serve others and their needs, to share our possessions and to love those whom we otherwise might not find easy to love." — Donna Mazanowski, Fishers, Ind.

An upcoming edition asks: What do you admire a patient person for? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

How would you phrase a question for Jesus?

By Father Eugene Laverdiere, SSS
Catholic News Service

As Jesus was setting out on a jour-ey, the rich young man of Matthew's ospel came up and asked what he eeded to do to inherit eternal life.

It is rather unlikely that anyone — an or woman — would ask the same uestion today. If someone did, it ould likely take some other form.

Question from a teen-ager:

"Look around. Drugs, sex, booze, oney; that's a lot of temptation out ere. I don't think I'm up to it. What ould I do?"

Question from a middle-aged person:

"I know you are the Savior. You are, en't you? At least that's what I learned. still like to believe it, but I'm not so sure out salvation and all that. But just in se, what do I have to do?"

Question from an aged person:

"I'm getting old now. The end is earer, and that really makes me ink. I want to make sure I've set erything straight. Charity — loving y family and my neighbor: That is e main thing, right?"

All three questions have something common. None actually addressed sus.

The rich man in the Gospel addressed Jesus as "good teacher." That may not have been much, but it was something.

Today, a lot of people have a hard time addressing God or Jesus directly, as though they were not sure there was someone there listening. That may be the reason so many do not know what to ask.

How could people who do not know whom they are addressing know what to ask?

With this in mind, let's start our preceding questions over again — whether from a teen-ager, a middle-aged person or an aged person — and see how much the questions change when they directly address God as Father or Son.

First, a question to God as Father:

"Father, you are our source of life. We are grateful for that life. How can we show our gratitude better?"

Now a question for Jesus as Lord:

"Lord Jesus, you gave your life for us. How can we best serve and give life to others, even at the risk of our own? How can we be with you and enjoy life's fullness?"

In the Gospels, Jesus answered the rich man, "You know the commandments."

I suppose God, the Father, would have a similar answer: "You know what it means to be a child of God. You have the example of Jesus."

I suppose Jesus, the Lord, would also have a similar answer: "You know how to be with me, now in your family, job, profession and neighborhood, and in the fullness of life. I reached out to others, not discriminating against anybody. I loved everybody, not only those who loved me.

"It is the same now. I still love everybody, reaching out to all through the church, welcoming people of every race and background."

Some things never change.

And so, the Lord Jesus answers the teen-ager:

"Temptation is tough. But don't make it such a big deal. I'm with you. Do you want to be with me?"

The Lord Jesus answers the middle-aged person:

"I know you want to be sure about things. But there is no insurance for salvation. Take up the life of salvation and work for the salvation of others."

And the Lord Jesus answers the aged person:

"You're right. Charity is the main thing, and it lasts for all eternity!"

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

FAITH IN ACTION

If you could take the place of the Gospel's rich young man, what question would you ask Jesus? Pope John Paul II's encyclical, "The Splendor of Truth" (available in Origins, CNS Documentary Service, 3211 Fourth St. N.E., Washington, D.C. 20017-1100; $5 single copy, multiple-copy rates on request) says that the young man's question "rises from the depths of his heart." It is "likely that the attractiveness of the person of Jesus had prompted within him new questions about moral good." The pope says that in the young man of Matthew's Gospel "we can recognize every person who, consciously or not, approaches Christ ... and questions him about morality." Ultimately his question is "about the full meaning of life."

Reflection: If I need answers, I also need to be clear about what questions I have. This week I will meditate on what troubles me — what question I would like answered — when it comes to living as a follower of Jesus.

S photos (left to right) by Nancy Wiechec, Denise Walker and David L. Perry

"All three questions have something in common. None actually addressed Jesus.... With this in mind, let's start our preceding questions over again."

The real cost of discipleship

By Father John J. Castelot
Catholic News Service

Jesus seemed somewhat taken aback when a man ran up to him, impetuously knelt down and blurted out a question: "Good teacher, what must I do to inherit eternal life?"

Jesus' embarrassment showed in his rather impatient answer: "Why do you call me good? No one is good but God alone" (Mark 10:17).

The effusive address, "Good teacher," smacked of oily flattery, and Jesus reminded the breathless questioner of God's unique claim to goodness, a claim that he himself was soon to acknowledge in the Garden of Gethsemane: "Take this cup away from me, but not what I will but what you will" (14:36).

Jesus was at the point of resuming his fateful journey toward the cross when this fellow demanded an immediate answer to life's most pressing question. Jesus was going to give his life, and here was someone looking for an easy answer.

Still, the man was obviously serious and deserved the courtesy of an answer. Jesus reminded him of what he should already know, the path indicated by the commandments, pointing specifically to those dealing with our duties to others.

The man's honest reply was disarmingly simple: "Teacher, all of these I have observed from my youth." His innocence and earnestness touched Jesus deeply: "Jesus, looking at him, loved him." Here was a promising candidate for discipleship. But the cost of discipleship involved more than not trampling on others' rights. It called for positively reaching out to the helpless.

"Go, sell what you have and give to the poor.... Then come, follow me."

If this man was as good as he seemed, Jesus wanted him as a disciple.

The fellow's reaction must have pained Jesus: "At this statement his face fell, and he went away sad, for he had many possessions."

Possessions meant more to him than people or Jesus or eternal life.

On the surface, this looks like a call to poverty as a condition for discipleship, but poverty of itself doesn't guarantee of holiness. There is more here than meets the eye. At issue is the fact that one cannot "earn" eternal life. It is a free gift of God's love.

The man had asked Jesus: "What must I do?" He was wealthy and could "do" anything. It was this misguided self-sufficiency that Jesus asked him to surrender.

Not even God can pour the milk of his favor into a glass that is already full, especially full of self. One can only dispose oneself to receive God's saving love by pouring oneself out in selfless love for others.

(Father Castelot is a Scripture scholar, author and lecturer.)

FOOD FOR THOUGHT

Following the Gospel seems like a demanding enterprise to me.

It isn't always easy to act justly; at times I'm not very good at recognizing what is lovable about another person; and the stress of life has a way of obscuring God's presence.

But I'm not sorry the Gospel is demanding. I don't want my faith to be regarded as some kind of easy way out. However, to speak of how much the Gospel asks is only one side of the coin. Pope John Paul II makes another point about this in his recent encyclical on principles of morality, "The Splendor of Truth." The Gospel opens a window of opportunity for us, he seems to suggest.

When the Gospel's rich young man approaches Jesus with a question, Jesus shows him the possibility that lies before him. "We are speaking of a possibility opened up to man exclusively by grace, by the gift of God, by his love," the pope writes. In other words, if much is asked, much also is given.

The pope indicates that the love the Gospel envisions is beyond human abilities. This love is "possible only as the result of a gift of God who heals, restores and transforms the human heart."

David Gibson, Editor, Faith Alive!

FAITH alive!

People In The News

Father Barry, Former Collegeville Head, Dies At 72

COLLEGEVILLE, Minn. (CNS) — Benedictine Father Colman Barry, former president of St. John's University in Collegeville, died Jan. 7 after a long illness. He was 72. A funeral Mass for Father Barry was celebrated Jan. 10 at St. John's Abbey University Church. A noted historian, he wrote several books, among them Upon These Rocks, a history of the Church in the Bahamas, and was editor of *A Sense of Place: St. John's of Collegeville*, a collection of essays by those familiar with the university. Born May 29, 1921, in Lake City, Minn., Father Barry received his bachelor's degree from St. John's, and earned his master's degree and doctorate at Catholic University. He entered the Benedictine community in 1943, and was ordained a priest in 1947.

Teenager's Religious Medal Deflects Bullet

MICHIGAN CITY, Ind. (CNS) — A religious medal given to a 14- year-old boy for Christmas may have saved his life when he was accidentally shot Dec. 27. Jan Zonyk, son of Dennis and Patricia Zonyk of St. Mary of the Immaculate Conception Parish in Michigan City, received the medal from his grandfather, Mike Zonyk. He was wearing it on a chain around his neck two days later when he had some high school friends over and was showing them his father's .32-caliber gun. One of his friends began playing with it. The bullet hit Zonyk's medal, a large pewter-and-silver cross depicting the Sacred Heart, Immaculate Conception, Holy Spirit, St. Joseph and St. Christopher. It bent the medal and was deflected downward into the boy's liver.

Politicians, Church Leaders Mourn Death Of Tip O'Neill

CAMBRIDGE, Mass. (CNS) — Vice President Al Gore led scores of politicians Jan. 10 in tribute at the funeral of former House Speaker Thomas "Tip" O'Neill, who died Jan. 5 at the age of 81. About 100 members of Congress joined grieving Bostonians who braved bitter cold weather and snow to attend the funeral in O'Neill's neighborhood of Cambridge, across the Charles River from Boston. O'Neill, who was born and raised in north Cambridge, was baptized and married at St. John the Evangelist Catholic Church, where the funeral Mass took place.

English Royal Opts For Catholicism In Face Of Tradition

LONDON (CNS) — The decision of the Duchess of Kent, a member of the English royal family, to become a Catholic has turned public attention to the relation of the established Church of England, the monarchy and 18th-century legislation designed to keep a Catholic off the throne. Official comment on her reception into Catholicism has been low key and emphasizes the personal nature of her step. A statement from her office in St. James' Palace said the decision followed years of careful thought and that the duchess had been receiving instructions for some time. A spokesman said it was in no way related to current problems afflicting Britain's royal family.

Papal Assailant's Prison Term Reduced For Good Behavior

ROME (CNS) — The prison term of would-be papal assassin Mehmet Ali Agca was reduced by 405 days for good conduct. The Italian news agency ANSA reported Jan. 9 that with the prison officials' recent decision and a 1989 decision to suspend 720 days for good conduct, Agca will be eligible for conditional release in 2005. Agca, who wounded Pope John Paul II May 13, 1981, during a general audience in St. Peter's Square, was given a life sentence for the shooting. An escaped Turkish convict, Agca admitted shooting the pope and was convicted of attempted murder by an Italian court.

Congressman Asks Accountability For China Human Rights Abuses

WASHINGTON (CNS) — China must be held accountable for lack of progress in protecting human rights, particularly of political dissenters, the underground church and opponents of population control laws, said a congressman who recently visited there. Rep. Chris Smith, R-N.J., called on the Clinton administration to hold firm in demanding that China improve its human rights record and withhold most-favored-nation trade status until it does so. Smith, a member of the House Foreign Affairs Committee, returned Jan. 11 from a weeklong trip to China with Christian Solidarity International, a human rights watchdog group based in Switzerland. During the visit, he met with various government representatives and members of the underground church.

Cardinal Says People Have Right to Cross Borders To Flee Hardship

SACRAMENTO, Calif. (CNS) — All people have a right to cross international borders to flee repression or severe hardship and should have access to life's basic necessities in the United States, Los Angeles Cardinal Roger M. Mahony told the California Assembly. In Jan. 12 testimony to the Select Committee on Statewide Immigration Impact, Cardinal Mahony outlined seven principles to guide development of immigration policy, attitudes toward immigrants and responses to their needs. Citing scriptural admonitions to care for society's outcasts, he said attitudes toward those on the fringes should be dictated not by politics, but by an understanding of justice and selfless compassion.

New York Mayor Reinstates Jesuit To City's Campaign Finance Board

NEW YORK (CNS) — Mayor Rudolph W. Giuliani of New York Jan. 10 moved promptly to reappoint Jesuit Father Joseph A. O'Hare, president of Fordham University, as chairman of the city's Campaign Finance Board. Thomas J. Schwarz, who was named to the post Dec. 30 in a last-minute move by former Mayor David N. Dinkins, resigned Jan. 7 in response to intense pressure from Giuliani, former Mayor Edward I. Koch, who originally named Father O'Hare to the post in 1988, and leaders of citizen groups and newspaper editorials. Critics charged that Dinkins acted secretively and in retaliation for a ruling by the Campaign Finance Board against his campaign last fall. Replacing the chairman under such circumstances, they said, would compromise the board's independence as a nonpartisan agency administering the law setting up public funding of campaigns.

Employment Opportunities

Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate senior high youth ministry (Grades 9-12). Send resume or inquiries to Rev. Msgr. Anthony Kovacic, Queen of the Apostles, 503 N. Main St., Belmont, NC 28012. Phone (704) 825-5277.

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Director of Finance & Administration: Vibrant parish of 2,000 households seeks unique management executive. Demonstrated success and managerial experience with financial operations and computer applications required together with exceptional interpersonal/communication skills. Background in fund-raising and contractor bidding helpful. Competitive compensation package for proven staff manager. Send detailed resume to: Search Committee, St. Francis of Assisi Parish, 11401 Leesville Rd., Raleigh, NC 27613. Affirmative action employer.

Scripture

Readings for the Week of January 23 - January 29

Sunday: Jonah 3:1-5, 10; 1 Corinthians 7:29-31; Mark 1:14-20.

Monday: 2 Samuel 5:1-7, 10; Mark 3:22-30.

Tuesday: Acts 22:3-16 or Acts 9:1-22; Mark 16:15-18.

Wednesday: 2 Timothy 1:1-8 or Titus 1:1-5; Mark 4:1-20.

Thursday: 2 Samuel 7:18-19, 4-29; Mark 4:21-25.

Friday: 2 Samuel 1: 4-5, 10-13, 17; Mark 4:26-34.

Saturday: 2 Samuel 12: 1-7, 10-17; Mark 4:35-41.

A Parish Mission
A Renewal Of Faith

"Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am weak and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light."

Mat. 11: 28-30

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Pope Calls For Intervention, Prayers In Balkans

VATICAN CITY (CNS) — Pope John Paul II called for humanitarian intervention and prayers aimed at stopping the suffering of people in the Balkans.

"Christ continues to die in the tragic events in that part of the world," the pope said Jan. 12 at his weekly general audience.

"The agony of Christ continues in so many of our brothers and sisters — men and women, children, young people and the aged; in so many Christians and Muslims, believers and nonbelievers," he said.

The pope devoted his entire audience talk to the situation in the former Yugoslavia and to asking that everyone join in the Jan. 21 day of fasting and the Jan. 23 day of prayer he has called for peace in the Balkans.

"We are witnesses to a process of death in the Balkans and, unfortunately, we are powerless witnesses," he said.

Although a lasting and peaceful solution seems impossible, the pope said, "it is assumed that all those involved reasonably want to avoid the worst, that is, the expansion of the armed conflict to the danger point of becoming the beginnings of a European or even a world war."

The pope repeated his call for the international community to undertake a program of humanitarian intervention.

"This is not primarily intervention of a military type, but any kind of action aimed at disarming the aggressor," he said. "It is a principle which in the worrying events of the Balkans finds a precise application."

Vatican spokesman Joaquin Navarro-Valls said Pope John Paul wrote his audience address before leaders of the North Atlantic Treaty Organization, meeting in Belgium Jan. 11, said they were prepared to carry out air strikes "to prevent the strangulation of Sarajevo," the Bosnian capital, and other areas of the former Yugoslavian republic.

The pope, Navarro-Valls said, was presenting moral principles. Government and military leaders must make the specific decisions about applying those principles to the concrete situation.

"In the moral teaching of the Church, every act of military aggression is judged morally evil," the pope said at the audience. "On the other hand, legitimate defense is maintained as admissible and sometimes obligatory."

Navarro-Valls said the pope's remarks, bringing together the principles of humanitarian intervention and legitimate defense, were a development of traditional Church moral teaching by asserting parties outside a conflict sometimes had a moral obligation to intervene "to disarm the aggressor" and assist with the self-defense of those whose lives are threatened.

"Prayer always remains the most powerful humanitarian intervention," the pope said. "It is an enormous spiritual power, above all when it is accompanied by sacrifices and suffering. Prayer united with sacrifice constitutes the most powerful force in human history," he said.

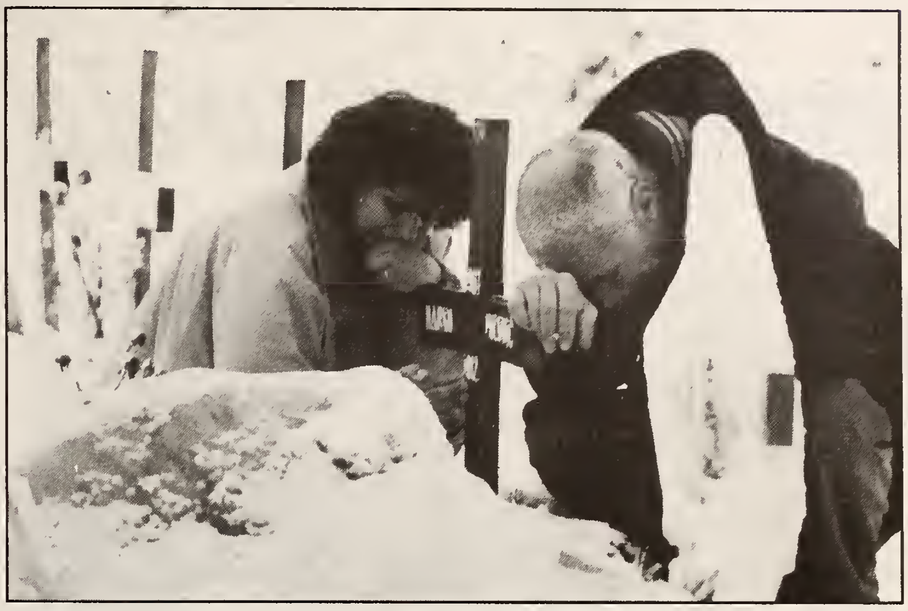
The pope told visitors at his audience that most of the victims of the fighting in the Balkans are innocent people. "And even among the soldiers, not many of them have full responsibility for the operations of war under way."

Like Christ on the cross, he said, people must pray for those involved: "Father, forgive them for they know not what they do."

The pope said some events connected with the fighting in the former Yugoslavia seem like a return to the worst events of the Second World War.

"Human rights are being violated in a frightening and tragic way, and those responsible reach the point of justifying their actions with the principle of obedience to orders or to a motivating ideology," the pope said.

While justice must be done, the pope said, a spirit of pardon and understanding must be shown "to those who acted under an erroneous conscience."



Mourners at the grave of a Bosnian Catholic Jan. 2 in Sarajevo. A cover of snow marked the second new year under siege in the city. (CNS photo from Reuters)

Vatican Officials Express Sorrow Over Los Angeles Earthquake

LOS ANGELES (CNS) — Vatican officials conveyed their sorrow over the Jan. 17 Los Angeles earthquake in elegrams to Cardinal Roger M. Mahony.

"The Holy Father shares your sorrow and pastoral concern" over quake victims, said Vatican Secretary of State Cardinal Angelo Sodano to Cardinal Mahony in a Jan. 18 telegram. As of early Jan. 18, there were 33 confirmed dead from the quake, which registered 6.6 on the Richter scale.

Pope John Paul II "commends the victims to our heavenly father's eternal ove and expresses his heartfelt sympathy o the families left in mourning," Cardinal Sodano said.

"In this time of particular need we hasten to express our fraternal solidarity in the Lord," said a Jan. 18 telegram from Cardinal Bernardin Gantin, head of the Vatican Congregation for Bishops, and Archbishop Justin Rigali, president of the Pontifical Ecclesial Academy. Archbishop Rigali, in Vatican diplomatic service since 1964, is a Los Angeles native who was ordained a priest of the archdiocese in 1961.

Cardinal Mahony, in a Jan. 17 message to priests, religious and laity in the archdiocese, said, "This is a time when we need to work closely with each other, support one another, and be there to assist our neighboring parishes in every way that we can."

He suggested that priests check parish buildings for structural damage, avoid using any facility where safety was questionable, and report their situation to their dean. Cardinal Mahony also suggested that priests "open your parish hall or other facilities if needed to accommodate those who are displaced in your community" and to "work with the local authorities as fully as possible."

The cardinal said that priests could "conduct any special Masses or prayer services that you feel are appropriate for your people and your situation."

In a Jan. 17 memo to the pope, Cardinal Mahony said that "all 17 of our Catholic hospitals appear to be in sound condition, and all are open and receiving patients. They are offering care to all who need medical attention."

He added, "A beginning check of our churches, schools, convents, rectories and other Catholic facilities does show some damage — especially to the older buildings here in the archdiocese. I am working closely with our pastors and our deans to determine the extent of the damage in our parishes."

Cardinal Mahony also cited damage to the Los Angeles freeway system, broken gas lines, collapsed buildings, and damaged stores and shopping centers.

Catholic Charities was seeking immediate financial donations to help quake victims with emergency needs. Donations could be made to Catholic Charities, Earthquake Disaster Fund, 1400 W. 9th St., Los Angeles, CA 90015.

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Esta clase de Formación de Fe revivió el drama de la Natividad de Jesús.

El Bautismo Y La Novedad Cristiana

No es exagerado decir que toda la existencia del fiel laico tiene como objetivo el llevarlo a conocer la radical novedad cristiana que deriva del Bautismo, sacramento de la fe, con el fin de que puede vivir sus compromisos bautismales segun la vocación que ha recibido de Dios. Para describir la "figura" del fiel laico consideraremos: el Bautismo nos regenera a la vida de los hijos de Dios; nos une a Jesucristo y a su Cuerpo que es la Iglesia; nos unge en el Espíritu Santo constituyéndonos en templos espirituales. . .

Dirigiéndose a los bautizados como "niños recién nacidos", el apóstol Pedro escribe: "Vosotros sois el linaje elegido, el sacerdocio real, la nación santa, el pueblo que Dios se ha adquirido para que proclame los prodigios de aquel que os ha llamado de las tinieblas a su admirable luz" (1 P 2, 4-5, 9).

He aquí un nuevo aspecto de la gracia y de su dignidad bautismal: los fieles laicos participan, según el modo que les es propio, en el triple oficio — sacerdotal, profético y real — de Jesucristo.

Los fieles laicos participan en el "oficio sacerdotal", por el que Jesús se ha ofrecido a sí mismo en la Cruz y se ofrece continuamente en la celebración eucarística por la salvación de la humanidad para gloria del Padre. Incorporados a Jesucristo, los bautizados están unidos a El y a su sacrificio en el ofrecimiento de sí mismos y de todas sus actividades (Rom 12, 1-2).

La participación en el "oficio profético" de Cristo habilita y compromete a los fieles laicos a acoger con fe el Evangelio y a anunciarlo con la palabra y con las obras, sin vacilar en denunciar el mal con valentía. Unidos a Cristo, el "gran Profeta" y constituidos en el Espíritu "testigos" de Cristo Resucitado, los fieles laicos son hechos partícipes tanto del sobrenatural sentido de fe de la Iglesia, cuando de la grancia de la palabra.

Por su pertenencia a Cristo, Señor y Rey del universo, los fieles laicos participan en su "oficio real" y son llamados por El para servir al reino de Dios y difundirlo en la historia. viven la realeza cristiana, antes que nada, mediante la lucha espiritual para vencer a sí mismos el reino del pecado (Rom. 6, 12); y después en la propia entrega para servir, en la justicia y en la caridad, al mismo Jesús presente en todos sus hermanos, especialmente en los más pequeños (Mt. 25,40).

(*Vocación y Misión de los Laicos en la Iglesia y en el Mundo*, Juan Pablo II, números 10 al 14)

Noticias Diocesanas

María E Soler, M.Div., C.A.A.P., especialista en programas de educación para remediar el alcoholismo y dependencia química, está al servicio de la comunidad hispana para ayudar a grupos en clases organizadas. A fines del presente mes de enero ella comenzará un programa para aquellos a quienes les han suspendido el uso de su licencia para conducir. Los participantes deben pasar primero por una evaluación. Esto tiene lugar en: 100 Billingsley Road, Charlotte y deben llamar primero al teléfono (704) 376-7447.

Escuela de Ministerios, 5 y 6 de febrero, en el Centro Católico Hispano de Charlotte (Independence Blvd. y The Plaza). El tema será "Cristología" y el profesor, el Padre Jorge Presmanes, O.P. quien vendrá enviado por el SEPI, Instituto Pastoral del Sureste. Todos quedan invitados. Para más información, llamen al (704) 335-1281.

María Suárez, quien viven en gastonia, necesita el transplant de un riñón para salvar su vida, pues su hermano, John, venido de Colombia para ofrecicéselo, resultó incompatible como donante. Apoyemos a María con nuestras oraciones y eesperanza de resultablecer su salud.

Conocer Más A Jesús

Por CONSUELO CANSLER

El domingo 19 de diciembre en la clase de Formación de Fe comenzamos con una oración compartida, en la que los niños y niñas que se preparan para recibir los sacramentos de la Reconciliación y la Eucaristía participaron espontaneamente, demostrando su fe ardiente y sencillez infantil ante Dios. Mientras orábamos sentimos un deseo fuerte de revivir juntos el relato evangélico de los hechos que acompañaron el Nacimiento del Salvador del mundo.

El grupo acogió con entusiasmo la idea de conocer más a Jesús dramatizando casa paso de la historia, según nos cuentan los Evangelios de San Mateo y San Lucas. Sin trajes especiales ni decoraciones que pudieran distraer la mente de estos alumnos, nos concentramos en la profundidad de la realidad de esta gran festividad, que nos llena de alegría, de paz y de amor.

La clase entera aprendió con acción el motivo de la Navidad y reconoció que Dios envió un gran regalo a la humanidad, su Hijo Jesús, al que los niños y niñas agradecieron su venida al mundo y prometieron seguirle de ahora en adelante.

Como profesora sentí un gozo tan grande, pues encuentro al Señor presente en estas criaturas inocentes, quienes reflejan claramente la imagen de Dios para mí. Estoy feliz de tener la oportunidad de colaborar como catequista.

El Bautismo Del Señor

En la liturgia del domingo 9 del presente celebramos la fiesta del bautismo de Jesús y hoy queremos reflexionar sobre el contenido teológico del mismo. Jesús recorre el camino de la humanidad penitente, el mismo que ha de ser el nuestro. Sin embargo, El no tiene culpas o pecados que expiar. Llega a las riberas del Jordán en donde el último y más grande de los profetas, Juan el Bautista, predica la conversión y administra el bautismo de penitencia.

Jesús se hace bautizar antes de empezar a predicar el anuncio de la "Buena Nueva". En ese momento se manifesta la predilección divina en las palabras del Padre y en la presencia del Espíritu Santo. Su bautismo lo consagra para su misión profética, sacerdotal y real. Dios lo envía a su nuevo pueblo.

El bautismo de Cristo nos recuerda nuestro bautismo; su misión nos recuerda nuestra misión de cristianos: cumplir en todo la voluntad del Padre celestial y colaborar con Dios en la salvación del mundo. Seguimos a Cristo profeta: anunciando con nuestra vida las realidades eternas.

Seguimos a Cristo sacerdote ofreciendo nuestra vida y nuestro trabajo de cada día para su honor y gloria.

Seguimos a Cristo rey procurando que el reino de Dios se extienda siempre más en el mundo.

Recordemos a menudo los compromisos que hemos tomado frente a Dios y a la Iglesia el día de nuestro bautismo.

Pensemos que estamos muertos para el pecado y que sólo vivimos para Dios en Cristo Jesús, Señor nuestro.

(Con permiso de los Padres de la Sociedad de San Pablo)

To Our Friends

Children in Faith Formation classes acted out the drama of the Nativity of Jesus and molded the figures of Joseph, Mary and Jesus. Their teacher, Consuelo Cansler, felt a great joy to be a catechist. There is a reflection on the Baptism of Jesus and the implications of our baptism taken from *Christifidelis Laici* of John Paul 11, #10-14. Hispanics may be helped by Maria Soler at the Charlotte Council on Alcoholism.

Gift From Knights...

Regina P. Moody, executive director of Holy Angels, Belmont, shows the refurbished box van purchased with funds donated by the Knights of Columbus from last year's Operation L.A.M.B. Tootsie Roll drive. With Moody are Jerry Kolb (l), grand knight, and Bill Jarrell, eputy grand knight of Charlotte Council 770.

Raleigh (From Page 1)

Sponsors of the rally and march ncluded Catholic, Baptist and Assembly f God congregations as well as the Knights of Columbus and the Republican National Coaltion for Life.

Bishop F. Joseph Gossman of the Diocese of Raleigh was among those ttending and the invocation was by Father Jeffrey A. Ingham, pastor of Our Lady of Lourdes Church, Raleigh.

In remarks before the prayer, Father ngham said:

"We are basically a people of hope, eople who truly believe that our ommitment to life, in the end, is going o win. Last year, as we watched egislation come out of our Capitol, I uppose that at time we thought, 'It's all oing down the tubes.'

"In a way there's no way to make up or that legislation going back to 1973. What should that say to us? For too long he Right-to-Life movement has been ounting on small promises and small rogress, generic promises that things would get better, promises from people n politics and elsewhere that 'everything s going to be all right.'

"Then, all of a sudden, like omebody who is falling asleep and etting a little tired, we've been slapped n the face. That's a good thing. We can wake up and realize that it all wasn't here, that we have to start, not from the eginning, but from right here with all hat we've got and move forward with . As someone once said, the surest way for evil to triumph is for people of good will to do absolutely nothing."

Applause greeted Fatehr Ingham's comment: "And so we're awake again and this time we're not going to be stopped and we're not going to be lulled to sleep by false promises or dreams that really can't come true. We are people of dreams and we're going to make them come true.

"We come here today as people of courage and of hope," Father Ingham said.

"Somebody said that abortion is not a single issue. Abortion is *the* issue, and if we're not attuned to that we're not attuned ultimately to life at all, because a society that will allow something like this will lose its soul. And a nation without a soul is a dead and fallen society.

"It's our job not only to bring life to the unborn. It's our job to bring life to our siociety and to our community. So it isn't just a matter of one issue. To America it is *the* issue and the issue is life.

"We cannot do this alone. This is something that comes from God. We did not see the death of communism simply because of economic factors, we saw the death of that systrem virtually overnight and virtually without bloodshed because it came from God. That is where we must put our trust."

Guy Munger is editor of the NC Catholic *in Raleigh.*

Hopes Dashed But Rekindled For Parishioner's Transplant

By CAROL HAZARD
Associate Editor

GASTONIA — Maria Suarez' hopes were dashed last week for a new kidney from her brother. But not all is lost for the 38-year-old St. Michael parishioner.

Her brother, John Ospina, was brought here by the parish from Colombia, South America, for the kidney transplant. Everything looked good. He was to undergo one last test, and the surgery was scheduled.

The despairing news broke Wednesday, Jan. 12. The antibodies in Suarez' blood were high and, because of that, her blood did not mix with her brother's. That meant she would reject his kidney.

Ospina, 21, is willing to try again. Their blood will be retested for compatibility next month. Meanwhile, Suarez has been put on a waiting list for a kidney from a cadaver.

"Oh, yes, there is still hope," Suarez says. "Please keep praying for me."

"This has been such an emotionally charged time," says Notre Dame Sister Carol Symons, who is coordinating parish efforts. "Perhaps if things quiet down, her body will quiet down, too. We are still hoping for miracles." Sister Carol is pastoral associate at St. Michael Church.

Although kidney transplants have become standard medical procedures, they are still complicated, says Sister Carol, who has worked with other kidney transplant patients. "Surgery (for transplants) is always tentative and can be stopped at any time for any number of reasons."

Despite the "major setback," parishioners are hoping and praying that the go-ahead will be given next month, says Sister Carol. She asks people throughout the diocese to join the parish in praying for Suarez and her family.

John Ospina and his sister, Maria Suarez, at Mass at St. Michael Church in Gastonia.
Photo by CAROL HAZARD

Suarez, 38, is the single mother of two girls; Stacey, 6, and Jennifer, 9. She is on dialysis 10 hours a day.

"Maria is a lovely person, and she is a strong person," says Sister Carol. "Her brother is an unusal young man. He has exceptional maturity and a real sense of peace.ö"

The parish brought Saurez' mother as well as her brother to the United States. The mother, Elbia Tejada de Ospina, is here to support her daughter and take care of the girls while Suarez is in the hospital.

Christopher 'News Note' Focuses On AIDS

NEW YORK — The latest "News Note" from The Christophers focuses on a timely and important topic. *AIDS: A Call for Compassion* offers insight on a disease which has claimed the lives of nearly 200,000 American men, women and children. This publication focuses on the facts and dispels the myths surrounding this international crisis.

AIDS: A Call for Compassion introduces men and women who are living with AIDS, as well as family and friends who are helping them. It also features people who have brought AIDS education to their towns and others who volunteer with AIDS patients and raise money for research.

This News Note is recommended reading for everyone. Single copies are available free. Bulk copies are available for $5 per 100 copies, or $40 per 1,000. Write to: The Christophers, 12 East 48th Street, New York, NY 10017.

Employment Opportunities

Director of Liturgy: Would you like to serve full time beginning July 1, 1994 in a welcoming and prayerful community as the primary developer and coordinator of all parish liturgical programs? Vatican II community, 1,200 families located in central North Carolina. Work with Director of Music Ministries and other staff members. Qualifications: Master's degree or equivalent. Salary commensurate with degree and experience. Send resume and transcript to: Rev. James W. O'Neill, OSFS; St. Paul the Apostle Parish; 2715 Horse Pen Creek Rd.; Greensboro, NC 27410.

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Diocesan News Briefs

Mother/Daughter

WINSTON-SALEM — A Mother/ Daugher Program for girls ages 10-13 and their mothers in St. Leo's Activity Center is Feb. 6 from 1 p.m.-4 p.m. The program is about the cherished gift of sexuality. It is sponsored by the Diocese of Charlotte and Natural Family Planning.

Registration is required by Feb. 2. Contact your parish Director of Faith Formation for a registration form or call (704) 331-1723 for phone registration. For more information, call Carmen Hamilton at (704) 663-6411 or Peg Ruble at (704) 845-2649.

Caring Hearts

CHARLOTTE — Caring Hearts, a program for spouses of people with heart disease, will begin winter sessions on Wednesday, Feb. 2. The program addresses issues of change, loss and grief, communication, children, stress, intimacy and feelings of helplessness.

Meeting are each Wednesday through March 16 from 7 p.m.-8:30 p.m. at Mercy Hospital, 2001 Vail Ave. Cost for the seven-week program is $10, which includes a copy of "Heartmates: A Survival Guide for the Cardiac Spouse."

Caring Hearts is open to anyone in the Charlotte/Mecklenburg community regardless of hospital affiliation. To register, call Mercy Sister Therese Galligan at (704) 379-5000 weekdays between 9 a.m.-5 p.m.

Casino And Auction

CHARLOTTE — All Saints Catholic School benefit, "All Saint's Saturday Night," is Jan. 29. The casino and auction event is expected to raise $25,000 for the school.

Items for auction include an NFL jersey signed by Denver Bronco quarterback John Elway, NBA jerseys signed by Charlotte Hornets Alonzo Mourning and Larry Johnson and a basketball backboard signed by the Hornet team. The Hornet mascot, Hugo, will make an appearance.

Items for the silent auction include Hornet tickets, memberships to health clubs, a golf package, tennis clinic, restaurant dinners and weekend get-aways.

Abbey Experience

BELMONT — Belmont Abbey College, the only Catholic college in North Carolina, will host a visitation day for high school juniors and seniors on Friday, Jan. 28, beginning at 9 a.m. To participate, call the college at (704) 825-6665 or 1-800-523-2355.

Upcoming Diocesan Events

Jan. 28-30 "Emmaus Retreat"
For Women; With
Father Frank Cancro
Living Waters, Maggie Valley
Sister Jane Schmenk, OSF
(704) 926-3833

Jan. 30 - Feb. 5
Catholic Schools Week
Dr. Michael Skube
(704) 331-1718

Feb. 4 Monthly Overnight
Meditation Retreat
Christ the King, High Point
7 pm Friday - Sat. noon
Father John Hoover
(910) 884-0244

Feb. 4-6 Shamrock Tourney
St. Patrick School, Charlotte
Jerry Healy
(704) 366-7001

'50s, '60s Dance

CHARLOTTE — The Community Life Group at St. John Neumann Church is hosting a dance with music from the '50s and '60s at the church on Jan. 22 from 8 p.m.-11 p.m. A DJ will play the music for the dance. The dance is for adults of all ages.

House Of Prayer Retreats

HOT SPRINGS — The Jesuit House of Prayer is sponsoring three weekend retreats in February.

Oratorian Father Conrad Hoover will lead "A Pastoral Response To AIDS" the weekend of Feb. 11-13. A "Twelve Step Weekend" for members of Alcoholic Anonymous is Feb. 18-20. The focus for a Feb. 25-26 retreat is "God's Spirit Lives in Dreams."

For more information, write to the Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743. Or call the retreat house at (704) 622-7366.

Charismatic Renewal Day

CHARLOTTE — A Charismatic Day of Renewal, "Fanning the Flame," at St. Thomas Aquinas Church, 1400 Suther Rd., is Saturday, Feb. 19 from 10 a.m.-3 p.m. Speakers are Deloris Stevenson and Hugo May. The suggested donation is $10. Bring a bag lunch. For more information, call Bobbie May at (704) 327-8692.

Prayer Service For Life

BELMONT — Queen of the Apostles Church is presenting an ecumenical Prayer Service for Life on Jan. 23 at 7 p.m. Several area ministers will participate in the program.

CRISM Planning Meeting

HICKORY — Members of Catholics Retirees Invited to Special Ministries are invited to a planning meeting at the Catholic Conference Center on Jan. 28 from 11 a.m.-3 p.m. For reservations or information, call Suzanne Bach by Jan. 24 at (704) 377-6871.

Weible To Speak

CHARLOTTE — Wayne Weible, speaker and author of books and articles on the apparitions of the Blessed Virgin Mary in the farming village of Medjugorje, will speak at St. John Neumann Church, 8451 Idlewild Rd., on Tuesday, Jan. 25 and St. Thomas Aquinas Church, 1400 Suther Rd., on Wednesday, Jan. 26.

Weible will speak both days at 7:30 p.m. The rosary will be prayed at 7 p.m. and a reception will follow the speech. Weible will available for signing books at Carolina Catholic Bookshoppe on Wednesday from noon-1:30 p.m.

Secular Franciscans Meet

HENDERSONVILLE — The monthly meeting of St. Francis of the Hills Secular Franciscan Fraternity is at Immaculate Conception Church in Immaculata Hall on Sunday, Jan. 23 at 1 p.m., following 11:30 a.m. Mass. Bring a bag lunch.

Parish Missions

KANNAPOLIS — St. Joseph Mission is offering a parish mission from Sunday, Jan 30 through Thursday, Feb. 3, each night from 7:30 p.m.-9 p.m. The presenters, Redemptorist Fathers Karl Krauser and Jerome Chevaria, will lead a mission at St. James Church in Concord the following week, Feb. 6-10.

Superbowl Party

CHARLOTTE — Catholic Singles of Charlotte invite all interested singles to join them for their annual Superbowl Party, Sunday, Jan. 30. The party begins at 5 p.m. at the home of member Matthew Curry, 917 Scaleybark Rd. For more information or directions, call Matt (704) 522-0114.

Gift Of Life

GREENSBORO — The Second Annual Gift of Life Mass at St. Paul the Apostle Church is Saturday, Jan. 29 at 10:30 a.m. The rosary will be prayed after Mass and a luncheon will follow in the multi-purpose room. The Mass will be celebrated by Oblate Father Tom Murphy and concelebrated by priest from six other parishes.

Separated, Divorced & Remarried

GREENSBORO — The monthly meeting for the Separated, Divorced & Remarried Catholic Group is Friday, Feb. 4 from 7 p.m.-8:30 p.m. at the Universtiy Catholic Center, 1331 W. Friendly Ave. The guest speaker is Trinitarian Sister Miriam Fiduccia, diocesan Family Life coordinator.

Conference On Aging

CHARLOTTE — An Interfaith Conference On Aging is Feb. 3 at Mallard Creek Presbyterian Church. The conference, which is sponsored by Region F Interfaith Coalition on Aging and Brian Center Health & Retirement Centers, is designed to plan and implement programs for older adults withi the faith community. The deadline fo reservation is Jan. 24. For more information, call CRISM coordinato Suzanne Bach at (704) 377-6871.

Weekend Retreats

MAGGIE VALLEY — Livin Waters Catholic Reflection Center i sponsoring the following retreats:

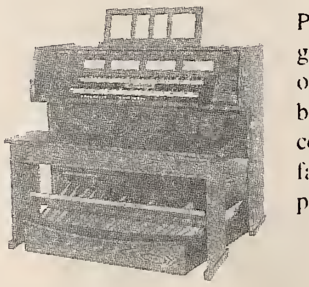
Feb. 11-13; "Knock, Knock! Who' there?" — The retreat is designed t help people find the personal Jesu knocking on the door of their heart The director is Msgr. Chester Michae The suggested donation is $75.

Feb. 25-27; "Dreams: Songs of th Soul" — The retreat is designed to hel participants become involved in the creation of sacred space within whic dreams can be understood and respecte The director is Michael Egan. The suggested donation is $75.

March 11-13; "Let Us Pray" — Th retreat is designed to help deepen pe sonal prayer styles. The director is Msg Michael. The suggested donation is $7

For information and registratio call the Reflection Center at (704) 92 3833.

The Catholic News & Herald *we comes parish news for the diocesan ne briefs. Good photographs, preferab black and white, also are welcom Please submit news releases and phot at least 10 days before date of publica tion.*



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World and National Briefs

Challenge Of Ohio Parental Notice Law Rejected By Supreme Court

WASHINGTON (CNS) — The Supreme Court Jan. 10 let stand an Ohio law that allows a teen seeking an abortion to notify a judge as an alternative to telling at least one of her parents. Ohio abortion clinics and a doctor had sued saying state court judges denied waivers of the parental notification requirement for arbitrary and irrational reasons. Without comment, the Supreme Court let stand a ruling by a federal appeals court saying the clinics and the doctor lacked standing to bring the claim.

March For Life Will Focus On Abortion Issues In Health Care Plans

WASHINGTON (CNS) — For the 21st year, thousands of opponents of abortion will descend upon Washington Jan. 21 for the annual March for Life commemorating the nationwide legalization of abortion. The 1994 theme is “Yes America, the Intent of Abortion Is o Kill a Baby,” and the focus will be on abortion-related issues in plans to overhaul the nation's health care system, said March for Life founder and president Nellie J. Gray. Normally held on he Jan. 22 anniversary of the Supreme Court's 1971 Roe vs. Wade ruling that egalized abortion, this year's march and rally are a day earlier so participants may be able to reach members of Congress in their offices on a business day, Gray said.

Detroit Archbishop Urges New Auxiliaries To Help Preserve Life

DETROIT (CNS) — Detroit Archbishop Adam J. Maida called on his new uxiliary bishops during their Jan. 6 ordination to help metropolitan Detroit's .5 million Catholics to have faith that s “living, conscious and active.” “They will be helping all of us to apply the Gospels to the many moral and social issues of the day, things such as the dignity of the human person and the sanctity of every human life, the strengthening of family life and working for justice and peace in society,” Archbishop Maida told the more than 900 people who filled Blessed Sacrament Cathedral. Accepting Archbishop Maida's challenge were Bishop Kevin M. Britt, 49, and Bishop Bernard J. Harrington, 60.

Card Of Thanks

Thanks to God, the Blessed Virgin Mary and all the angels and saints, especially St. Jude, for prayers answered and favors granted.

DW

Thanks to St. Jude for prayers answered and favors granted.

JM, NVS

Thanks to St. Martin de Porres for prayers answered and favors granted.

JM

To Bet Or Not To Bet Is Question For Winona Catholics

WINONA, Minn. (CNS) — Catholics across southern Minnesota are being asked one of those basic questions about parish life: To bet or not to bet? The question comes in the form of a draft policy statement, “Gambling and the Church,” recently sent out to parishes of the Winona Diocese by a joint committee of the diocesan pastoral council and priests' council. “We consider gambling as a regular source of church income to be inappropriate,” the 500-word statement says. The priests' council and diocesan pastoral council have asked parishes or parish councils to discuss the statement and provide feedback through their deaneries. Their responses will be reviewed before developing a final statement for approval by Winona Bishop John G. Vlazny.

Sarajevo Archbishop Says Bosnian Church Struggling To Survive

MILAN, Italy (CNS) — Archbishop Vinko Puljic of Sarajevo, Bosnia-Herzegovina, lamented the inability of U.N. forces to protect local populations and said the local church was “on the brink of extermination.” The archbishop said settling the conflict is possible but very difficult, and he rejected the proposed partition of Bosnia into three ethnic states. He made the comments in an interview published by the Milan newspaper *Avvenire* Jan. 7. Archbishop Puljic, like other residents of the Bosnian capital, spent the Christmas holidays under increasing shelling of the city by Serbian forces. “Many of my faithful went hungry at Christmas. But at the gates of the city, 100 tons of food were blocked,” he said. He questioned why U.N. forces appeared incapable of making sure the aid got through.

This newspaper is printed on recycled newsprint and is recyclable.

Pakistani Leaders Vow Protection For Religious Minorities

MULTAN, Pakistan (CNS) — Pakistani Prime Minister Benazir Bhutto paid her respects to the country's tiny Christian community over the Christmas holiday, and said her new government is taking steps to protect minority rights — including religious freedoms. Bhutto, who again became prime minister in October, also announced Christmas gifts equalling $116,666 for poor and needy members of the Christian community. The gifts were distributed by the Christian members of Parliament. The prime minister also directed the government to pay Christian employees their salaries before Christmas.

Pope Urges Salvadoran Bishops To Continue Working For Peace

VATICAN CITY (CNS) — Pope John Paul II told the bishops of El Salvador to be firm in their work for national reconciliation and asked them to keep up their fight against violence in Salvadoran society. The pope met the Central American nation's bishops Jan. 10 during their *ad limina* visits to Rome. The heads of dioceses are required to make the visits every five years. Pope John Paul said he is pleased by the bishops' “commitment to contribute to the consolidation of peace in El Salvador,” after the 12-year civil war which officially ended in 1992.

Ulster Protestant Extremists Shoot Man, Attack Catholic Bar

BELFAST, Northern Ireland (CNS) — Protestant extremists shot one Catholic and failed in an attempted rocket attack on others in the early days of the new year. The shooting victim, a 60-year-old plumbing plant worker, survived the ambush attack which occurred as he arrived at work Jan. 10. The previous Saturday, Jan. 8, Protestant extremists tried to destroy a crowded Catholic bar in Belfast, but their rocket bounced off a protective window grill and no one was hurt, police said Jan. 9.

China's Underground Catholics Want Vatican Help On Rights

HONG KONG (CNS) — China's underground Catholic bishops have asked the Vatican's help in gaining religious rights for their followers. The call came in a 12-point statement of proposals and petitions to the Vatican issued last summer by the secretariat of the Chinese Bishops' Conference on the Mainland, UCA News, a Thailand-based church news agency, reported. The statement said news of possible normalization of Sino-Vatican relations has sparked a dispute among Chinese Catholics, who are deeply concerned about its results on the future of China's Catholic Church. It said the bishops hope the Vatican will consider its proposals when designing negotiation strategies. A copy of the text in Chinese and English recently reached church-in-China watchers outside the country.

Vatican Says Priority Must Be Given To Well-Trained Seminary Staff

VATICAN CITY (CNS) — Although many dioceses and religious orders have a shortage of priests, they must give priority to having a complete and well-trained seminary staff, said a document from the Congregation for Catholic Education. The training of the Church's future priests cannot be left to “improvisations and makeshift solutions,” said the document released Jan. 11 at the Vatican. The document, “Directives Concerning the Preparation of Seminary Educators,” was presented by Cardinal Pio Laghi, head of the congregation that oversees Catholic schools and seminaries.

Christians, Muslims March For Unity In Philippines

DAVAO, Philippines (CNS) — Thousands of Filipino Christians and Muslims embraced and marched side by side Jan. 10 in a joint plea for an end to bombings of houses of worship in southern Davao City. Wearing blue arm bands as a symbol of peace, the 20,000 marchers condemned a recent spate of grenade and bomb attacks on a Catholic cathedral and Muslim mosques which killed six people and wounded more than 100 others. Officials had expressed fear the bombings were intended to provoke a religious war in the southern Mindanao region where Muslim guerrillas are fighting for self-rule.

Anti-Mafia Priest Apologizes For Public Remarks About Confession

PALERMO, Sicily (CNS) — An anti-Mafia priest has apologized for making public a Mafia member's confession of a major crime. The apology by Father Paolo Turturro came after his remarks, during a Christmas homily, stirred national controversy and were criticized by Cardinal Salvatore Pappalardo of Palermo. Father Turturro, in a Jan. 11 statement, expressed “great sorrow” over the incident and said his intention was only to show the power of God's saving mercy. Cardinal Pappalardo also issued a statement Jan. 11 calling Father Turturro's reference to the confession “extremely imprudent.” The cardinal added, however, that the confessional seal which binds a priest to secrecy about matters heard in confession had not been violated.

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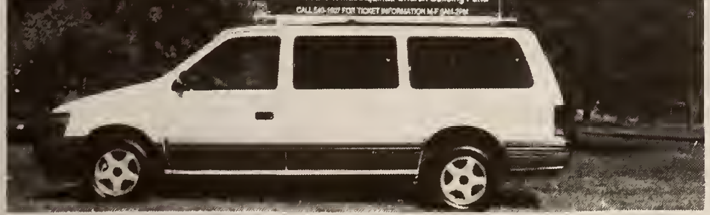

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Project Life Card Campaign Lets Catholics Be Heard On Abortion

By CAROL HAZARD
Associate Editor

Make your voice heard. Catholics from across the country have been asked to drive home the point to their legislators that they don't want abortion included in national health care reform.

Every parish is encouraged to participate in National Project Life Sunday, a nationwide letter-writing project of the National Committee for a Human Life Amendment co-sponsored by the Secretariat for Pro-Life Activities and the National Conference of Catholic Bishops.

Pro-life postcards will be distributed to parishioners the weekend of Jan. 22-23. Parishioners will be asked to fill in the names of their senators and representatives on the pre-addressed postcards, sign the card and print their name and address.

Simple, but effective, last year's grassroots postcard campaign was credited with putting the Freedom Of Choice Act on hold. Deceptive in name, the FOCA would have forced states to allow abortion at any time during all nine months of pregnancy.

An estimated 3 to 6 million cards poured into Washington last year. This year brings a new sense of urgency. The Clinton administration issued a Christmas Eve directive that would force states to pay for some Medicaid abortions.

U.S. bishops support health care reform. But they say abortion is not health care, since it destroys life. In their June 18, 1993 Resolution on Health Care Reform, the bishops said they "oppose unequivocally" the inclusion of abortion as a health care benefit.

Some 84 percent of U.S. dioceses have ordered more than 6 million sets of postcards to petition their legislators.

"Our nation needs to reform its health care system to protect the lives and enhance the dignity of all, especially the poor and vulnerable, the unserved and the unborn," the postcard says. "Abortion is not health care; it destroys human life, and most Americans don't want to pay for it. Please don't force me to pay for abortions against my conscience. As your constituent, I urge you to keep abortion out of needed health care reform."

Maggi Nadol, Respect Life coordinator for the Diocese of Charlotte, has distributed 13,000 postcards to parishes in the diocese. She ordered 10,000 last year and ran out. "It was a good problem," she says.

She encourages people to step up their efforts this year. "Letting our legislators know abortion does not belong in health care is one way of putting our faith into action."

The postcards are effective by their sheer numbers. However, a personal handwritten letter can be even more effective, Nadol says.

Another alternative is to send Western Union messages to one's representative and two senators. A Project Life hotline has been set up for this purpose as part of this year's program. The number is (800) 451-3344. The cost per message is $8.95. The charge is billed to a person's home telephone number, MasterCard or Visa.

Missionary image of Our Lady of Guadalupe.

Tilma (From Page 1)

North Wilkesboro, St. Francis of Assisi Church, Lenoir, St. Charles Borromeo Church, Morganton, Immaculate Conception Church, Hendersonville and St. Mary Church, Sylva. Moreover, stops were made at Immaculata School, Hendersonville, the Mercy Sisters Motherhouse, Belmont, and Mecklenburg County Jail.

The inmates were from other religions. Nonetheless, they came to hear the story of Our Lady, said Father Byer. "She met them right where they were and she was able to lighten their hearts a little."

About 40 prisoners viewed the image. Father Aurelio Ferrin, chaplain of the Hispanic Catholic Center, invited the inmates for a blessing, and nearly all accepted. One woman prisoner asked Father Byer to hear her confession. The session closed with a prayer.

King (From Page 3)

slaves through Jesus Christ. The Philadelphia women wrote the material and performed in costume. The audience laughed for the most part but shed a few tears as well.

Noni Ojouba danced, and explained all of her movements. She invited men and women from the audience to come forward and learn some of their African music and dances.

"If only Martin could see this now!" said a visiting priest. Someone shot back, "Perhaps he can."

Charles Bowling is a parishioner at St. Matthew Church, Charlotte.

Pope (From Page 4)

The work of sociologists, political scientists, economists, philosophers, historians and jurists describe human relations and present theories for improving them, the pope said.

The Church, always concerned for the true good, has come to count on the social sciences for input in pronouncements on social issues, he said.

While the Church does not believe it has technical solutions to offer, it does have a history of social teaching and principles which, combined with the technical contributions of social sciences, can help humanity, he said.

Seeking Unity...

Parishioners from Holy Infant Catholic Church and Holy Trinity Evangelical Lutheran Church in Reidsville gather for fellowship and refreshments after their Vespers Prayer Service on the Feast of the Epiphany, Jan. 2. This second annual ecumenical prayer service was held at Holy Trinity. Holy Trinity's pastor is Pastor Joyce Moore. Encouraged by the 1991 Catholic-Lutheran Covenant signed by our local bishops, Reidsville Catholics and Lutherans are seeking paths of unity through greater cooperation and common prayer on the parish level. Father Peter Jugis, pastor of Holy Infant, preached the sermon at the Vespers Service.

Annual Liturgy Day To Feature Workshops By Priest-Composer

CHARLOTTE — Father Michael Joncas is the featured presenter and musician for the fifth annual Liturgy Day Feb. 12 at St. Patrick Cathedral.

Father Joncas will offer several general sessions for all liturgical ministers, highlighting the developments in liturgy since the Vatican Council II Document on Liturgy 30 years ago. He will also lead workshops for musicians and planners.

Father Joncas is a composer, editor and author, as well as a teacher and concert artist. He has recorded 13 collections of liturgical music and serves as co-editor of Gather, a hymnal published by G.I.A.

He teaches at the University of St. Thomas in Minneapolis where he serves as a parish administrator. He earned graduate degrees from Notre Dame and San Anselmo in Rome. He is best known for writing music such as "On Eagle's Wings" and "Winter Name of God".

In addition to the workshops by Father Joncas, the Liturgy Day wil include workshops for other liturgica ministers, such as the new children's Lectionary, Mosaic dance group, Taize prayer experience, stained glass work and healing in the liturgical experience. Printed and recorded resources for Liturgy will also be available.

The Liturgy Day is open to everyone involved in liturgy, including planners and presiders, musicians and leaders of song, ushers, greeters and Eucharistic ministers. The day is sponsored each year by the Diocese of Charlotte Office of Worship, The National Pastoral Musicians, The Rock Hill Oratory and the Carolina Catholic Bookshoppe of Charlotte.

Registration fee for the Liturgy Day is $15. The Liturgy day begins at 9 a.m and lunch is brown-bag style with beverages provided. Contact the Office o Worship 1621 Dilworth Rd. East, Charlotte, NC 28203 or phone (704) 334-1805.

Charlotte Catholic Wrestlers Show Signs Of Promise

By DANNY HOLMES

CHARLOTTE — The young but talented wrestlers of Charlotte Catholic High School acquitted themselves well at the second annual Cougar Invitational Wrestling Tournament on Jan. 8 in the school gymnasium.

This year, Charlotte Catholic invited teams from Charlotte Country Day, Charlotte Latin, Charlotte Christian, Providence Day, South Stanley, A.L. Brown, Piedmont, Burns, and Parkwood High Schools to compete in the event.

A.L. Brown of Kannapolis finished first in the tournament followed by Parkwood and Charlotte Country Day. Charlotte Catholic finished sixth in the event, but advanced five wrestlers to the final rounds.

Steve Wyniemko and Thomas Shimshock made impressive showings by placing fourth in the 103-pound and 135-pound weight classes respectively. Cougar freshman Luis Moreno fought his way to a third place finish in the 189-pound class.

Advancing to the finals were sophomore David Ritter at 125 pounds an sophomore Michael Peetz at 130 pounds. Both were defeated in final matches gaining two second-place finishes fo the team.

The Cougars are looking forward t the future as they are graduating onl three seniors from this year's youn squad. Under the guidance of new hea coach Frank Kriewjeski, the team ha also implemented a new weight-liftin program in order to build a stronge future team.

According to senior team capta Jason Amar, future team morale is hig "We're a young team, but we look goo We just need a few years," Amar said

The invitational tournament raise more than $800 in ticket sales, raffl and concessions. The money will used for the Charlotte Catholic athlet program.

CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 21 • January 28, 1994

Walter and Lynn Kreiling light a unity candle, symbolically joining the couple as one. (See the special marriage supplment following Page 6 of this issue.) Photo by JOANN KEANE

Diocesan Administrator Calls Abortion 'Horrendous Holocaust'

By CAROL HAZARD
Associate Editor

CHARLOTTE — Msgr. John J. McSweeney called abortion "an abominable sin" and urged parishioners to be a voice for abortion's innocent victims at a special Mass Offered for an End to Abortion Jan. 23 at St. Gabriel Church.

"No one who calls himself or herself a follower of Jesus Christ can remain silent or inactive" on the issue of abortion, the diocesan administrator said. Msgr. McSweeney was the principal celebrant and homilist at the diocesan-wide Mass concelebrated by retired Bishop Michael J. Begley and 14 priests from the Diocese of Charlotte.

"As we enter the new year, many challenges confront us, none more important perhaps than keeping abortion out of health care reform," Msgr. McSweeney said.

Abortion shows complete disregard for human life, Msgr. McSweeney said. "The 20th Century will go down in history as the century of the Holocaust. Life is very cheap." Consider the lives lost during two world wars, the millions of Jews killed by Hitler, the ethnic cleansing occurring in Bosnia and the murders "here in Charlotte, North Carolina."

"With all these killings never has the history of mankind witnessed the horrendous holocaust of innocent victims that goes on right now this very hour. Who mourns these innocent victims of abortion?"

Msgr. McSweeney asked Catholics to mourn the more than 29 million babies who have been killed by the horror of abortion in the last 21 years.

"We have come to celebrate life and mourn the death of innocent victims of abortion. We should leave here grateful for the life God has given us and hopeful to succeed in our battle for the unborn."

The seven Supreme Court justices who legalized abortion in 1973 were "playing God," said Msgr. McSweeney. "They created the legal fiction of a right to abortion. Since then, millions of God's children have lost their lives and every day more perish."

The Supreme Court erred 100 years ago when it said slaves were the property of land owners, he said. "We must make our leaders and government realize that they have made another terrible mistake."

People can stop the killing of unborn children but it will take sacrifice, said Msgr. McSweeney. "It must be done by you and me ... No matter what seven judges or a thousand say, God's voice can not be stifled. The voice of Jesus Christ on earth will not remain silent."

Despite pro-abortion forces, legislators are "beginning to listen to our voice." Continue to be heard, said Msgr. McSweeney. Moreover, press forward on problems that contribute to abortion, such as poverty, illiteracy, lack of values and unemployment or underemployment.

Following the homily, Father Ed Sheridan, pastor of St. Gabriel, announced the winner of the first Catholic Schools Respect Life Contest. Jessica Renaghan, a fifth grader at St. Ann Catholic School, was presented with a Bible and plaque for her poem, "A Right To Life."

Msgr. John J. McSweeney, diocesan administrator, chats withTheresa Nagel following the special Mass to End Abortion. Photo by CAROL HAZARD

38 From Diocese On Pilgrimage To Washington March For Life

By JEFF MINICK

It is Thursday, Jan. 20, and 38 of us from the Diocese of Charlotte roll through the cold Carolina countryside on a bus bound for the Annual March For Life in Washington D.C. In terms of our age we are a mixed bag this day, heavy both on teenagers and white-haired grandparents. The youngest among us is 9-year-old Shawn Crosby from Kernersville. I deem it the better part of wisdom not to ask who is the oldest.

Throughout the morning Marty Ambrose and his wife, Betty, distribute coffee and breakfast rolls. Ambrose is our bus captain, a member of St. Lawrence Knights of Columbus that sponsored our journey. He has already done an incredible amount of work putting the trip together. After Ambrose makes announcements regarding our timetable, people pass the hours reading, sleeping, discussing politics or religion, the teens in front of me play cards and listen to tapes on shared headphones. Barbara Freedman, an Asheville storyteller, leads us during the day in saying the rosary.

Near Richmond, Va., snow swirls past the bus windows and piles in the fields. Someone mentions that snow has closed many businesses and government agencies in Washington these last two days, and we find that to be the case on our arrival, taking our supper at a Hot Shoppe in a deserted shopping mall.

Despite bitter cold and icy streets in the nation's capital, the Vigil Mass for Life at the Basilica of the National Shrine of the Immaculate Conception is packed Thursday evening with worshippers who have come to march and pray. The shrine inevitably makes an impression, particularly on newcomers. "I'll have to use a teenage word," says Ann Simmons, a parishioner and faith formation teacher at St. John Church in Waynesville. "This place is awesome."

In his homily, Cardinal James Hickey, archbishop of Washington, commends all those who have attended the Mass despite the severe weather. He expresses the Church's opposition to national health care reform that includes taxpayer-funded abortion. He encourages all those present to continue their opposition to abortion and any attacks on human life. As Cardinal Hickey speaks, I find myself looking again and again at the mosaic of Christ on the ceiling, an enormous, stern and muscular Christ; an image of justice and absolute power. Christ's judgment seems a fitting subject for meditation on this evening before the march.

SeeMarch, Page 7

Catholic Schools Week

Join In Celebrating The Good News Of Catholic Education

By DR. MICHAEL SKUBE

The 20th annual Catholic Schools Week will be celebrated across our diocese and the nation Jan. 30-Feb. 5, 1994. With activities ranging from community service projects, assemblies, school Masses, 14 Catholic elementary and two high schools look forward to this week-long opportunity to celebrate the good news of Catholic education.

The 14-color logo for the week features multi-cultural images of adults and children in a circle, visually united in their support for Catholic education. The design is featured on buttons, T-shirts, sweatshirts, posters and large banners.

The 1994 theme, "Support Catholic Schools — Your Choice for Education," will be accentuated on the Wednesday of that week which is called "National Appreciation Day for Catholic Schools." Our schools have distributed thousands of multi-colored buttons and will be asking supporters to wear them on this special day. Catholic Schools Week celebrates education that prepares students for a Christian life, as well as the high standards of excellence and the quality of the education available to all students in our Catholic elementary and secondary schools.

These academic standards are especially important in North Carolina where only 60 percent of the public school elementary students score at or above grade level on standardized tests and 40 percent are below grade level. Our students score 97 percent at or above grade level with only 3percent below grade level.

I would like to share with you a few facts about Catholic schools in the Diocese Of Charlotte

- We have 16 schools: 14 elementary and two high schools
- In the past four years, 1,054 students have been added to the enrollment of those schools. Here are the figures for the four school years: 1989-90, 4,560; 1990-91, 4,818; 1991-92, 4,873; 1992-93, 5,159; 1993-94, 5,614. Enrollment increased by 455 students from last year. There are 4,739 elementary students and 875 high school students.
- The student bodies are made up of 2,759 boys and 2,855 girls. There are 4,682 Catholic students and 932 from other faiths.
- Teaching in our schools are 18 sisters, 2 priests, 50 lay men ands 316 lay women.
- The three largest schools in the diocese are All Saints in Charlotte with 644 students, Charlotte Catholic High School with 589 and St. Gabriel in Charlotte with 490. The three smallest are Immaculata in Hendersonville with 200; Asheville Catholic with 222; and St. Michael in Gastonia with 237.
- Members of the Diocesan Board of Education are Jill Sullivan, president; Bob Stauss, vice president; Linda Kennedy, secretary and teachers' representative; George Repass, principals' representative; Father Thomas Walsh, pastor representative; Nanci Case; Kathleen Duquette; Pam Fulbright; Keith Hiller; John Monahan; and Everett Walker.
- Catholic Schools save the taxpayers $28,777,364 annually in local and state monies. The per pupil public school expenditure for 1992-93 was $5,126. This figure multiplied by the 5,614 students in our schools is a $28 million savings not counting the additional schools which would have to be built at taxpayers' expense.

Come celebrate what Catholic schools contribute in the life of a child, parents, parishioners, and the community at large during Catholic Schools Week, Jan. 31 through Feb. 5.

Dr. Skube is Diocesan Superintendent of Schools.

USCC Says Racketeering Ruling Threatens All Rights Protests

WASHINGTON (CNS) — The Supreme Court's ruling that abortion protesters may be charged with breaking anti-racketeering laws threatens any human rights protesters, said a spokeswoman for the U.S. Catholic bishops.

"As a result of the Supreme Court's decision in NOW vs. Scheidler, actions can now be threatened against even peaceful pro-life protesters — or any human rights protesters ... at great expense to these groups, even if they are judged not guilty in the end," said Helen Alvare, director of planning and information for the Secretariat for Pro-Life Activities for the U.S. Catholic Conference.

The court ruled unanimously Jan. 24 that economic motive is not required to apply the Racketeer Influenced and Corrupt Organizations Act, known as RICO.

The decision came in a case in which Joseph Scheidler and his Pro-Life Action Network were sued by the National Organization for Women on behalf of abortion clinics for allegedly violating laws meant to control organized crime. NOW claimed the groups were involved in a nationwide conspiracy to drive abortion clinic out of business for their own financial gain. Also named in the suit were Randall Terry and his clinic blockade group, Operation Rescue.

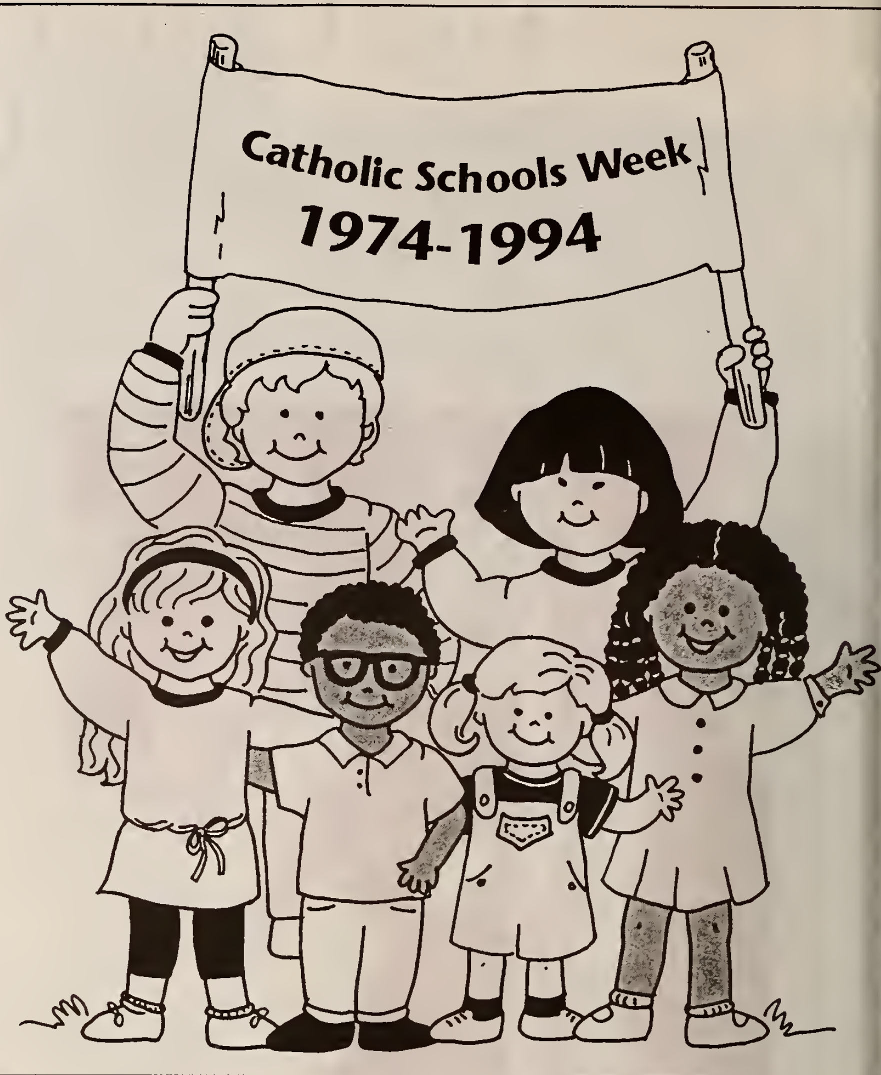
The ruling sends the case back to lower courts to determine whether the anti-racketeering laws actually were violated.

"The Supreme Court decided only the technical statutory point that RICO contains no economic motive requirement," Alvare said in a statement.

At a Chicago press conference, Scheidler vowed to fight on. "Maybe some of us have to be convicted of saving lives to wake America up."

"It shows we've been effective," he

See **Clinics**, Page 3



Moral Conscience Is Backbone Of Catholic School Education

By MIKE STREICH

I recently spoke to a woman who had moved to Winston-Salem from a northern state. "I sent my son to public school," she lamented, and was still regretting the decision. Her younger children are in Catholic grade schools. During that same week, while checking out at the grocery store, a graduate, home for Christmas break and bagging groceries to help him pay for college, recognized me and rushed up extending his hand. "I had to write as many as four papers a week in my first semester," he said proudly. "But I couldn't have done it if you hadn't forced us to write papers in American History."

Catholic secondary education is not elitist, as some critics are quick to point out. In our school, the practice of education focuses upon an academic "marketplace of ideas" which encompasses remarkable yet realistic goals and challenges, supplemented by extra curricular experiences ranging from athletics to debate. The common denominator remains, however, a commitment to fostering individual spiritual dedication, community discipline, and a sense of morality which invites students to take responsibility and to be "uncool" in the face of the consumerism and hedonism of our age.

When I begin each class I teach with prayer, I invite the students to focus their hearts and their minds. As a class, we invite Our Lord to free us from distractions and, in the course of studying history, to make us better citizens. Above all there is the awareness of morality; morality in our responsibilities as citizens; morality in environmental concerns; morality in our interactions with others. This is not education
seeking to indoctrinate, but rather, ed
cation with conscience. It is the kind
education pragmatists loathe yet admi

Our principal challenges the staff
utilize different teaching styles and
be more inter-disciplinary. Beyond cr
ative methodologies, Catholic educ
tion focuses on people. This involv
after school help to all students needi
it, parental support and communicati
on a regular basis and the aim of n
allowing *any* student to s
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'This is not education seeking to indoctrinate but, rather, education with a conscience.'

Yet the overriding d
ference between the Cat
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prep" school is found
the core challenge;
present Jesus through t
example of our own liv

There are many reas
given by parents to av
Catholic school educati
many of them personal in nature.
the reasons to applaud Catholic edu
tion far outweigh what the alternati
options can offer. If the goal of "schoo
is to educate through a broad spectru
including virtue and values, then Cat
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basis of successes since the inception
the university systems of the Thirtee
Century. At that time, theology
considered the "queen of sciences"
presented the most rigorous educatio
track, eclipsing even law and medici
Today we call it "ethics," that forgot
social consciousness underlying all
our criticisms of media and culture
society rampant with notions of s
ational pleasure. Moral conscience
the backbone of Catholic educati
That's why teachers dedicate time
talent; that's why students emerge
a challenge to excel.

Mike Streich teaches history
Bishop McGuinness High School
Winston-Salem.

Vocation Update

One Man's Trip To Priesthood: A Series of Spiritual Turning Points

By CAROL HAZARD
Associate Editor

Some people seem to evolve. Others, like Ray Williams, are shaped by a series of life-changing events.

Williams, 35, is a seminarian for the Diocese of Charlotte at St. Mary Seminary in Baltimore. His journey to the priesthood has been peppered with spiritual turning points.

The first jolt was the death of his father from cancer. Williams was 13 at the time. "It was a shattering experience," he recalls. But it was also "a time for a religious look at life." His father and his family were Episcopalian. His mother was a Southern Baptist, "the real devout kind."

Then there was college. Williams graduated from Bob Jones University, a conservative Protestant school in Greenville, S.C. "People can't imagine coming out of Bob Jones and becoming a Catholic, much less a priest," he says.

Williams majored in history and English, was listed in *Who's Who* for college students for his activities and grades, graduated with honors and was active in an Episcopal group.

From college, he went to Nepal, a country in the Himalayas sandwiched between India and Tibet. He taught English in a high school and English literature in a university, and learned to speak fluent Nepalese.

During his eight years in Nepal, the soul-searching Episcopalian met Jesuit priests who ignited a spark for Catholicism.

"Everywhere I went there were Catholic churches," says Williams. "I began to feel the Anglican Church — as beautiful as it is — lacked universal appeal." Drawn to the Anglo-Catholic branch of the Anglican Church, he moved even closer to the Catholic Church.

A near marriage in Asia to an English woman again led Williams to rethink his life. "Perhaps God is calling me to a life I don't understand," he recalls thinking at the time.

A visit to Calcutta intensified his spiritual guest. Repulsed by Calcutta's devastating poverty, Williams became angry with God for allowing such misery. A friar informed him that God does not take credit for Calcutta. People do. "Calcutta is the result of sins of humanity, of our refusal to go God's way,"Williams says.

Calcutta became for Williams a powerful symbol of God's presence in the world, reaffirmed by Mother Teresa and her work there. "Mother Teresa is God's answer," says Williams. "She is a sign of God still operating in the world."

RAY WILLIAMS

The chasm of Calcutta was a bridge to God. Williams, as a result of his experience there, began to "go right with God." He began to lead a more conscious and disciplined religious life.

He was to witness God's grace again in suffering, this time with his mother. Williams returned home to Asheville in early 1990 to take care of his mother who suffered from leukemia. She died a year ago.

Williams came home after a stint in Vienna, Austria, working with Soviet Jews and Romanian and Bengalese refugees. He had been forced to leave Nepal during a 1989 revolution. Unable to get his visa renewed, he went to Vienna. While there, he found a mentor in an Anglican priest and began to consider becoming a priest for the Anglican Church.

It was then that he came home to nurse his mother. It was then that he earnestly began to look at the Catholic faith. He joined an inquiry class at St. Eugene Church, Asheville, and was received into the Church in September 1990. His twin sister is thinking about converting as well, although her journey has been separate from his. His older sister is Presbyterian.

Williams carried his attraction to the priesthood to the Catholic Church. After one year as a Catholic, he looked at it again.

Father Jim Solari, who was pastor of St. Eugene at the time, suggested Williams start philosophy classes. That way — if he decided to go to seminary — he could go as a first year theologian instead of a pre-theologian. He started at St. Mary Seminary last September.

"I definitely feel on the right course," says Williams. "I am very happy and excited about the priesthood. Seminary is rougher than I thought it would be. But even with that, I am more excited about the priesthood than I was when I started."

Msgr. Arthur Duncan (l), pastor of Holy Angels in Mt. Airy, Msgr. John J. McSweeney, diocesan administrator, and Chuck Wittenbauer, parish council chairman, at the dedication of the new Duncan Center at Holy Angels.

New Parish Center Honoring Pastor Dedicated At Mt. Airy

MT. AIRY — Parishioners, clergy and friends gathered on Sunday, Jan. 2 for the dedication of the Duncan Center at Holy Angels Church. The 5,200-square-foot center was named in honor of Msgr. Arthur Duncan, pastor of Holy Angels.

Chuck Wittenbauer, parish council chairman, welcomed guests and John Quinn, building committee chairman, made the presentation to Msgr. Duncan.

The ceremony was performed by Msgr. John J. McSweeney, diocesan administer, who was assisted by Msgr. Duncan.

The center, which was designed by architect Dennis Altic, provides for a fellowship hall that seats 250 people, eight religious education classrooms, kitchen facilities and a church office. The center will also be used for special religious services. It accommodated 166 parishioners and friends at a Christmas Eve Midnight Mass.

Ground for the center was broken June 27, 1993. The center is located behind the church at the corner of North Main and Byerly streets.

Among those attending were Mayor Emily Taylor, Commissioner John Browne, Dr. and Mrs. Wilfred Lyerly, Rev. Edward Scott, Jack George, Jimmy Poore and Tracy Harris representing the general contractor, John S. Clark Co.

Clinics (From Page 2)

said. "If we hadn't been effective we wouldn't have had this sledgehammer thrown at us, this draconian measure to try to stop us."

Clark Forsythe, Scheidler's attorney from the pro-life law firm Americans United for Life, said he anticipated a "costly abuse of RICO in the courts throughout the country that will threaten all activists that oppose various businesses."

Forsythe said Americans United had already absorbed about $1 million in expenses during the eight years the case has been working its way through the courts. Such expenses put "a big chill" on the movement to fight abortion, but will not stop it, he said.

A spokesman for another group that supported Scheidler said the news from the decision was what the court did not decide. NOW must still prove that Scheidler and the other activists committed a crime, said Steven T. McFarland, director for the Center for Law and Religious Freedom of the Christian Legal Society.

The court also declined to consider whether First Amendment rights overrule the claim of RICO violations. "The Supreme Court's ruling on that issue could change the whole ballgame," McFarland said.

Give prayerful thought to considering a vocation to the priesthood in the Diocese of Charlotte.

Contact
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

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Msgr. John J. McSweeney

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"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Catholic Schools Week

Catholic schools Week was established in 1974 to build community awareness of and involvement in Catholic schools. In recent years, it has been incorporated into a year-round campaign to showcase the quality education provided in the nation's 8,500 Catholic elementary and secondary schools.

The week, co-sponsored by the National Catholic Educatio Association and the United States Catholic Conference, also has served to underscore the importance of U.S. education in general. Says St. Joseph Sister Catherine McNamee, NCEA president, "We all are responsible for the future of this country. And that future will be determined by how well we educate our children."

There's no question that the Catholic schools are more than doing their part for that future.

Catholic school students consistently outscore their public school counterparts in national achievement tests. In all subjects, Catholic high school students show greater academic achevement gains between the 10th and 12th grades than do public school students. The graduation rate for Catholic school students is 95 percent compared to 66 percent for public school students. And 83 percent of those graduates will go on to college compared to 52 percent of public high school graduates.

Considering this record of achievement, we still fail to see why the administration's plan to provide public funds for parents who wish to send their children to non-public schools does not allow them to choose Catholic schools.

It would not seem to make sense to eliminate the option of choosing what is arguably the nation's best alternative to public school education.

Earthquake Relief

A story in this issue gives some idea of the needs resulting from last week's California earthquake. The story leaves no doubt that the needs are great.

Catholics across the country are being asked to help their distressed brothers and sisters in the stricken area.

The story includes addresses to which contributions may be sent. We hope you will be generous and remember the assistance from elsewhere which people in the Carolinas received after Hurricane Hugo.

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Pro-Life Corner

Respect Life

"May Christians be agents of good works and truth, the defenders of the rights of the human person, from the first instants of his existence."
Pope Paul VI

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Says Work For Unity Is Sign Of Hope

VATICAN CITY (CNS) — Work toward Christian unity is a sign of hope for a world torn by misunderstanding, conflict and war, Pope John Paul II said.

Speaking at his weekly general audience during the Jan. 18-25 Week of Prayer for Christian Unity, the pope said unity is not a utopian dream or an ideal that will become real only at the end of the world.

"It is a solid and concrete vocation of the disciples of Christ to be realized in daily life," the pope said.

Pope John Paul's Jan. 19 audience talk as well as addresses by other Vatican officials during the week highlighted progress made in the many dialogues the Catholic Church is engaged in, especially those with the Orthodox and with Lutherans.

"Called to be One in Heart and Mind" was the theme for the 1994 week. The theme was proposed by an ecumenical group in Ireland and approved by the Vatican and the World Council of Churches.

The pope said it was significant that the theme was proposed by Catholics and Protestants in Ireland because it emphasizes the fact that "the urgency of reconciliation and peace asserts itself with greater force in situations of tension and bloody confrontations."

That urgency, he said, is why he has asked Catholics throughout the world to fast Jan. 21 and pray Jan. 23 "for a just and lasting peace in the Balkans." Along with prayers, peace in the Balkans will require the international community "to have the courage to fully assume its obligation" to ensure respect for human rights, he said.

"A universal conversion to peace is necessary," he said. "For this, we must fast and pray."

"May the Lord, for whom nothing is impossible, enlighten the minds of all with his spirit and lead them to find the ways of reconciliation, brotherhood and peace," he prayed.

POPE JOHN PAUL II

The Pope Speaks

Pope Says Parents Responsible For Effect Of TV On Families

VATICAN CITY (CNS) — Parents bear the main responsibility for the effect of television on their families, Pope John Paul II said.

"Forming children's viewing habits will sometimes mean simply turning off the television set," the pope said in his message for World Communication Day.

"Parents who make regular, prolonged use of television as a kind of electronic baby sitter surrender their role as the primary educators of their children," he said in the message released Jan. 24 at the Vatican. The theme of the May 15 observance is "Television and the Family: Guidelines for Good Viewing."

To make the positive potential of television a reality requires the cooperation of parents, television industry workers, public authorities and Church personnel who work with the media, the pope said.

He encouraged parents to inform themselves about the content of programs in advance, to discuss programs and the moral values presented in them with their children and to regulate the amount of time children spend in front of the set.

While there are programs of value as entertainment, information or culture, he said, sometimes family life requires the TV to be off limits. The blank screen is called for not only when the programming available is unsuitable, but "because there are better things to do, because consideration for other family members requires it, or because indiscriminate television viewing can be harmful," he said.

It's Not Over Yet

BOB GATELY

Editor's Notebook

This week's U.S. Supreme Court ruling that abortion clinic protesters can be sued for breaking anti-racketeering laws is disappointing to say the least. But I don't see it as a fatal blow to the pro-life movement.

The court ruled on a narrow issue — whether the Racketeer Influenced and Corrupt Organization Act (RICO) could be applied in cases which do not involve an economic motive. The high court held that it can. In the past, lower federal courts have ruled that an economic motive was needed to make the law applicable. (The original intent of the law was to hit Mafia types trying to make a dishonest buck.)

The court did not rule on whether abortion protesters could claim protection of the free speech clause of the Constitution. That apparently is going to have to be decided on a case by case basis.

I'm sure that the abortionists and their supporters will try to invoke RICO in every case involving picketing of abortion centers.

Maybe I'm being overly optimistic but I don't see many juries agreeing that pro-life pickets don't have a right to exercise freedom of speech or expression. If they don't have such a right, then I can't see how anyone does. In that case RICO could be used to bloc any civil rights protest or, for that matter, any picketin in a legitimate labor dispute.

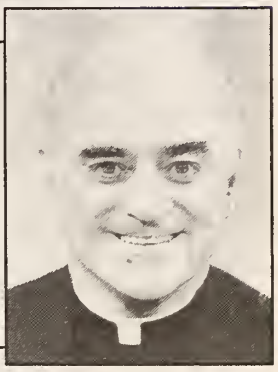
That sure wasn't what Congress intended in passing the law.

Of course there is one simple solution if Congres wants to do it. All it will take is a bill to amend the la to make it clear that it is aimed only at keeping crook from conspiring to collect money that doesn't belon to them. But maybe that's too simple.

Who Is A Catholic?

FATHER JOHN CATOIR

Light One Candle



A Catholic is a follower of Jesus Christ who is united in faith with the Church.

The teachings of Jesus Christ were written down and formally authenticated by the earliest Church authorities, St. Peter and the Apostles. These beliefs became the doctrinal statements found in the Apostles' Creed which dates back to the end of the first century.

The Nicean Creed, which we recite every Sunday, was first promulgated in 325 A.D. It presented a more refined statement of Catholic beliefs. Theological doctrines, therefore, are merely beliefs that have received authoritative approval.

A Catholic is one who accepts the consensus of beliefs taught by the great assembly of both the Eastern and the Western Churches standing in historical continuity with the formative Christian community in Jerusalem.

Because a Catholic belongs to this specific tradition, he or she cannot accept the teaching of other traditions which are contrary or contradictory to Church teachings. For instance, on principle a true Catholic would not believe in reincarnation. Nor would he or she believe that Biblical Theology is the whole of Christian theology. Let me explain.

There was a Catholic belief system before the Bible was written, otherwise it never could have been written in the first place. The texts of the new Testament had to be approved by an early pope before they were canonized as the authentic texts of Scripture.

Jesus Christ gave His authority to the Apostles and their spiritual descendants, the popes and bishops of the world. Consequently, a Catholic believes not only in the mystical dimension of the Church, the Eucharist, the abiding Holy Spirit, the mysterious workings of grace, etc., but also in the need for an organizational structure. No organization can survive without some external structure.

A Catholic not only worships God privately, but also publicly, in communion with others. A Catholic resists the idea that religion is purely a matter "between me and God." Every Catholic is part of the Eucharistic Community, which is really an international community. Individualism has a very limited place in Catholic thinking; it is in our private devotions that we present ourselves to God as an individual. Because we feel very much alone at times, a Catholic sees the Church as a refuge of sinners, a port in the storm of life.

A Catholic understands that life and salvation come through Jesus Christ and the workings of the Holy Spirit. A Catholic turns to the Sacraments to be in touch with Jesus all through the pilgrimage to heaven.

A Catholic is a Child of God, one called to be another Christ. A Catholic looks to Jesus as the perfect model of a life lived in the Spirit. In Jesus, Catholics are one with the saints in heaven, and their supreme hope is to join the saints one day and to be happy with God forever.

(For a free copy of the Christopher News Note, "Saints: Past, Present, And Future," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.)

Father John Catoir is director of The Christophers.

The Danger Of Becoming Matter-Of-Fact

FATHER EUGENE HEMRICK

The Human Side

Are we growing accustomed to accepting the unacceptable?

Our times are pounding at us and conditioning us to expect a wide range of unacceptable occurrences. For example, we'd probably be surprised if we didn't read that senseless drug-related homicides involving young people are increasing.

It is almost conceded that a new homicide record will be set every year in most large cities.

We nonchalantly allow ourselves to be scanned by metal detectors and to be searched for hidden weapons before boarding an aircraft. It is taken for granted that someone might be carrying a weapon.

And we're not surprised anymore to find helicopters roaring overhead at night, their spotlights beaming down in search of criminals on the run. When we watch television, it is routine to see half a dozen people blown away or killed in other hideous ways. We expect it.

We've also grown accustomed to seeing homeless people at a subway entrance or in front of a prominent building or in the makeshift "housing" they set up over steaming urban grates in cold weather.

We presume also that urban ghettos will not lose their distinctive marks of neglect: scattered broken glass, debris and stripped down abandoned automobiles.

We expect to hear that millions of dollars that should have been spent on education, fighting AIDS or providing jobs has somehow mysteriously disappeared.

We expect to read about scandals among high officials in government, corporate businesses and the professions.

And the list goes on — the list of these unbelievable facts of life. Perhaps we attempt to maintain balance by shifting some of these "expectations" into the darker recesses of our consciousness.

Another way we cope is by becoming matter-of-fact, just factoring everything in somehow so that it doesn't disturb us.

Becoming matter-of-fact is a common phenomenon spawned by modern living, which is no longer simple or easily controllable. But to become matter-of-fact is to contract a debilitating disease.

This observation is not my own, but was arrived at decades ago by Father Romano Guardini, a well-known theologian and anthropologist who witnessed the role a matter-of-fact mentality played in creating Nazi Germany and the Holocaust.

He called it the disease of our times, and described it as an "unwillingness to display emotions of any kind, indeed, even to harbor them. It is a cooling of the heart, an indifference to the people and things of existence."

There are times when being matter-of-fact is a blessing which keeps us from taking things too seriously and losing our sense of humor.

To be blase or laissez faire, however, is a problem. Bad news will not be stemmed, violence decreased nor will we get a hold on life if we are absorbed by a matter-of-fact approach to life. Too often this numbs our sense of responsibility.

Worse, it fosters self-denial and dulls our cutting edge, the desire to change the world for the better. For that we'll need vigor and energy, and the drive to grow together as a healthy family and nation. What will it take for us to learn to expect that homeless people should be well provided for?

The prophets were often people who saw what we see, but didn't become matter-of-fact. Like us, they became frustrated, but their frustration reflected a burning desire to restore order. And that propelled them into action.

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Location Of The Tabernacle

FATHER JOHN DIETZEN

Question Box

Q. I have a strong devotion to the holy Eucharist, and I cannot understand why the tabernacle has been relegated to a side chapel in some of the new churches. This has been done even in some older churches. Can you explain why this should possibly be? (Ohio)

A. I admire your reverence for the eucharistic presence of our Lord. As in so many things today, however, it is good to try to learn why something is happening before you reject it.

Several major Catholic documents on the liturgy urge the reservation of the Blessed Sacrament in a chapel separate from the area where Mass is celebrated.

The most available, if not the strongest, of these is the *General Instruction of the Roman Missal*, found at the beginning of the Sacramentary the priest uses at Mass. The instruction encourages "the practice of eucharistic reservation in a chapel suited to the faithful's private adoration and prayer" (276).

The introduction to the *Roman Ritual for Holy Communion and Worship of the Eucharist Outside of Mass* repeats this theme.

"It is highly recommended," it says, "that the place (for reservation) be suitable also for private adoration and prayer so that the faithful may readily and fruitfully continue to honor the Lord, present in the sacrament, through personal worship.

"This will be achieved more easily if the chapel is separate from the body of the church," especially where other activities during the day might be distracting (9).

The instruction *Eucharisticum Mysterium*, one of the Church's chief decrees on worship of the Eucharist, repeats the admonition that eucharistic reservation should be a place of honor for private devotion, but apart from the main body of the church. (No. 53)

See **Question**, Page 12

People In The News

America Needs Religious Revival, Writer Says

MIAMI (CNS) — "This country needs a religious revival. Maybe Catholics should help start it," Catholic editor and writer Margaret O'Brien Steinfels told a gathering of 250 Catholic campus ministers in Miami. "We are in a moral mess," she said in a keynote address at the Jan. 5-9 Eastern Conference of the Catholic Campus Ministry Association. America's passion for personal choice and individual rights is eroding society, said Steinfels, editor since 1987 of *Commonweal,* a leading lay Catholic magazine.

Paulist Priest Named Bishops' Associate Evangelization Director

WASHINGTON (CNS) — Paulist Father Bruce Nieli, director of evangelization for the Texas Catholic Conference, has been named associate director for evangelization for the National Conference of Catholic Bishops. The priest, who started in his new post Jan. 7, serves as the full-time staff member to the U.S. bishops' Committee on Evangelization. His task is to implement the bishops' 1992 pastoral plan for evangelization. Father Nieli, 47, was ordained a Paulist priest in 1973 in New York. He had been the Texas bishops' evangelization director since 1989.

Catholic School Teacher Lands Role In 'Heaven And Earth'

ROCKVILLE, Md. (CNS) — Vinh Dang can be many places at the same time, for the time being. Dang, 34, spends his days teaching math at Georgetown Prep, a Catholic all-boys high school run by the Jesuits in the Washington suburb of Rockville. But every night, he's in movie theaters nationwide as the heroine's brother in the Oliver Stone film "Heaven and Earth." "I had never acted before, even in school plays, but I was chosen to act in an epic for one of the great movie directors in the world!" Dang told the *Catholic Standard*, newspaper of the Washington Archdiocese.

Retired Louisiana Bishop Dies At 77

ALEXANDRIA, La. (CNS) — Retired Bishop Lawrence P. Graves of the former Diocese of Alexandria-Shreveport, La., died in his sleep Jan. 14 in New Orleans, where he was visiting friends. He was 77. Bishop Graves was bishop of the northern Louisiana diocese for nine years, retiring at age 66 in 1982 due to ill health. He was also auxiliary bishop of Little Rock, Ark., from 1969 until his appointment to the Louisiana see in 1973. A funeral Mass for the bishop was celebrated Jan. 20 at St. Francis Xavier Cathedral in Alexandria, with Bishop Sam G. Jacobs of Alexandria presiding.

Special Olympics Gets $1 Million Gift From Knights Of Columbus

NEW HAVEN, Conn. (CNS) — The Knights of Columbus has given $1 million and pledged 6,000 volunteers for the 1995 Special Olympics World Games for mentally retarded athletes. The July 1-9 games will be the largest athletic event in the world in 1995 and will draw 6,500 athletes from over 120 countries to New Haven. An estimated 500,000 spectators also are expected. At a Jan. 5 news conference at the Knights' international headquarters in New Haven, Special Olympics founder Eunice Kennedy Shriver said the pledge of 6,000 volunteers is the largest such commitment by any entity since the Special Olympics began 25 years ago. The $1 million contribution is the largest ever made by a fraternal service organization to the Special Olympics.

Gore Encourages Religious Influence On Public Life

RICHMOND, Va. (CNS) — The great importance of religion to Americans is due to the nation's history of freedom of worship and its variety of faiths, Vice President Al Gore said in a speech marking National Religious Freedom Day. Speaking at the Virginia state capitol Jan. 14, Gore praised the religious diversity of the United States, assailed religious bigotry and encouraged speaking frankly about beliefs based on faith. Quoting at length from Virginia favorite son Thomas Jefferson, Gore noted that in the early patriot's day, there was great need to protect nonbelievers from religious coercion.

Cardinal Calls Family Key To Reducing Teen Violence

PHILADELPHIA (CNS) — The way to win the battle against teen violence is to "strengthen the family," Cardinal Anthony J. Bevilacqua of Philadelphia said at a community meeting called to discuss the rising problem of youth violence. "We must let parents know we will assist and support them in their efforts to keep their children away from drugs and alcohol," Cardinal Bevilacqua said. The cardinal spoke at a Jan. 12 forum at Martin Luther King High School in Philadelphia. It was called by state Rep. Dwight Evans, who chairs the state House Select Committee on Violence.

Residents See Hope Despite Crime In Washington Neighborhoods

WASHINGTON (CNS) — "Someone told me that the word 'Anacostia' is an Indian word that means standing against the enemy," Msgr. Raymond East, a Washington pastor, told a TV audience about a troubled section of the nation's capital. The enemies residents of Anacostia face, he explained, are high unemployment, racism, homelessness and violence. But, he added, they are determined to overcome them. The priest made the comments as a member of a panel addressing "Crime in America: A City Under Fire," carried on a recent broadcast of "Larry King Live" on Cable News Network.

U.S. Bishop Condemns 'Careless Accusations' On Chiapas Rebellion

WASHINGTON (CNS) — The head of the U.S. bishops' International Policy Committee has criticized "the careless accusations" made against Mexican church leaders in relation to the indigenous rebellion in the southern state of Chiapas. Bishop Daniel P. Reilly of Norwich, Conn., said the "deplorable" accusations had been especially directed against Bishop Samuel Ruiz Garcia of San Cristobal de Las Casas, the diocese in which the rebellion took place. "It is our hope that these charges have at last been laid to rest," Bishop Reilly said.

This newspaper is printed on recycled newsprint and is recyclable.

Employment Opportunities

Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate senior high youth ministry (Grades 9-12). Send resume or inquiries to Rev. Msgr. Anthony Kovacic, Queen of the Apostles, 503 N. Main St., Belmont, NC 28012. Phone (704) 825-5277.

Director of Finance & Administration: Vibrant parish of 2,000 households seeks unique management executive. Demonstrated success and managerial experience with financial operations and computer applications required together with exceptional interpersonal/communication skills. Background in fund-raising and contractor bidding helpful. Competitive compensation package for proven staff manager. Send detailed resume to: Search Committee, St. Francis of Assisi Parish, 11401 Leesville Rd., Raleigh, NC 27613. Affirmative action employer.

Director of Liturgy: Would you like to serve full time beginning July 1, 1994 in a welcoming and prayerful community as the primary developer and coordinator of all parish liturgical programs? Vatican II community, 1,200 families located in central North Carolina. Work with Director of Music Ministries and other staff members. Qualifications: Master's degree or equivalent. Salary commensurate with degree and experience. Send resume and transcript to: Rev. James W. O'Neill, OSFS; St. Paul the Apostle Parish; 2715 Horse Pen Creek Rd.; Greensboro, NC 27410.

Scripture

Readings for the Week of January 30 - February 5

Sunday: Deuteronomy 18:15-20; 1 Corinthians 7:32-35; Mark 1:21-28.

Monday: 2 Samuel 15:13-14, 30; 16:5-13; Mark 5:1-20.

Tuesday: 2 Samuel 18:9-10, 14, 24-25, 30; Mark 5:21-43.

Wednesday: Malachi 3:1-4; Hebrews 2:14-18; Luke 2:22-40 or 2:22-32

Thursday: 1 Kings 2:1-4, 10-12 Mark 6:7-13.

Friday: Sirach 47:2-11; Mark 6:14-29.

Saturday: 1 Kings 3:4-13; Mark 6:30-34.

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MARRIAGE AND WEDDINGS

RELATIONSHIPS IN THE NINETIES

Photo by Joann Keane

Amber and David O'Connell, in a time-honored tradtion, share the cutting of their wedding cake.

Key to lifelong commitment is honest, open communication

By CAROL HAZARD
Associate Editor

A wedding is a day. A marriage s a lifetime.

The phrase is used on a brohure for Engaged Encounter, a veekend sponsored by the Catholic Church for engaged couples. That says a lot for the Church's oncern and care for strong, healthy narriages," says Trinitarian Siser Miriam Fiduccia, Family Life oordinator for the Diocese of Charotte.

With all the arrangements that eed to be made for the big day, the hurch is more concerned with the ong-term prospects, namely a ouple's ability to communicate and nderstand each other.

That's why most parishes reuire six months notice for couples onsidering marriage.

"The purpose for the six months n't to make people punch a time lock," says Father Frank 'Rourke, coordinating priest for ngaged Encounter and rector of St. Patrick Cathedral. "Rather, it's to afford couples time to prepare for spending their life together."

Father O'Rourke says his job as a priest is not to determine if couples should get married. "My job is hopefully to invite them to look at their relationship in light of the Church's teachings." The bond of marriage should reflect Christ, he says.

What's more, a priest's role is "to help couples reflect on their relationship, recognize each other's strengths and weaknesses and see for themselves if they are ready to make a deep lifelong commitment," says Father O'Rourke.

Typically, couples meet with their priest three to six times. They take a Pre-Marital Inventory (PMI), a questionnaire to help them discern thoughts and feelings about issues such as children, money, sexuality and spirituality. They're given information about Natural Family Planning, a natural method of planning or preventing pregnancies. And they're encouraged to attend Engaged Encounter.

Engaged Encounter offers a program free from every day pressures and hassles. Not a group or team building experience, it is meant to help the couple focus on each other and explore the depth of their relationship.

"The weekend introduces subjects that some couples have never thought about before or, if they have thought about the topic, then the couple can look at it more deeply," says Sister Miriam.

The Diocese of Charlotte offers 13 Engaged Encounter weekends a year, all at the Catholic Conference Center in Hickory. More than half of the 35 couples that attend each weekend are interfaith couples. "The weekends book up six weeks in advance," says Jane Anklin, who takes the reservations. "Sometimes we have to send couples to the Oratory in Rock Hill."

Sinead Stanpsli says she and her husband, Jeff, would either be divorced or in serious trouble if they were not involved in Engaged Encounter. The Kannapolis couple is one of several that gives talks during the weekends about the nature and evolution of their marriage.

"This isn't a how-to' kind of a course," says Stanpsli, mother of three children, ages 8, 4 and 11 months. Presentations are made on such topics as forgiveness, communication and openness. Couples then discuss the topics among themselves.

The Stanpslis attended Engaged Encounter a week before they were married 11 years ago. They learned how to talk honestly and intensively about their lives together.

"The main thing is communication," says Stanpsli. "We hear about it from everyone, including Oprah. You have to open your mouth and tell people what's on your mind."

Stanpsli says she also learned to put her husband first. "Your spouse is more important than your children. If you keep that on solid ground, the rest will fall into place."

Inactive Catholics at the time they were married, the Stanpslis

See communication
is key to
commitment
Page 8

Maintaining dialogue

Family journalizing can help keep communications open

By Mary Carty and
Mark Lombard
Catholic News Service

Marriage is one of life's major milestones. A great deal of energy and time goes into planning a traditional wedding, to make that wedding day perfect. And yet, before the wedding, there is little discussion on how two people will face the many changes that they will experience and how they will grow into one family.

The wedding day carries changes, with spouses having to share responsibilities and negotiate issues such as meals, schedules, social lives, finances, chores, cultural traditions, and entertainment choices.

> *One of the major problems in relationships is poor communication or lack of communication.*

In fact, the term "settling down," applied to newlyweds, may be an oxymoron since there are a great number of potentially unsettling life changes that accompany getting married. Most aspects of newly married partners' lives are in flux for weeks or even months after the rings have been exchanged. When children enter into the relationship, changes occur again.

Marriage and family life is constantly changing, with many wonderful, beautiful, joyous moments, mundane day-to-day occurrences and difficult and painful trials that challenge.

One way to keep track of information that needs to be shared is for a couple to keep a family journal. This is not a new idea. Past generations have cataloged the major events in their family's journey — marriages, births, deaths and reception of the sacraments — in the family Bible. Recording this information has proven to be a valuable source of a family's history.

Each family creates its own history, and keeping a family journal creates a written history to be reviewed periodically soon after it happens and in years to come.

A family journal can be a tool for keeping communications open and dynamic and recording changes that have occurred in one's life, one's marriage and one's family. It also can be a concrete reference point defining expectations and pointing to goals to be realized.

A journal can also be helpful for recording important information which is too cumbersome to remember, yet too important to lose. Keeping this information in a central place and referring to it frequently can prevent minor conflicts and serve as a reminder of:

- *Dates of birthdays and anniversaries of extended family members.*
- *Work schedules.*
- *Important phone numbers.*
- *Social events.*
- *Chores and household responsibilities.*
- *Bill payment schedules.*
- *Medical and dental appointments and information.*
- *Holiday and vacation plans.*

One of the major problems in relationships is poor communication or lack of communication. Deciding what priorities and details are important and recording them can prove to strengthen a relationship and begin to build a strong marriage as short-term and long-term issues are discussed.

Journalizing requires little beyond blank pages in a journal or in a loose-leaf binder. It is the interaction between family members that will provide the material to fill those pages with what will become a family history.

Here are some other tips:

- Set a regular frequency for times in which the family works on the journal together. With busy schedules, a weekly or biweekly look at where the family has gone and where it is headed is a good beginning.
- Set a regular day and time to meet. If you don't schedule a specific time, the process of coming together and journalizing may take a back seat to other activities.
- Establish a regular process when the family meets, and follow it each time the family gathers to work on the journal. This may mean that one person is chosen to lead the meeting and another is chosen to keep a written record in the journal of what is discussed.

You may want to discuss major and minor events worth celebrating, small and large challenges faced since the last meeting or to be faced in the near future, projects or activities that will involve the entire family. In fact, family members can choose to discuss whatever they see as important to be raised. Remember, the process of family members or spouses coming together to share their hopes, dreams, trials and challenges and letting each other know there is someone that cares is as important as what is said.

- Listen carefully to your spouse and other family members. The willingness to listen and to understand what other loved ones are saying is the mark of a healthy marriage and healthy family life. Eliminate all other distractions, like the television, and give those present your full and undivided attention. Allow the conversation to be free, not dominated by any one person.
- Review the material in the journal. Begin your meeting by reading out loud what was written in the last journal entry and offer reflections about where the family has come in that period. You most likely will find that far from living routine, static lives, the family is experiencing constant changes, constant growth. Celebrate each other, your gifts, your accomplishments, your love.

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Genealogical explorations can uncover richness of your two families

By Edgar V. Barmann
Catholic News Service

The beginning of marriage is an excellent time to start one of the most popular and rewarding of hobbies — the development of a family tree.

The project can involve hours of scanning microfilm, interviewing relatives, writing letters, visiting libraries, government offices and even cemeteries, and organizing tons of information.

According to Kermit Pike, director of the Western Reserve Historical Society Library in Cleveland, genealogy had a negative connotation.

"It was a bad word — a kind of chauvinism, filial pietism and was seen as an attempt to identify one's lineage for reasons of self-aggrandizement," he said. "Now we regard it as a means to increase knowledge and understanding of history."

The library's 6 million archival items attracts a stream of amateur genealogists from throughout the United States who "want to see how our own families fit into history," Pike said.

In addition to learning social, economic and political aspects of our ancestors' lives, the amateur genealogist may uncover hereditary traits related to their own family's aptitude, personality, health and expected life span. The realization of how religion has been passed for centuries from one generation to another may also help develop a deeper appreciation of one's Catholic faith.

How does one get started? Research can be a challenge requiring careful detective work, strategic planning, organization of information and constant updating. Here are some recommendations from experts in the field:

- Begin with yourself, concentrate on your family and work from the present to the past, from the known to the unknown, through each generation. This in itself can be a monumental task, as in just six generations there may be as many as 1,000 relatives.
- Wait until after marriage before including your spouse's family in your research, lest you give your intended the mistaken idea that you're searching for skeleton in his or her closet.
- Interview your oldest relatives. For each family group, record names, dates of birth, weddings and deaths, and places of residence. Don't be satisfied with "bare bones" information of your ancestors, but include in your notes their education, employment, parish and organization affiliation, military service records, personality sketches and family anecdotes. Write letters to or telephone relatives living at a distance. Collect family photos, as they will help bring your family history to life.
- Check family Bibles for written records of births and deaths, as well as strong boxes and trunks for old letters, cancelled checks and school books.
- Systematically check the U.S. Census, which aside from personal interviews of close relatives is the most important and effective genealogical tool. Microfilm copies of census records are available at major genealogical libraries. While not infallible, the information is invaluable.
- Visit the courthouse, city hall and health department in the county where your ancestors lived to look up records of births, marriages and deaths, real estate and wills.
- Visit the rectory of the parish to which your ancestors belonged for baptismal, marriage and death records. Copies of the records usually are held at diocesan chancery offices.
- If you are fortunate to live near a major genealogical library, you will have access to much more data, including ship arrivals, marriage and cemetery records, military service, pension applications, land grants, tax lists, historical society publications and country books containing biographical sketches.
- Check national resources available at Ellis Island in New York and the Library of Congress and the U.S. Archives in Washington.
- If you have a computer, consider buying a family tree software program to help in your recording of information. It will help organize your ancestral charts and help you keep all source material, so that you can write a comprehensive family history. Notebooks also can be used to keep all information together. Whatever method you choose, it is important that you be systematic to save time and keep the information accessible.

Beyond the enjoyment you'll have in amassing genealogical information, you will be more in touch with the richness of your family and the family of your spouse and you will be providing a treasure from which your children and grandchildren will appreciate and, hopefully, continue to develop for years to come.

CNS photo by Mary Ann Evans

When marriage links two families, the time is ripe for researching geneaology.

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Wedding flower power doesn't require a fortune

By Catholic News Service

For a bride to have flowers on her wedding day is one of the oldest of wedding customs. Garlands were carried or worn by the women in a variety of ancient civilizations; wreaths of flowers were placed on the heads of medieval brides.

Today, brides carry real or silk flowers as a symbol of, among other things, new life, life in a new relationship, growth and fruitfulness.

Among the many things to consider when planning the floral decorations for your wedding are colors, formality of the occasion, the clothes chosen for the wedding and cost.

Here are some cost-saving, headache-reducing and trendy tips that can help in the selection of flowers for your wedding:

- Choose flowers that are in season to keep costs down. Domestic flowers will be less expensive than imported. Less expensive varieties, like carnations, also can be used effectively.

Field flowers and Queen Anne's lace can serve as an attractive, more casual centerpiece for summertime weddings at a reasonable cost. With more September and October weddings than ever, dried summer field flowers tie the event to autumn in a natural, distinctive way.

- Consider alternatives to a bouquet. A flower bracelet, worn over gloves across the wrist, is a less expensive, practical, turn-of-the-century alternative that is appearing more frequently today.

As well, brides are often seen carrying a single flower, a prayer book or Bible or silk flowers, which can be used later as home decorations that have a great deal of meaning.

- Check with parish officials on their plant needs for the church. Flowers you are considering may be just what the church will need for other upcoming liturgical celebrations. As well, the church may be purchasing flowers that you can use. For example, a sanctuary full of poinsettias, already there for the Christmas season, can be dramatic for a January wedding.

- If your having a reception at a banquet facility, do not leave it to the staff to handle ordering of flowers. This will give you less control of what variety and how fresh the flowers will be. There is often a substantial service fee or commission you'll pay for the caterer or facility to order flowers.

- Consider the color of the bridesmaids' dresses and the style of the wedding gown to coordinate them to the flower arrangements.

- Look into plant rentals rather than purchasing flowers. Rentals can provide more dramatic floral flourishes at less cost. Plants trimmed with lights can be an exciting touch to an evening reception.

- Require that real flowers be fresh. Ask for a written guarantee from your floral supplier that the flowers used were recently purchased, are fresh and will look fresh through the time of the event. Remember, you're spending too much money on flowers not to get a guarantee. Be wary of vendors who balk at such a request.

- Negotiate the price of flowers. Bulk purchases should reduce the cost of each arrangement. Having someone pick up the flowers also could reduce costs.

- Check references or seek out referrals. The key is finding someone you can work with, whose reputation has been established and whose reliability is unquestioned.

- Always comparison shop. Get prices from several florists. Check for any hidden costs, like delivery and set up charges.

Ask about the cost for permanent, rented and temporary containers. Many times, greenery will hide the containers and the temporary variety are considerably less expensive. If you choose rented containers, negotiate in advance replacement prices for those that are taken by guests.

Before making a commitment, ask to see fresh samples of a floral arranger's work, not in photos, but with real flowers that you can see and touch.

Consider using a variety of vendors to reduce costs. Be flexible to get the best deal most closely related to your heart's desire.

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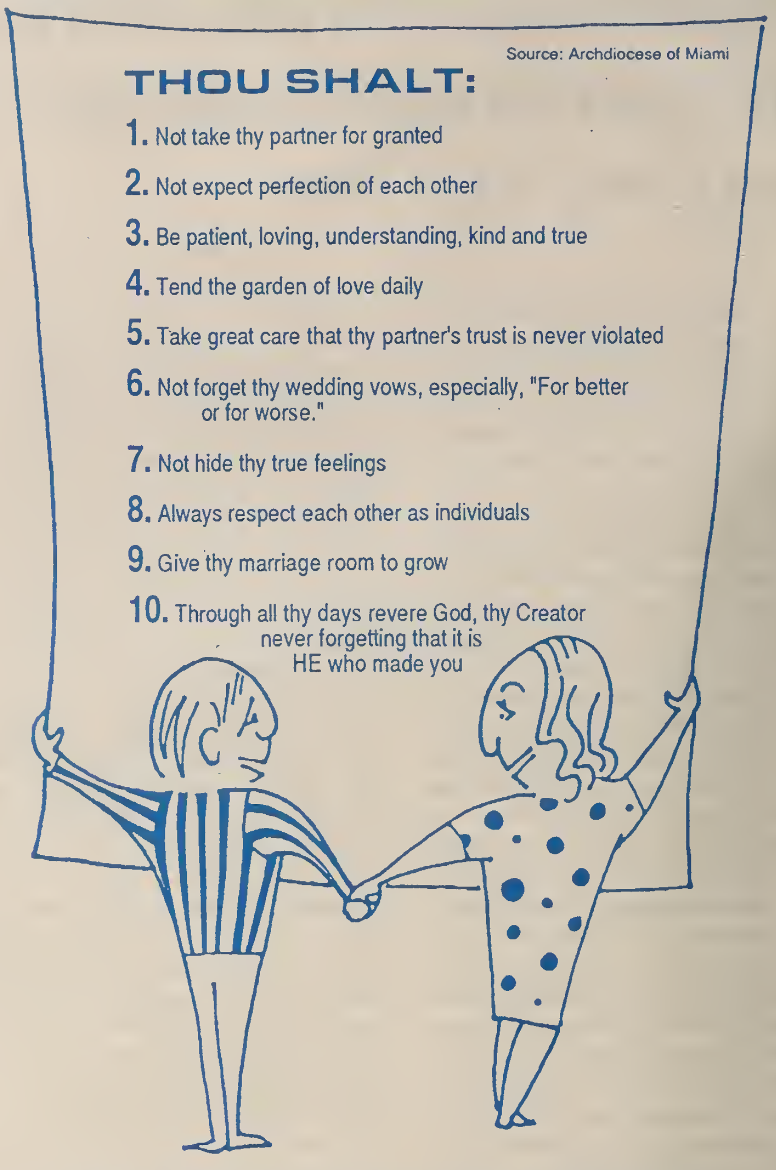

Source: Archdiocese of Miami

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2. Not expect perfection of each other
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4. Tend the garden of love daily
5. Take great care that thy partner's trust is never violated
6. Not forget thy wedding vows, especially, "For better or for worse."
7. Not hide thy true feelings
8. Always respect each other as individuals
9. Give thy marriage room to grow
10. Through all thy days revere God, thy Creator never forgetting that it is HE who made you

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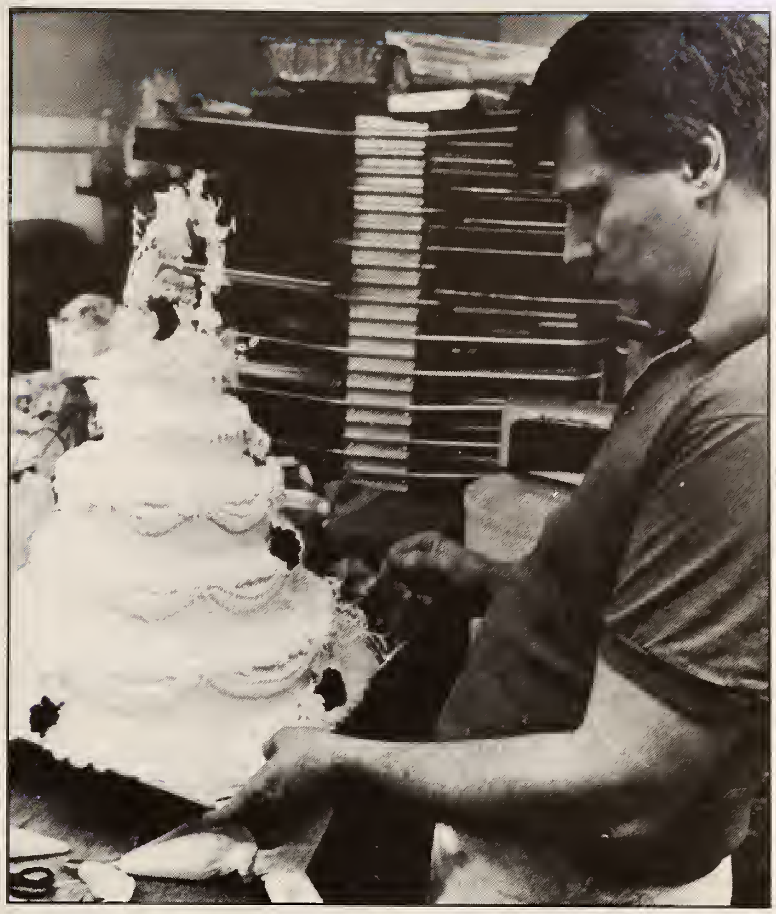


CNS photo by Marlene S. Desautels

Cakes at weddings are a time-honored tradition. Tom Scano, owner of Scano's Bakery in Worcester, Mass., puts the finishing touches on the finale of a wedding reception.

By Catholic News Service

The tradition of wedding cakes dates back thousands of years as a symbol of fertility and abundance.

Today, the bride and groom feed each other pieces of wedding cake as a sign of shared life.

The Roman tradition of a thin, dry loaf of cake, made of salt, flour and water, which was broken on the bride's head, has evolved to the present-day "groom's cake," which is cut into pieces and placed in small boxes as a keepsake for guests.

Yet, the crumbly, dry cakes of the past have given way to lush, moist, flavorful, beautifully designed cakes of the present that serve to symbolize the joyousness and celebratory nature of the wedding feast.

Taking this time-honored ritual seriously and taking the time to carefully select the right cake for this most significant occasion will pay off in the cake being the tribute to your tastes, your marriage and your guests that it ought to be.

Oftentimes, the cake is given little attention, with so many other details the bride and groom are considering. But remember, the cake will be the last item at the meal, the item that will be most photographed, and therefore will color your memory and the memory of your guests about the entire feast.

There are some things to keep in mind to help you put the frosting on your wedding celebration.

Check with the banquet facility you have chosen about whether it allows outside caterers to service their receptions.

Don't wait too long to order your cake. Three to six months before the date is good time to consider, though some bakers who are most in demand will be booked up to a year in advance. If you know the baker you would like to work with, it is better to book the date well in advance and work out the details as you get closer. By locking in a date, you might also be able to lock in a price that may save you money.

Choose a baker who has a reputation for using the finest ingredients, for reliability, for creativity and for working well with customers. Ask friends and family members whom they have used, especially those whose weddings you have attended and particularly enjoyed the cake. If you are using a bridal consultant, obtain a list of culinary artists.

With some leads in hand, set up interviews in which you can review the baker's portfolio, discuss flavors and try as many as possible. Attend the meetings prepared with: an estimated guest count; a color scheme for the wedding, if you've chosen one; a description of what you like in cakes and do not like, with photos from magazines if you have them; and ideas of how the cake can be personalized to truly make it a statement of your own special occasion.

From these interviews, you'll need to choose one baker that you think has the creativity, best sense of your desires and can work within your budget to execute the most important dessert you'll ever have.

Whoever you choose, you should do your best to insure in advance that the baker provides:

- A cake that is moist and flavorful and doesn't use a filling to hide a dry cake.
- A cake that has a smooth, tasty icing and not one that is gritty, greasy nor too sweet. Remember, cake design and number of slices needed are directly related.
- A cake that will serve the number of guests you are inviting, not being too large or too small.
- A cake that will be the right size to fit proportionally in reception room and fit with the other elements you are choosing for the wedding.
- A way to transport the cake and to save the anniversary tier, if you choose to have one.
- A quote that includes all elements, such as delivery, the cake top and accompanying decorations.
- Assurances that the cake will be set up at the appropriate time.

If your cake budget is tight, you may want to consider a smaller "display" cake for the bride, groom and wedding party and a larger sheet cake for the guests. But, you should consider scrimping on items like elaborate centerpieces or table wine before cutting back on elements of a delicious conclusion to your celebration.

Fourteen blenders and a dozen toasters?

Bridal registry helps guests choose the perfect gift

By Catholic News Service

All wedding guests hope that their present to the bride and groom will be received with the excitement and joy of the perfect gift.

The bridal registry allows those attending the wedding to choose from list of specific "perfect gifts" at an area store or a group of stores that the couple has selected.

For the bride and groom, registering gift choices requires careful planning and attention. Gifts chosen through bridal registries can help you and your spouse establish the kind of household in which you would like to begin your new relationship together.

But there is more to remember about bridal registries than visiting your favorite store. Among other tips to remember are:

- Register early. While this doesn't have to be done as soon as you're engaged, the sooner you register the sooner your prospective guests can begin thinking about your engagement, shower and wedding gifts.
- Give yourself enough time. See what is available from a variety of stores, peruse magazines, talk with family and friends and discuss possible choices at length with your betrothed. The bridal registry used to be the domain of the bride-to-be and her mother. This is changing, as husbands-to-be are taking a more active role in sharing the responsibilities of the household.
- Consider registering in more than one store. One store may not be accessible to all your guests and it is possible that one store may not carry everything you would like to include. Remember, though, not to register for the same gifts in different stores. The exception to this is dinnerware, glassware, flatware and other items that you will want duplicated.
- Don't limit yourself to china, crystal and silverware. There is a wide assortment of gifts that you and your spouse can use from the practical to the exotic. Among some of the categories you might want to consider are: formal dinnerware; casual dinnerware; flatware (both sterling and stainless); fine crystal; casual glassware; kitchenware; cutlery; serving accessories; decorative accessories, such as lamps, clocks, bowls and vases; linens for the bedroom, kitchen, dining room and bathroom; home electronics; home and personal care, such as a vacuum cleaner and a grill; home furnishings; sporting equipment and recreational goods; music; luggage and other travel accessories; and stationery.
- Be aware of the quality of the gifts you are selecting. Many stores have registry staff trained to coordinate your lifestyle with the gifts you are selecting. But remember, the registry lists are to be *your* choices, not the store's.
- Be specific on registry forms to insure that gift buyers are as clear as to your wants as you are. List colors, styles, brands, patterns and quantities you are seeking. It is also useful to indicate colors or styles you are planning for each room in order to facilitate the shopping of the guest who chooses to purchase an item not included on the list.
- Get copies of each registry list you have established. This will help you keep track of gifts for thank-you notes and be a way to check on discrepancies with the store's copy of the registry list.
- Check the registry lists periodically. You may think of other items to add after you have entered your initial selections. You may also have received some of the items from other stores at an engagement party or shower.
- Don't announce what registries you have chosen in your wedding invitation. Some stores may provide you with registry cards to give to guests. These are best placed in shower invitations. Encourage family members and friends to get the word out about registries you are using.

Working together as a couple can prevent conflicts over money

By Susan Matthews
Catholic News Service

While marriage represents a couple's investment in each other, money serves as one of the primary obstacles to happiness and stability in the relationship.

Why is money the root of so many conflicts in marriage?

"Frequently, we tend to marry people who have different past financial experiences," said Joanne McGuigan, a marriage therapist from St. Katharine of Siena Parish in Wayne, Pa.

"You'll have one who comes from a spendthrift family and another who comes out of an extremely thrifty family," she said.

"In addition, while dating or engaged, a person is able to buy clothes and give gifts at their own rate," she said. "Now they're married and find out that their partner doesn't believe in the same kind of gift giving or their partner is saying, 'Hey, we need to put something into saving.'"

What steps can be taken to counteract these built-in problems before the wedding day?

First, the therapist recommends "get rid of all your debt before entering marriage." While many couples think they can handle each other's past debt, tension results when they come to realize how much of their current income is going to pay for expenses each rang up before the marriage.

Second, the engaged couple should examine the place material goods and spending money plays in their lives. Ms. McGuigan said that she encourages couples in marriage preparation programs to discuss what purchase of clothes or a car, for instance, means to them. "It's clear there are a lot of emotional issues wrapped up in money and what we use money for," she said.

Third, the couple should put their money, time and/or talent where their faith is. "I often ask couples in light of their own Christian commitment what they put into their budgets that reflects that commitment, such as charitable donations," Ms. McGuigan said. "Younger people have a limited amount of money they really can't afford to donate a lot, so I talk about donating time and energy."

Fourth, the engaged couple should work together to create a financial plan. Dealing with the issues of saving, spending, budgeting and planning for the future is crucial, the therapist said.

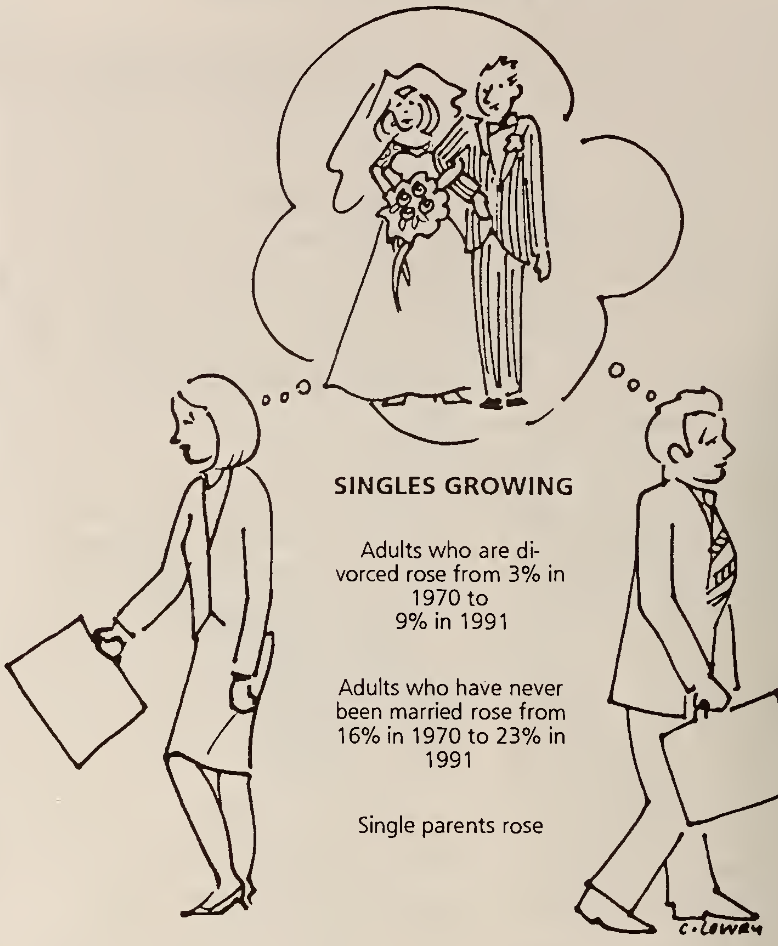
"Really talk your priorities out and recognize there will be things you don't agree on," Ms. McGuigan advised.

Knowing that conflict will arise, the couple has to learn "to negotiate and realize no one is going to have their way all of the time."

Among the issues that financial consultants and family counselors urge engaged couples to consider talking about before marriage are:

- Insurance for health, life, disability, property and possessions and car.
- Career and income goals and spending priorities.
- Taxability and the filing of taxes.
- Housing.
- Investments.
- Budgets, covering all major expense items and clearly noting the amount of discretionary income available.
- Wills.

AMERICANS MOVING AWAY FROM MARRIAGE



SINGLES GROWING

Adults who are divorced rose from 3% in 1970 to 9% in 1991

Adults who have never been married rose from 16% in 1970 to 23% in 1991

Single parents rose

Source: U.S.Bureau of the Census, 1991, Population Report.

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After Hours by Appointment

Single Catholics often left searching for a place in the church

By Patricia Zapor
Catholic News Service

They're too old for a youth group or a Newman Center, too young for a golden age club, not ready for pre-marriage classes, and have no children to draw them into the church for religious education.

Being single in the Catholic Church often seems a sure-fire way of remaining anonymous.

About 18 percent of American Catholic adults are single. Susan Muto, in her book "Celebrating the Single Life," noted that single Catholics feel alienated, misunderstood, forgotten or treated as a problem by the church. Their concerns, according to Ms. Muto, include:

— Feeling that parishes offer no assistance in helping them understand their lives, particularly in relation to accountability, sexuality and social concerns.

— Seeing little support for Catholic singles interested in something other than "pious dating services."

— Sensing that some churchgoers "harbor the unconscious assumption that single men and women are uncommitted, irresponsible, lost and bored."

— Believing that their gifts, talents and ministerial potentials are not sufficiently appreciated.

Probably only about 5 percent of parishes and dioceses make a serious effort at ministering to young adults, whether single or married, said Mike Mottola, past president of the National Catholic Young Adult Ministry Association and administrator of St. Monica's Parish in Santa Monica, Calif.

While young adult ministry was growing strong early in the 1980s, budget cuts by the end of the decade had reduced the number of staff positions. Catholics between the ages of 18 and 35 or 40 were left on their own again.

A 1981 planning guide for single young adult ministry, published by the U.S. Catholic Conference Education Department, noted the changing cultural climate in which more of the population is remaining single longer, never marrying or staying single after divorce.

"The majority of single young adults are not active members of local faith communities," the guide said. And while single young adults often reject church teachings, "there is an emerging spiritual restlessness in the single young adult population, indicating that many are searching for a deeper level of meaning with the Lord and with one another," it said.

While in practice many single young adults feel their church expects them to fend for themselves, dioceses try in different ways to meet their needs.

In Washington, D.C., for example, the Office of Young Adult Ministry organizes archdiocese-wide events a few times a year. Combining liturgy with social and educational activities, the conferences are intended to pull together single people from dozens of parishes, a broad range of ages and widely varied backgrounds.

But between events, the hundreds of people who attend the conferences fend for themselves at parishes that may have only a few other singles, said the Washington Archdiocese director of Young Adult Ministry.

Sister Marilyn Karpovich agrees that parishes only succeed in serving the needs of singles when someone on the pastoral team has the time and the interest to take notice of their needs.

The Washington area has several self-sustaining young adult groups with no single church as their base. It also has a few individual churches which have developed vibrant groups for singles with social, spiritual and service activities filling the calendar.

Other dioceses have what are called "strategic parishes." Often these are retreat centers or campus churches that attract young adults with programs, music and preaching that make them feel included.

St. Timothy Parish in Mesa, Ariz., has a large, active group of young adults who are involved in all levels of parish ministry. The congregation's suburban location outside of Phoenix and near large populations of young people provides a source of both families and singles who are drawn to its professional liturgical music, thriving service projects and constant social and spiritual activities.

But in other communities the

See **Single Catholics,** Page 8

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Communication is key to commitment from Page 1

have since brought Christ into their relationship. “The strength we needed we could not get from ourselves,” she says. “We’re not this preachy on weekends.”

The preaching is left to priests who emphasize again the need for good communication.

“The very core of marriage is communication,” says Father Ken Whittington, one of several priests who speaks to couples on Engaged Encounter weekends and pastor of St. Charles Borromeo, Morganton. “They must be able to open pretty completely to each other.”

Moreover, it’s important for couples to see themselves not just as two people but as part of a larger community. “They give witness to the community of their commitment and fidelity,” says Father Whittington.

“We very much try to get across to them that marriage is a vocation — a calling — just as the priesthood is a vocation.“

The National Association of Catholic Family Life Ministers publishes a newsletter for newly married couples. The newsletter, “Foundations,” is published six times a year. Cost is $10 a year. To subscribe, write to Foundations, P.O. Box 1632, Portland, Maine 04104-1632.

Newlyweds shape their own holiday traditions, sometimes incorporating family events, sometimes branching out on their own. A couple in Wyoning, Minn., pull a Christmas tree through the snow.

CNS photo by Cleo

Single Catholics often searching,

from Page 7

only thriving group of unmarried Catholics may be a chapter of the Catholic Alumni Club, an independent national group which requires members to be college-educated and eligible to marry in the church.

Mary Novak, a computer programmer, sought out the Catholic Alumni Club in Washington about four years ago and has become the chapter’s regional representative.

Most members are in their 30s and 40s, Ms. Novak said. Like herself, they looked to the group “after their college friends start to marry off.” While divorced Catholics who are eligible to remarry in the church are welcome, most members have never been married, she said.

Incoming president of Catholic Alumni Clubs International, Paul Sabol, a meteorologist from Greenbelt, Md., said that while the organization doesn’t describe itself as a dating service, most of the people who come to its activities are looking for potential marriage partners.

According to Mottola, the key to bringing young adults into an active role in a parish is to look at their needs as part of a continuum. At that age people have questions about spirituality, sexuality, how to discern their role in the church and other issues that can be addressed through speakers and discussion groups.

“What are the issues of early adulthood? If you look at it from that background it lets you diversify your ministry accordingly, instead of simply expecting the young adults to fit into what you already have,” he said.

A common mistake is to simply designate a young adults or singles “club” and assume the needs of those people are met, he said. “These people are busy, they don’t want to join another club, they want to be involved in the parish.”

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JANUAR 22

Teens from the Basilica of St. Lawrence, Asheville, participate in the National March for Life in Washington. Photo by JEFF MINICK

Families Focus Of Liturgical Celebration

A CATHOLIC CHILDREN AND FAMILIES FIRST CAMPAIGN

Weekend Masses — Feb. 12 and 13 — are set aside for celebrating family. To coincide with the International Year of the Family, parishes across the diocese are invited to embody families and family life in liturgical celebrations.

In a letter to pastors, Msgr. John J. McSweeney, diocesan administrator, asked for the accentuation of family renewal. “This is the Sunday before Lent, a time of personal and communal renewal, and I ask for emphasis on the need for family renewal this Lent,” said Msgr. McSweeney.

“The issue of family renewal needs to be preached from our pulpits, addressed in our schools, and discussed by all our parish groups, committees, and commissions,” said Msgr. McSweeney.

Prompted by the diocesan task force for Children and Families, efforts to highlight family issue has gained strength in promoting awareness.

“Families are in great need of renewal,” said Trinitarian Sister Miriam Fiduccia, director of Family Life. We ask everyone to look at themselves, no matter what form of family they are; traditional families, grandparents, single parents, and even singles with no children are all part of family at some level, renewal and enrichment is possible, said Sister Miriam.

“Children and families are at the heart of parish life, and nothing unites our Church more than its commitment to children and families,” said Msgr. McSweeney.

March (From Page 1)

After the Mass, some from the Charotte diocese return to their hotel while thers remain at the Shrine for a night of rayer. Several of us drift around the pper shrine, watching an interview with EWTN's Father Groeschal, trying to bsorb the works of art surrounding us. n a side chapel dedicated to Our Lady f Siluva, I listen to an Irish priest eading teenagers in the rosary. The nscription over the chapel's altar reads: Mary: Console The Children Of A Land Sprinkled With Blood And Tears.” Again I am reminded of why we are here his evening.

Following a National Rosary for Life, we descend into the shrine's basement, the crypt. Here hundreds of profe marchers camp out for this night of igil prayer. Some are sprawled in sleep n the floor and in the side chapels. A ew gather around a man playing a guiar. Others are drinking coffee and eatng sandwiches which the basilica staff rovided free of charge. The seminarans who will conduct the holy hours hrough the night in the crypt church egin arriving. In a side room off the rypt church, a priest hears confessions ntil after 3 a.m.

Our group beds down in the chapel f Our Lady of Lourdes. Several of us now from previous experience not to xpect much sleep this night. Although n air mattress might soften up a marble oor, the wonderful acoustics of the rypt's halls accentuate noise; the snoring reverberates at times like the starting line at a stock car race. The constant movement of gatherers interrupts sleep.

But prayer rather than a good night's sleep is the point of this vigil. Like others, I pray for a time in the crypt church, following the chants and the plainsong. I rise from prayer to drink a cup of coffee in the crypt hall; I talk a while with a friend, I pray again; I find a dark place beside a bank of vigil candles, spread my coat, and try to sleep; I awake to pray.

“We're on a pilgrimage,” my friend Helen Gordon tells me, summing up the experience for so many of us. “A pilgrimage of prayer.”

This night can be a time of great peace, a time even of happiness. But always in the night sadness comes. It comes because we remember why we are sleeping in the basement of a church in Washington, D.C. We wonder aloud how it is that a nation can encourage the killing of its unborn while at the same time express grave concern over the welfare of its children. We ponder the fact that we are waging war now in America, an unproclaimed civil war in which one side wishes to protect life while another side desires, for reasons that range from ignorance to the fashionably philosophical, to take life.

I find myself asking: Am I doing all that I can in this war? How will I respond to my grandchildren someday when they ask me what I did?

Daybreak on Friday brings a certain urgency. We await turns to wash at bathroom sinks, eat breakfast in the cafeteria, visit the shrine's gift shop, and pack our bags for the march.

First, however, we attend Mass offered by Bishop Lynch, retired bishop of the Raleigh Diocese, and Father Joseph Waters of the Charlotte Diocese. In his homily, Bishop Lynch tells us that just as prayer and spiritual resistance led to the downfall of communism in 1989, so would the cause of the abortionists fail. He reminds us that Pope John Paul II has already assured us of a pro-life victory, adding that it is only a “question of timing of whether it would be sooner or later.” It is the pro-life movement, Bishop Lynch says, that can make a difference in regard to the timing.

Following Mass, the bus delivers us to the Ellipse where the march will begin. Here at noon, we hear snatches of speeches by Nellie Gray, a founder of the pro-life march; Congressman Bob Dornan; Randall Terry; Cardinals O'Connor and Daly; and many political and religious leaders. All about us signs bobble in the air: “Pro-woman Pro-Life,” “Life: The First Liberty,” “A Person's A Person No Matter How Small,” “God Weeps At The Slaughter.”

Nelllie Gray says she hopes to see even greater unity among pro-lifers next year. In a ringing voice, she criticizes President Clinton for his attacks on moderate forces in the pro-life movement. “There must be no more incremental approaches in this movement. We are going to unify to fight abortion as murder, as evil.”

Finally the march begins. We don't have the look of radicals. You could go to any large mall at noon on any given Saturday and come up with a similar looking crowd. We pass one small group of counter-protesters; otherwise the cold weather keeps the streets free of anyone except marchers. We pass the Library of Congress, the National Gallery, various government buildings and swing past the line of policemen guarding the Supreme Court. Here the march breaks up.

By the time our bus leaves RFK Stadium, people are sleeping. The 11-hour bus trip back to Asheville is long and tiring to the weary group. Yet all around me many on the bus have begun planning next year's trip. We debate whether we should add an extra day to the trip and discuss how we might join other marchers in saying the rosary outside the White House. Unspoken by all is the prayer that somehow, by some miracle, there won't be a need for such a trip next year.

Jeff Minick is a parishioner at St. John Church, Waynesville

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Vayan Y Hagan Discipulos

Por LUIS A. LECAROS

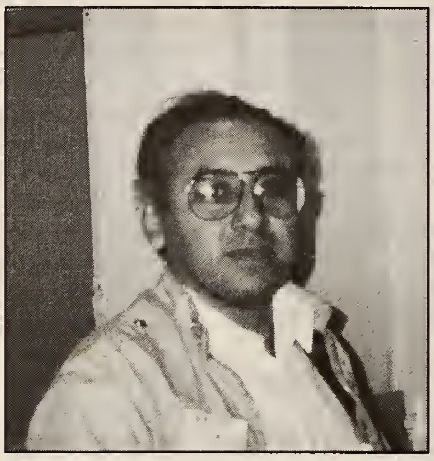
Recientemente asistí a un taller presentado por la Diócesis de Charlotte para estudiar el documento "Vayan y Hagan Discípulos" Plan y Estrategia para la Evangelización Católica en los Estados Unidos. Participaron aproximadamente unas cien personas que representaban a diferentes parroquias de varias ciudades y estados. El taller fue presentado por los Padres de San Pablo, Frank DeSiano y Kenneth Boyack, quienes han estado intimamente envueltos en la composición de dicho documento y viajaron de Washington, DC a Charlotte para compartir con nosotros su conocimiento y experiencia sobre el tema de la evangelización.

"Vayan y Hagan Discípulos" es un plan desarrollado y puesto en march a por la Conferencia Nacional de Obispos Católicos. El origen inmediato de este plan se encuentra en la famosa exhortación apostólica de Pablo VI "Evangelii Nuntiandi" acerca de la Evangelización del Mundo Contemporaneo. En nuestra diócesis el Padre Edward Vilkauskas, CSSp., director de la oficina de Evangalización, ha trabajado intensamente para nimarnos a difundir la Buena Nueva que trajo Jesús al mundo y fue tambien el Padre Ed quien organizó el taller con la ayuda de voluntarios.

El proceso de implementación del plan tomará varios años, quizá décadas, lo importante es que ya está en práctica y se espera que tenga gran influencia en la manera como actuan y son vistos los católicos de este país.

Rogelio Zelada, profesor del SEPI (Instituto Pastoral del Sureste), vino de Miami en el mes de noviembre a la Escuela de Ministerios para ense±arnos sobre la Biblia y su uso pastoral. Los asistentes disfrutaron y apreciaron el caudal de conocimientos que Rogelio compartió con nosotros. La próxima sesión de la Escuela será el primer fin de semana de febrero.

La primera parte del documento nos da la visión de la evangelización católica: "Lo decimos nosotros los obispos:Dios ha tocado nuestras vidas en Jesús, nos ha dotado con su Espíritu, dado salvación y esperanza e invitado a ser testigos de su amor" ... Podemos recordar que evangelizar significa el llevar la Buena Nueva de Jesús a cada situación humana y la búsqueda de la conversión de los individuos y la sociedad por medio del poder divino del Evangelio mismo. Su esencia es la proclamación de la salvación en Jesucristo y la respuesta de una persona en la fe, ambas siendo obra del Espíritu de Dios".



Luis Lecaros, natural de Perú, al terminar la escuela secundaria vino a estudiar ingenierí en UNCC y después trabajó muchos años en Duke Power. Con su esposa Nélda y sus hijos Alex y Liliana tienen su hogar en Charlotte. El Cursillo de Cristiandad que Luis hizo en 1978 dejó un gran impacto en su vida y ahora sigue activo en el Movimiento. Actualmente estudia en la Escuela de Ministerios.

El plan tiene tres metas dirigidas a todos los católicos: Primera Meta — "Crear en todos los católicos tal entusiasmo por su fe que viviendo su fe en Jesús, la compartan libremente con otros". Segunda Meta — "Invitar a todas las personas en los Estados Unidos, sea cual fuere su condición social o cultural, a escuchar el mensaje de salvación en Jesucristo, a fin de que se unan a nosotros en la plenitud de la fe católica." Tercera Meta.— "Formentar los valores del Evangelio en nuestra sociedad, promoviendo la dignidad de la persona humana, la importancia de la familia y el bien común de nuestra sociedad, para que nuestra nación continúe siendo transformada por el poder salvífico de Jesucristo"

Para cada una de estas metas se mencionan objetivos y para cada objetivo se sugieren varias estrategias posibles. Las tres metas presentan una visión integral del proceso y no pueden separarse, sino que deben desarrollarse simultaneamente. El plan en sí es un plan de acción, pero deja amplio campo para implementarlo de acuerdo a cada situación.

La primera meta es un llamado a la santidad, el cual es dado a todo católico a través del bautismo, pues éste consagra a cada uno de nosotros a Dios y al servicio del Reino.La segunda meta significa no sólo que invitemos a muchas personas, sino también que un verdadero espíritu de acogida esté presente en nuestros hogares católicos y en todas nuestras parroquias, hospitales, colegios, oficinas y centros de servicios comunitarios. Esta meta posee implicaciones ecuménicas. La tercera meta significa dar apoyo a aquellos elementos culturales que reflejan los valores católicos en nuestra tierra y desafiar a aquello que los rechazan. La transformación de nuestra sociedad en Cristo llama al compromiso y uso de habilidades de mujeres y hombres laicos, quienes llevan los valores del evangelio a sus hogares, centros de trabajo, áreas de recreo, en fin, dentro de todos los aspectos de la vida. Esta meta requiere de una estrategia para reenforzar nuestro compromiso diario con aquellos que se encuentran en necesidad.

Este taller fue presentado mu profesionalmente por medio de charla y de trabajo en grupos pequeños, en lo cuales tuve la oportunidad de ver cóm el Espíritu Santo actúa en comunidad disfruté conociendo a muchas persona de otras parroquias, por lo que me sient afortunado de haber participado com representante hispano.

Niños y familias de la comunidad de San José en Asheboro durante la celebración de l Eucaristía.

Paz Y Justicia

Ayude a los trabajadores migrantes. Llame al número gratis de Coca-Cola ho mismo: (800) 538-2653/(800) 888-6488 y dígales que usted apoya a la Unión d Campesinos y le exhorta a Coca-Cola que mantenga los beneficios de los trabajadores Puede también escribir a Roberto Goizueta, Coca-Cola Co., P.O. Drawer 1734 Atlanta, GA 30301.

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Para más información, póngase en contacto con la Unión de Campesinos a: P.C Box 62, Klenee, California 93531 o teléfono (805) 822-5571.

Esta información fue recibida de la oficina Pastoral Hispana de la Diócesis d Palm Beach, cuya directora es la Hna, Regina Tutzo, RMI.

Escuela De Ministerios

"De la buena intención a la preparación" nos pide nuestro Plan Pastoral Naciona y para esto estamos ofreciendo esta escuela de formación de "servidores", hispano que se comprometan a participar en un programa de formación teológica y pastora para poder servir mejor a nuestra comunidad.

Fecha: sábado 5 de febrero y domingo 6, de 9 a.m. a 5 p.m.
Lugar: Centro Católico Hispano, Independence Blvd. y The Plaza, Charlotte
Tema: Cristología, el Mensaje y Proyecto de Jesús
SEPI: Profesor Padre Jorge Presmanes, O.P

. Se ofrece hospedaje a los que vengan de otras ciudades Notií_quenos, por favo al (704) 335-1281.

To Our Friends

Luis Lecaros attended the workshop on Evangelization that took place i Charlotte in November and shares with us what he learned about the NCCE document "Go and Make Disciples". Peace and Justice issue: Coca-Cola coul deprive migrant families of medical and other benefits so we want to show ou support to the Farmers' Union. Correction: Father John Murphy also celebrate Mass in Spanish at 12 noon on Sundays at Our Lady of the Highways, Thomasville Lay Ministry Training in Spanish: Feb. 5-6.

Corrección

En el horario de las Misas en español publicado el 17 de diciembre, quedó omitid por error la Misa semanal que celebra el Padre John Murphy, OSFS, en Our Lad of the Highways, Thomasville, los domingos a las 12 mediodía.

A group of St. Matthew parishioners and Vietnamese Apostolate helpers prepare 45 Christmas baskets to be delivered to the new Vietnamese refugee families in Charlotte. The baskets were contributed by the parish and the Vietnamese Apostolate.

Father Tan Le with Hang Nguyen, and Tran at the Christmas party for 50 "Eucharistic Youth" Dec. 24 at the Vietnamese Ministry Center.

Vietnamese Community News In Brief

The Vietnamese New Year celebration for the Triad area will be at Christ the King Church in High Point on Feb. 5 from 3 p.m. to 7 p.m. Father Tan Le will celebrate the liturgy. Refreshments will follow.

The New Year's Eve celebration for the Vietnamese Catholic Community in Charlotte will be at the Vietnamese Ministry Center at 10 p.m. on Feb. 9.

The three-day Vietnamese Tet celebrations are Feb. 10-12. Food, dancing and celebration for all Vietnamese in Charlotte and vicinity will take place on Feb. 5 at Eastway Junior High School from morning to night. For information please call Son Leon at (704) 536-4804. Organized by Vietnamese Association with the combined effort of other groups.

Vietnamese Catholics will have another celebration with liturgy, food and music at Our Lady of the Assumption Church in Charlotte on Feb. 12 from 2 p.m. to 9 p.m. Father Tan Le will be the celebrant.

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Vietnamese Pastoral Council officials at the annual Christmas party in Charlotte Dec. 22 (from right) Long Nguyen, advisor; Than Nguyen, associate member; Handmaids Sister Cecilia Tong; Vinh Tran, head of a local group; Tinh Nguyen, advisor.

Sharing

SISTER CECILIA TONG

Vietnamese Catholic Ministry

By SISTER CECILIA TONG

"Thank you for being a real Santa Claus to us!" was the answer from a young girl that I have met. This young girl has just arrived from the refugee camp. She has not seen so much food or so many beautiful, wrapped gifts before. It was overwhelming for her. One could see the delight and the amazement dancing in her eyes.

Opening her gift, she drew out a new, colorful sweater and immediately put it on. Looking at herself in the mirror she felt in love with it. Then, she ran to the door. Taking hold of a basket full of dried food, noodles, canned goods and sweets from St. Matthew Parish, she found wonderful items that she dreamed of for so long. Opening an envelope marked Empty Stocking Fund given by *The Charlotte Observer* through Catholic Social Services and the Vietnamese Ministry, her eyes got larger and larger. "Mom, it was a check of $100 (the equivalent of a million piastres in Vietnamese money)," she cried ecstatically! Then, she came running to me and said , "Thank you for being a real Santa Claus, Sister!"

With this real life experience, I began to reflect upon the word "real." Very often people act unreal. Is it true,do you think? To be unreal is to put on a mask. That is why the dictionary has a work "mask" or "persona" which covers the real "person" inside. How can you or I become real? Please read the following story from *The Creative Catechist* by Carl J. Pfeifer to find out what it means to be real:

"Harlequin, Harlequin," shouted his friends, "come on out." Slowly Harlequin pulled on his worn gray clothes and joined his friends. They were all excited as they walked toward the town square — all but Harlequin. "My costume is yellow," one shouted. "Mine is velvet," boasted another. "Wait till you see mine," chimed in another.

Harlequin said nothing. He turned and ran back home. Slowly it dawned on his friends what was bothering Harlequin. "He doesn't have a costume," one of them said. They realized Harlequin had nothing special to wear to the carnival because he was too poor. So the friends decided to cut pieces of cloth from their own jackets and dresses. They took the assorted pieces of many colors to Harlequin's house. Harlequin was amazed to see them. He was grateful, but puzzled, as they heaped the pieces of cloth into his hands. Then Harlequin had an idea. "Mother, do you think if we sewed these scraps onto my old suit, it would make a good costume?"

"I think it would be beautiful,"she answered. Harlequin's mother sewed all night. By morning, the costume was ready. It was beautiful indeed. "It's wonderful," Harlequin shouted as he put it on. He ran to the town square.

As people danced and frolicked, they noticed a figure in a fantastic costume. No one recognized Harlequin in his colorful coat. Then friends noticed pieces of their costumes. "That piece of blue is mine," said one. "And that shiny red stuff is mine," said another. All at once the puzzle fell together. "It's Harlequin!" they all shouted. Harlequin was the happiest of them all. He was clothed in the love of his friends. What makes it real do you think?

Handmaids Sister Cecilia Tong is director of the Vietnbamese Apostolate for the Diocese of Charlotte.

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Diocesan News Briefs

Liturgy Day

CHARLOTTE — The 5th Annual Liturgy Day is Saturday, Feb. 12 at St. Patrick Cathedral. Father Michael Joncas will lead the all-day presentation for musicians, liturgical ministers, celebrants, planners, worship committees and anyone interested in prayer and liturgy. Cost is $15. To register, call the Office of Worship, (704) 334-1805.

Parish Mission

CONCORD — St. James Church will host a mission Feb. 6-10, beginning each day at 7:30 p.m. Babysitting and free transportation will be provided. Everyone is welcome. For more information, call (704) 786-9131 (days) or (704) 782-5802 (evenings and weekends).

Marriage Encounter

HICKORY — The next Marriage Encounter Weekend is Feb. 18-20 at the Catholic Conference Center. For more information, call Mike or Denise Mays at 1-800-632-4856. For reservations, call Tom or Emilie Sandin at (910) 274-4424.

Children's Program

GREENSBORO — Host families are needed for the Piedmont Irish Children's Summer Program. The program brings Catholic and Protestant boys and girls ages 9-11 from Northern Ireland for six weeks during the summer and provides a safe environment to cross sectarian lines. For more information, call (910) 288-9645 or (910) 282-0543.

Pig Pickin'

HAMLET — St. James Church, Highway 74, will have its annual pit-cooked pork and chicken barbecue at the church on Friday, Feb. 4 from 11 a.m.-7 p.m. Cost is $5 a plate. Eat in or carry out. For delivery of 10 or more plates, call (910) 582-0207 on Feb. 4 after 8:30 a.m.

Mardi Gras

CHARLOTTE — St. Gabriel's Mardi Gras Dance and Silent Auction is Saturday, Feb. 12 from 7 p.m.-11 p.m. in the St. Gabriel Community Center. Cost is $12.50 per person and includes four hours of dancing to a variety of music. The silent auction is from 7 p.m.-9 p.m. Soft drinks, beer and wine will be provided. Bring favorite hors d'oeuvre. Costumes are optional. Make checks payable to St. Gabriel's HSA and mail to 3028 Providence Rd., Charlotte, NC 28211. Tickets can also be purchased at the door. For more information, call Mary Beth Conrad at (704) 364-9085.

Upcoming Diocesan Events

Jan. 31 - Feb. 4
Catholic Schools Week

Feb. 4-6 Shamrock
Basketball Tournament
St. Patrick, Charlotte
Jerry Healy
(704) 366-2409

Feb. 5 Lay Ministry Training:
Vatican II Documents, Session 2
St. Gabriel, Charlotte
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 334-1805

Feb. 5-6 Appeal Sunday
Diocesan Support Appeal
All Masses

Feb. 7-11 Science Fair
Our Lady of Mercy
Winston Salem
Sandra McMonagle
(910) 722-7204

Fanning The Flame

CHARLOTTE — A Charismatic Day of Renewal, "Fanning the Flame," will be at St. Thomas Aquinas Church, 1400 Suther Rd., on Saturday, Feb. 19 from 10 a.m.-3 p.m. Speakers are Hugo and Bobbie May. Music and worship will be provided by Deloris Stevebsib abd Hugo May. The suggested donation is $10 at the door. Bring a bag lunch. For more information, call Bobbie May at (704) 327-8692.

Mother/Daughter

WINSTON-SALEM — A Mother/Daugher Program for girls ages 10-13 and their mothers in St. Leo's Activity Center is Feb. 6 from 1 p.m.-4 p.m. The program is about the cherished gift of sexuality. It is sponsored by the Diocese of Charlotte and Natural Family Planning.

Registration is required by Feb. 2. Contact your parish Director of Faith Formation for a registration form or call (704) 331-1723 for phone registration. For more information, call Carmen Hamilton at (704) 663-6411 or Peg Ruble at (704) 845-2649.

Caring Hearts

CHARLOTTE — Caring Hearts, a program for spouses of people with heart disease, will begin winter sessions on Wednesday, Feb. 2. The program addresses issues of change, loss and grief, communication, children, stress, intimacy and feelings of helplessness.

Meetings are each Wednesday through March 16 from 7 p.m.-8:30 p.m. at Mercy Hospital, 2001 Vail Ave. Cost for the seven-week program is $10, which includes a copy of *Heartmates: A Survival Guide for the Cardiac Spouse.*

Caring Hearts is open to anyone in the Charlotte/Mecklenburg community. To register, call Mercy Sister Therese Galligan at (704) 379-5000, weekdays between 9 a.m.-5 p.m.

House Of Prayer Retreats

HOT SPRINGS — The Jesuit House of Prayer is sponsoring three weekend retreats in February.

Oratorian Father Conrad Hoover will lead "A Pastoral Response To AIDS" the weekend of Feb. 11-13. A "Twelve Step Weekend" for members of Alcoholic Anonymous is Feb. 18-20. The focus for a Feb. 25-26 retreat is "God's Spirit Lives in Dreams."

For information, write to the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call (704) 622-7366.

Separated, Divorced & Remarried

GREENSBORO — The monthly meeting for the Separated, Divorced & Remarried Catholic Group is Friday, Feb. 4 from 7 p.m.-8:30 p.m. at the University Catholic Center, 1331 W. Friendly Ave. The guest speaker is Trinitarian Sister Miriam Fiduccia, Family Life coordinator.

Weekend Retreats

MAGGIE VALLEY — Living Waters Catholic Reflection Center is sponsoring the following retreats:

Feb. 11-13; "Knock, Knock! Who's there?" — The retreat is designed to help people find the personal Jesus knocking on the door of their hearts. The director is Msgr. Chester Michael. The suggested donation is $75.

Feb. 25-27; "Dreams: Songs of the Soul" — The retreat is designed to help participants become involved in the creation of sacred space within which dreams can be understood and respected. The director is Michael Egan. The suggested donation is $75.

March 11-13; "Let Us Pray" — The retreat is designed to help deepen personal prayer styles. The director is Msg Michael. The suggested donation is $75

For information and registration call the center at (704) 926-3833.

The Catholic News & Herald *welcomes parish news for the diocesan ne briefs. Good photographs, preferabl black and white, also are welcome Please submit news releases and photo at least 10 days before date of publication.*

And, The Winner Is...

Maxine Martin, chairperson of the parish council at St. Margaret in Maggie Valley won wood carving depicting the face of Christ created by Gerry LaPointe (r). The carving wa donated to raise money for St. Margaret's emergency fund. More than $1,500 was raised

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World and National Briefs

Chicago Archdiocese Lost $4.5 Million In Fiscal 1993

RIVER FOREST, Ill. (CNS) — The Archdiocese of Chicago had a net loss of $4.5 million for the fiscal year ending June 30, 1993. While the loss is 25 percent less than the $6 million loss recorded in fiscal 1992, it could have been much worse had there not been a $3 million sale of property, according to John Benware, archdiocesan director of financial services. "The problem is solvable, but we can't continue to sustain our ministries if the people don't get more involved and take more ownership," Benware told Chicago's priests' council meeting Jan. 11 in River Forest.

Church Leaders Call For Fair Employment, More Jobs For Ulster

WASHINGTON (CNS) — Leading churchmen in Northern Ireland and the United States called jointly for international investment, job creation and fair employment programs in Britain's troubled Irish province. The interdenominational appeal linked prominent Catholic, Anglican and Protestant figures in Belfast, Northern Ireland, and Washington in a transatlantic electronic press conference Jan. 14. The church leaders said in a joint statement on employment and investment released at the press conference that greater prosperity could help reduce long-running sectarian violence in the province.

Amnesty International Asks For Commission On Death Penalty

WASHINGTON (CNS) — Calling the use of the death penalty in the United States a "gross human rights abuse" that has been relegated to political jargon, Amnesty International has asked President Clinton to name a commission to study capital punishment. In Jan. 13 press conferences held simultaneously in Washington and London, Amnesty International released copies of a letter to Clinton outlining concerns about capital punishment in the United States. The human rights organization said application of the death penalty in the United States is arbitrary, unfair and racially discriminatory. The founder of Catholics Against Capital Punishment supported Amnesty's proposal. Frank McNierney said such a commission fits in with the goals of his organization — trying to get priests and bishops to talk about the death penalty.

Supreme Court Asked To Rule On When Life Begins

WASHINGTON (CNS) — The Supreme Court is being asked to rule on when life begins in a case in which a New Jersey man argues that he had an obligation to try to stop his fiancee's abortion and protect the unborn child's right to life. In a Jan. 18 press conference preceding the filing of the appeal, Patrick J. Mullaney, attorney for Alexander V. Loce of New Jersey, said Mother Teresa intends to join 150 individuals and organizations in asking the court to take the case. The question of when life begins has occupied theologians and scientists for centuries; the Catholic Church teaches that life begins at conception. But the question has never been defined clearly by the U.S. high court.

Illinois Bishops Launch Anti-Racism Effort

CHICAGO (CNS) — In an unprecedented effort to combat racism, the Catholic bishops of Illinois are launching a major anti-racism campaign beginning with a statewide conference in February. As part of their three-year initiative, called, "Becoming a People of Action: Undoing the Sin of Racism," the bishops plan to issue a statement on racism and make resource materials available for parishes by 1995. The effort is being coordinated by the Catholic Conference of Illinois and the offices of peace and justice in the Chicago Archdiocese.

Abortion Law To Take Effect

PHILADELPHIA (CNS) — Many lawmakers who passed it are no longer in the Pennsylvania Legislature, but provisions of the Pennsylvania Abortion Control Act of 1989 may finally be put in force. A three-judge panel of the U.S. Third Circuit Court of Appeals reversed a district court Jan. 14 and within three weeks will order the trial judge to lift his injunction which has blocked implementation of the law. The appeals panel said there could be no further challenges to the law until it has taken effect.

Bishops Warn Peace Proposals Make 'Cleansing' Of Catholics Easier

ZAGREB, Croatia (CNS) — International peace proposals to divide Bosnia-Herzegovina into three ethnic ministates could facilitate ethnic cleansing of Catholics, warned the Catholic bishops of Bosnia-Herzegovina. The plans leave too many traditionally Catholic areas outside Croatian control, they said. The bishops outlined their complaints in a written statement given to Croatian President Franjo Tudjman during a Jan. 12 meeting in Zagreb among the president and representatives of the four Bosnian dioceses. Tudjman is participating in the peace talks.

Anglican Archbishop Launches Appeal For Sudan

LONDON (CNS) — Following a recent visit to Sudan, Anglican Archbishop George Carey of Canterbury has launched an appeal for victims of the civil war in the African country. The appeal has the backing of other English churches and the two Christian aid and development agencies, including the Catholic Fund for Overseas Development, the British bishops' aid agency. Archbishop Carey told reporters that the war is not of a religious nature. "I met Muslims who feel themselves victims of the war as much as Christians," he said. "Muslims and Christians insist on their readiness to live together with one another and their neighbors, as they have done for years."

Salvador Homilist Blames Killings On Death Squads

SAN SALVADOR (CNS) — The homilist at the Jan. 16 Mass in San Salvador's cathedral said death squads, which murdered thousands of people with impunity during the 1980s, were responsible for killing four people the previous week. "Death still made its rounds in our towns last week," said Father Jesus Delgado during the homily. Citing data from the Church's human rights office, Tutela Legal, Father Delgado said clandestine groups had killed Ruben Vanegas, a former guerrilla official, as well as three others, including a 13-year-old girl. "They all have the mark of the death squads.... God should want this sorrowful news to disappear," he said.

French Court OKs Limited Public Funds For Private School Repairs

PARIS (CNS) — France's constitutional court has overruled a controversial section of a new law allowing local governments to provide unlimited funds for safety-related repairs to private schools, most of which are Catholic. The court action Jan. 13 placed a 10 percent cap on the portion of repair or construction costs that can be covered by public funds. The court's decision also accepted the principle that public aid can be provided to private schools for maintenance improvements.

Vatican, Israel Name Diplomatic Envoys

VATICAN CITY (CNS) — Pope John Paul II has appointed Archbishop Andrea Cordero Lanza de Montezemolo, the apostolic delegate in Jerusalem since 1990, to be his special representative to the Israeli government. The Jan. 19 appointment came less than three weeks after the Holy See and Israel signed a "fundamental agreement" on principles of church-state relations and promised to exchange representatives. Israel has announced that its representative to the Vatican will be Samuel Hadas, a foreign ministry official and former ambassador to Spain.

Guerrillas Claim U.S. Aid Used To Suppress Mexican Uprising

MEXICO CITY (CNS) — The guerrillas who launched a rebellion in southern Mexico have written an open letter to President Clinton claiming that U.S. aid given to the Mexican government to combat drug trafficking was being used to suppress the uprising. Signed by the "Clandestine Indigenous Revolutionary Committee" of the Zapatista National Liberation Army, the letter was dated Jan. 13 from somewhere "in the mountains of southeast Mexico." It was delivered along with other rebel communiques Jan. 17 to three Mexican national daily newspapers. In Washington, Rep. Robert G. Torricelli, D-N.J., chairman of the House Subcommittee on Western Hemisphere Affairs, has called for special hearings as to whether U.S. aid destined for Mexico's anti-narcotics war was being used against the Zapatista rebels.

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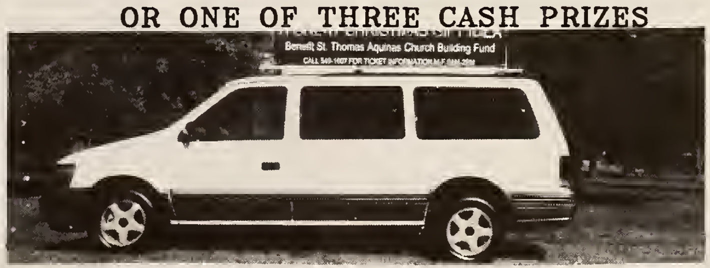

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Start Now To Plan Future

By JIM KELLEY

Now that 1994 has begun, we can enjoy the feeling of renewal that comes at this beginning of each new year. Many of us will resolve to finish long-put-off tasks or accomplish new goals as we start another phase in our lives.

Because of the "new beginning" symbolized by a new year, this can be a good time to make or review your will. Many people automatically do a will review each year. They make sure their affairs are in order — an excellent investment in sound estate planning and peace of mind.

If 1994 inspires you to long-range planning, here's a quick outline experts suggest to help you prepare your will. By completing it before you meet with your attorney, you will have your ideas recorded in logical order, which can save time and expense.

1. Who is important to you? First, remember those who depend on you for financial support, perhaps your spouse, children, parents, siblings, grandchildren or others. Then remember friends, non-dependent relatives, associates and anyone else you'd like to include in your plans. Record each person's name, age and relationship to you.

2. What do you own? Include in this list everything of value. What you own is what makes up your estate: your house(s), automobile(s), cash, savings accounts, securities, real estate, life insurance, retirement plan assets and any other property of value.

List the present value, what it cost, and any income it provides. List any mortgages or other debts as well.

3. How do you want to distribute your property? Now you are ready to jot down your ideas for distributing various properties to the people in your life.

You may want some to receive specific items, while others would get a dollar amount or percentage of your estate. Only you can make these decisions based on your desires and the needs of each heir.

At this point, you may want to consider a bequest to your parish, a favorite Catholic organization or the diocese after your family has been provided for. A charitable bequest speaks volumes about your commitment to your faith. It is an act of stewardship which allows you to extend your Christian values beyond your earthly life and it acts as an inspiration to others.

4. Who can help you put your plans in action? Finally, in order for your planning to result in the distributions you intend, it's important to have the best possible professional advice. Your attorney will draft your will and make suggestions for the best ways to accomplish your wishes. Other financial advisors may also be needed, depending on the complexity of your estate.

If you have questions about ways to include charitable bequest in your plans, call me at the number below. I'll be pleased to help.

If planning your will is a task you have been putting off, make time in 1994 to "put your house in order." Knowing you have taken care of this responsibility as a steward of your worldly possessions adds to peace of mind and enjoyment of living.

For more information and a free copy of the booklet *How to Make a Will That Works,* please call me at the Diocesan Development Office, (704) 331-1709 or 377-6871, or write to 1524 East Morehead St., Charlotte, NC 28207. We'll be pleased to provide more information at no obligation.

Jim Kelley is director of development for the diocese of Charlotte.

Question (From Page 5)

The purpose of all this is to distinguish clearly the two manifestations of this presence of our Lord in our liturgy and prayer life, the celebration of the Eucharist in our communal worship at Mass and the reservation of the Eucharist for Communion to the sick and dying, and for private prayer.

In the first of these, the focus is the altar of sacrifice. In the second, the focus is the tabernacle.

Having them separate and honoring that distinction in our prayer and worship is not only proper. It helps keep focus on what we are doing in whatever eucharistic activity occupies us at the time.

Obviously, churches which attempt to follow Catholic guidelines in this matter are not "relegating" the eucharistic presence anywhere. They are attempting to honor both aspects of our eucharistic life in the manner they deserve.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Relief Efforts Under Way For California Earthquake Victims

WASHINGTON (CNS) — The president of the National Conference of Catholic Bishops Jan. 19 expressed the U.S. bishops' support for victims of the Los Angeles earthquake and urged Catholics across the country to respond with material assistance and prayers.

The Jan. 17 earthquake "touched everyone in this land" not only by scenes of its devastation, but by revealing the "wonderful spirit of people reaching out to help others despite their own pain," Archbishop William H. Keeler of Baltimore said in a statement, released in Washington.

He said the nation also was touched by the courage and strength of the people of Los Angeles, and he noted a spiritual message could be found in the tragedy, which killed at least 55 people, injured more than 5,000, and caused an estimated $30 billion in damages.

"At a time when the earth itself does not provide a firm foundation for our lives, we are reminded that we need to turn to God to find the secure underpinnings of our hopes," Archbishop Keeler said.

The U.S. bishops were encouraging "continued generosity on the part of our people, which is being channeled through Catholic Charities USA," he said, adding that the needs of quake victims should be "brought to people's attention through parishes wherever possible."

Catholic Charities USA — which is based in the Washington suburb of Alexandria, Va., and represents the Catholic community in times of domestic disaster — has issued an appeal locally and nationally for donations.

Contributions can be sent to: Catholic Charities USA, California Earthquake Disaster, 13331 Pennsylvania Ave., Hagerstown, MD 21742. The donations will then be sent on to the Los Angeles archdiocesan Catholic Charities office.

Bishop Thomas V. Daily of Brooklyn, N.Y., asked the pastors of his diocese to take up a special collection during Masses Jan. 22-23. "As Christians and as fellow Americans we wish to respond by offering those afflicted our prayers and assistance so that they may begin to rebuild their lives," he wrote in his letter to clergy. The money collected was sent to Catholic Charities.

Bishop R. Pierre DuMaine of San Jose, Calif., also asked pastors in his diocese to take up a special collection during the Jan. 22-23 Masses for quake victims.

"Having experienced a major earthquake here in 1989, the Catholic faithful are very much aware of the emotions, the immediate needs and the long-term rebuilding requirements associated with a major disaster," said Bishop DuMaine.

Cardinal Bernard F. Law of Boston also authorized a special collection for quake victims on the weekend of Jan. 22-23 or Jan. 29-30 in parishes throughout the Boston Archdiocese.

The Society of St. Vincent de Paul, a Catholic lay organization devoted to serving the poor, was asking for donations from its 60,000 members to support the earthquake relief efforts.

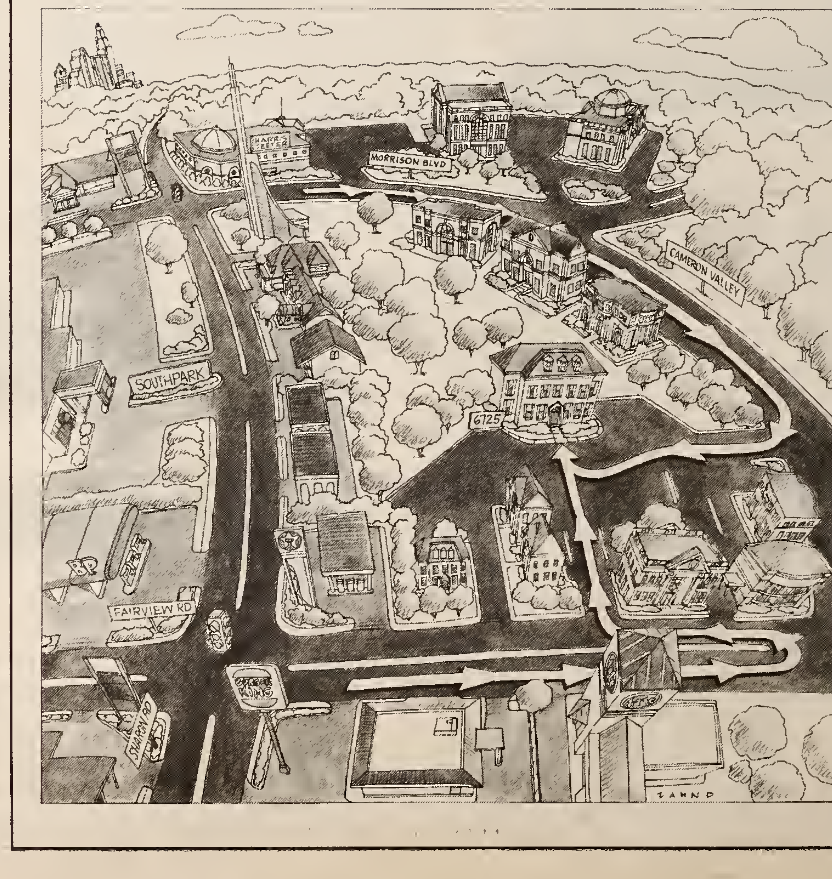
In a letter to his fellow bishops Jan. 19, Cardinal Roger M. Mahony of Los Angeles said many had "asked what our greatest needs are at this moment, and how they can help."

As his first priority, he listed "continuous prayers for our priests, religious and ministry personnel as they attempt to deal with not only the physical damage caused by the earthquake, but also as they attempt to cope with the fears, fright and uncertainty of so many parishioners."

Another need, the cardinal said, was for "crisis intervention specialists to assist the thousands of people deal with this total disruption of their families and their lives." He said he hoped that "dioceses nearer to California could spare one or two professionals for a couple of weeks."

In terms of material goods, Cardinal Mahony said new blankets and sleeping bags were especially needed, but that food items would best be obtained locally.

Cardinal Mahony said financial assistance should be sent to Earthquake Disaster Relief Fund, Archdiocese of Los Angeles, c/o Bishop Stephen E. Blaire, 1531 West 9th St., Los Angeles, CA 90015. Material assistance should be sent through: James Stratton, Catholic Charities, 1400 West 9th St., Los Angeles, CA 90015.



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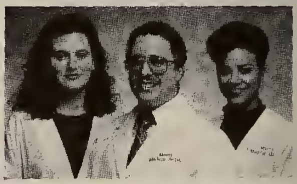

Stephanie Jeffrey, CMA, Dr. Baratta and Receptionist, Lisa Cajuste

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Serving Catholics in Western North Carolina in the Diocese of Charlotte
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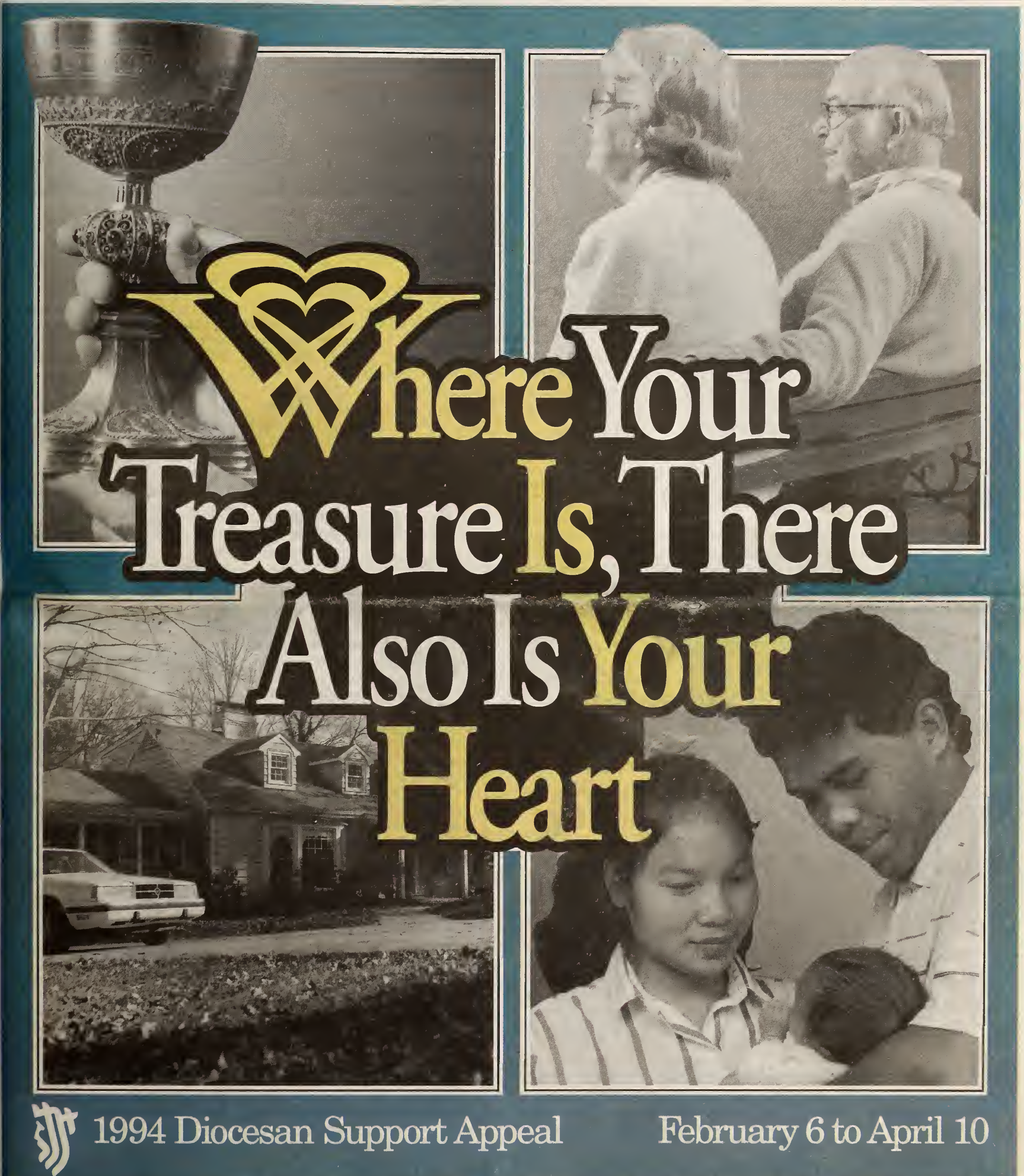
Where Your Treasure Is, There Also Is Your Heart
1994 Diocesan Support Appeal
February 6 to April 10

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Msgr. John J. McSweeney answers questions about stewardship and the DSA./**page 11**

Campus Ministry: Depressed Chinese MBA student at Wake Forest finds peace in Catholic Church. Franciscan Father Kurt Kreml provides presence of faith for searching college students./**page 7**

Catholic Social Services: Adoptions handled with loving care. Counseling is offered to birth parents as well as parents who adopt./**page 3**

Young Adults: Musician Chris Lynch brings young people closer to Christ through an upbeat tempo and beat./**page 2**

The CRISM Treasurehouse

One Retiree Gives Time; The Other Talent

By CAROL HAZARD
Associate Editor

Imagine living through the horse and buggy era, the Great Depression, World War II, man on the moon. And Vatican II.

These folks — people 65 and older — have had enough change for three generations, says Suzanne Bach, coordinator for Catholic Retirees Invited to Special Ministries. CRISM is supported by the DSA.

"They are an extremely varied group, particularly here in the South where people have come from all over the country."

Bach estimates there are at least 10,000 older adults in the diocese, a treasure house of talents and stories spanning the century.

"They are a great source of strength for the Church," Bach says. "They are the backbone of the Church by their adherence and contributions to the Church and their constancy and consistency in living out their faith."

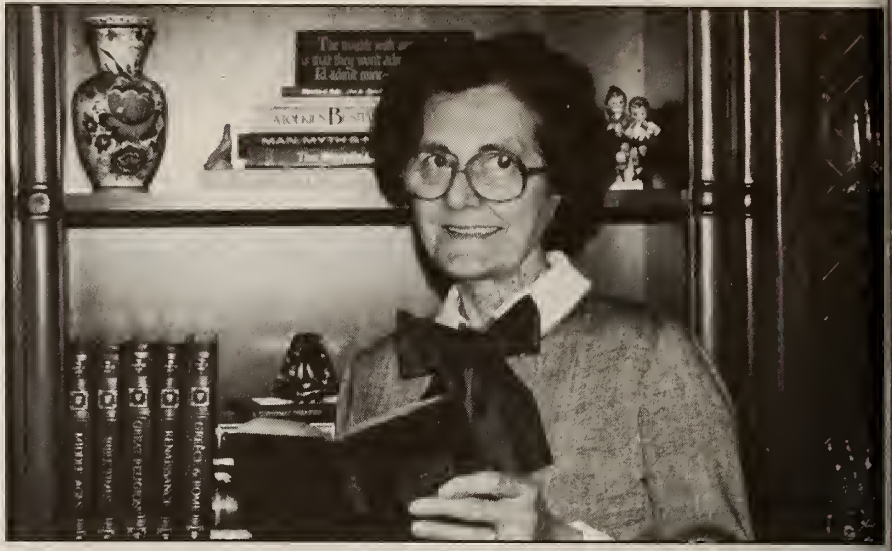
The Catholic News & Herald shares the stories of two of these remarkable people. One lives her faith by giving the simple gift of time. The other -- a talented craftsman -- contributes by the sweat of his brow.

Maria "Rie" Vaessen, 74, is the "bell girl of the parish," a person who is called upon for everything. A parishioner at St. Pius X, she shares her talent as a caretaker with people at all the Catholic Churches in the Greensboro area.

Franz Grimminger near the waterwheel and chapel he built at the Catholic Conference Center. Photo by CAROL HAZARD

Plank by plank, pane by pane, stone by stone, Franz Grimminger, 81, crafted a tiny chapel dedicated to the Blessed Mother on the grounds of the Catholic Conference Center. With loving care, he added a water wheel and walkway across a stream in front of the chapel.

What's more, he built a stone wall and alcove for a life-size statue of the Blessed Mother at St. Joseph Church in Newton. He also built the chapel within St. Joseph Church.


Rie Vaessen gives of her time to build the Kingdom.

Vaessen and Grimminger contribute time and talent not for their glory but for the Kingdom of God.

Franz Grimminger

The day before Grimminger left for a visit to his homeland, he helped a neighbor chop down a tree. The next day, in Germany, he broke out with a poison oak infection. His eyes were red and swollen.

He visited a German doctor who knew nothing about treating poison oak, since the plant did not grow in Germany.

Fearing he would lose his eyesight, Grimminger prayed to the Blesse Mother for her intercession. He prom-ised her he would build a chapel in he honor.

Two days later, his eyes wer healed. Grimminger built a cedar framed chapel on the grounds of th Catholic Conference Center in Hickory The 12-by-12 foot chapel was dedi cated three years ago.

"The chapel has added to the seren ity and holiness of the Catholic Confer ence Center," says CCC director Gu

See **CRISM,** Page 1

Musician Brings Vibrancy, Energy To Youth Masses

By CAROL HAZARD
Associate Editor

Chris Lynch listened respectfully as a teenager struggled with a liturgical tune on the saxophone. "That's good," he said. "Now pray it. Don't play it."

Matt Van Hoose put the sheet music aside and offered the notes up to God. "It was a powerful experience for me," recalls Matt.

It was also the start of a popular youth Mass, which now draws families and older adults, at St. Paul the Apostle Church in Greensboro.

"Chris brought a liveliness to the music," says Mary Jayne Dawson, youth director at St. Paul the Apostle. "He has a very friendly disposition that makes everyone feel at ease. He talks the kids' language and offers a sense of celebration in the music."

Lynch brought about a new energy and vibrancy to youth music groups at St. Michael Church in Gastonia and Holy Family Church in Clemmons as well.

Moreover, he performs with his band, Pipe Dream, at the diocesan spring youth conference at Camp Thunderbird in Clover, S.C. The youth ministry program of the Faith Formation Office is funded by the DSA.

"Chris has a way of bringing music to the kids with a popular beat and tempo but with an uncompromising message," says Tom Calabro, director of Faith Formation for Mecklenburg Area Catholic Schools.

"He lets kids know exactly where the Church stands. But instead of telling them to live it, he invites them to live it."

"Music is a vehicle for inner feelings that can't be reached," says Lynch, 27. "It's an abstract connection to the soul."

Lynch and his five-member band play what he calls "contemporary Catholic liturgical music with a twist." The twist is the influence of blues, jazz, rock and African music.

From blues legend B.B. King,

See **Musician,** Page 10

A Matter Of Money

By JOANN KEANE
Associate Editor

A Diocesan Support Appeal goal of $1.8 million dollars calls for impeccable financial responsibility. The Diocese of Charlotte answers that call as good stewards of the gifts; the monies given in trust by the faithful of Western North Carolina.

With sound financial and fiscal management procedures in place, the people of God in the Diocese of Charlotte can rest assured that each donation is revered and channeled into appropriate ministries.

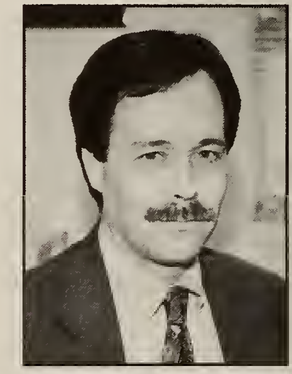
Literally thousands of individual needs are at stake. The appeal goal of $1.8 million translates into income for operating budgets for 30 ministries. DSA funding is the lifeblood, and the people of the diocese are life sustaining donors.

Through conservative governance, ministry funding runs smoothly. "Not only are we safeguarding assets, but maintaining procedures to insure funds are used appropriately," said Bill Weldon, fiscal manager for the Diocese of Charlotte. "We have a very significant trust placed with us."

"The diocese has always been mindful of its role as steward, as caretaker, of the monies entrusted to us," said Weldon. "This responsibility increases as we grow in numbers. We must constantly look at accountability issues. As good stewards, we continue to assess systems and internal controls."

At the hub of the well-oiled machine is the business office; the heart of DSA activities. The pace quickens for business office staffers beginning with Diocesan Support Appeal kickoff weekend — February 5-6 — as 35,000 pledge cards are sent to Catholic households. The mailing originates in the business office.

Under the watchful eye of Comptroller Theo Johnson, payments and pledges are followed over the course of the campaign. Additionally, Johnson and staff track parish targets, and provide a weekly report on individual parish status. A flurry of activity continues during the 10-week campaign, as pledge cards are sent, and contributions are received by the diocese.


Bill Weldon

The payment process continues until year end, and parish rebates are issued in January. Parishes receive 100 percent of all funds over and above the DSA parish goal. "The rebates for 1993 were very good," said Johnson. "Seventy seven percent of parishes and missions went over goal."

Through the annual DSA and generosity of individuals in the diocese, DSA-supported ministries provide faith-inspired services that continue His work. "Many ministries depend almost entirely on the DSA, such as the Hispanic and Vietnamese ministries," said Johnson. Other ministries, like Catholic Social Services, receive a major portion of their operating budgets through the support appeal. "This is the way we are church; taking care of those in need," said Johnson.

CSS Handles Adoptions With Loving Care

By JOANN KEANE
Associate Editor

Ann and Bill wanted a houseful of children. They thought the birth of their daughter, Sara, was the first of more to come. That dream was sidetracked when emergency surgery resulted in the removal of both of Ann's ovaries.

Without skipping a beat, the couple called Catholic Social Services to begin the adoption process. CSS is supported by the Diocesan Support Appeal. Sara was only two years old. Ten months later, Sara had a baby brother; a beautiful dark eyed biracial bundle of joy. “The thought of adoption was so easy for us,” says Ann. (Pseudonyms are used to protect their identity.) “There’s no difference in having a child naturally or through adoption. Both come from God; adoption is just another way of getting here.”

Kelly had a couple of kids in tow when she became pregnant. Living on food stamps, a little child support and some financial aid from her elderly father, Kelly knew she couldn’t give another child the life it deserved. She decided to place her baby for adoption. But Kelly — headstrong and determined — wanted to have some say in the placement of her newborn. She called several private adoption agencies and laid out her stipulations. “I wanted a choice in the child’s future,” recalls Kelly. And she wanted assurance, that as a pregnant woman, she would not be abandoned. A couple of agencies simply hung up on her. Then she called CSS. "You don’t have to be alone in this," were the first words Kelly heard from CSS.

Caseworker Barbara Grisinger readies crib in CSS nursery for an adopted baby. Photo by JOANN KEANE

True to its mission, CSS greeted Kelly with non-judgmental arms. Kelly’s unorthodox requests may have surprised CSS, but did not impede the process. CSS social workers often assume the role of mother, therapist, and friend to those seeking to place a child for adoption. “We feel our most important role is counseling,” says Barbara Grisinger, CSS social worker. “We encourage them to make the best decision themselves, rather than being influenced by family members or us as an agency.”

CSS applies no pressure. If a woman changes her mind on placing her baby, that’s okay too. “We can help with other counseling,” says Grisinger. CSS’s philosophy centers around the best decision for the birth mother and the child.

Adoptive families, too, receive counseling services. “That helped us a lot,” says Ann. Ann and Bill were assisted with issues concerning their decision to adopt. Would they be open to a baby from a drug-using birth mother? Were they open to meeting the birth mother? “The adoption decision is up to the couple, and CSS helped us uncover our comfort level,” says Ann.

“As a mother, I empathize with what the birth mother went through. It takes great strength and courage to place a baby for adoption," says Ann.

Kelly gave birth to a baby girl. Adoptive parents, Laura and Andy, were present for the delivery. Honoring one of Kelly's requests, CSS arranged for Laura and Andy to be part of the birth process. When the

See **CSS Adoptions,** Page 16

Open Your Heart, Share Your Treasure

By CAROL HAZARD
Associate Editor

A depressed Wake Forest University student from China finds peace of mind in a Catholic Church. Barely able to cope, the young woman had sought the advice of a friend who invited her to church. The friend was involved in Catholic Campus Ministry.

Love for the Blessed Mother inspires an 81-year-old man involved in Catholic Retirees Invited to Special Ministries (CRISM) to build a chapel and beautify grounds at the Catholic Conference Center in Hickory. The serene setting draws people of all ages for prayer and reflection.

These and other stories about the life-changing ministries supported by the Diocesan Support Appeal appear in this issue of *The Catholic News & Herald.*

This year's appeal — from Feb. 6 through April 10 — will raise $1,806,000, up 3 percent from last year, to fund 30 diocesan ministries. Parishioners will be asked to make their pledges during this time period.

"The DSA can be a true sign of support to the bishop when he begins his ministry here. It will show we are behind him with our financial as well as spiritual support."

The kickoff is this newspaper issue and a video that will be shown in all parishes and missions the weekend of Feb. 5-6. Parishioners will receive a letter next week from Msgr. John J. McSweeney, diocesan administrator, asking for their support.

Some parishes use as many as 26 of the 30 ministries supported by the DSA while others are involved in a handful. All, however, are impacted by the DSA.

The theme, "Where Your Treasure Is; There Also Is Your Heart," is scriptural. "It ties into the whole theme of what we are doing in the Development Office related to stewardship," says Jim Kelley, director of the Development Office, which conducts the appeal.

"The concept of stewardship is giving from the heart," Kelley says. People are asked to contribute out of their need to give, not the Church's need to receive.

Every parish and mission contributes by meeting a goal *(see page 15)* based on weekly collections. Money collected above the goal is returned to the parish. If parishes fall short, the money comes from the offertory.

"The people of the diocese have a record of great generosity," says Kelley. "We are asking regular contributors to continue to be generous with their support and, if possible, to increase their pledge. We are asking those who have never pledged to consider contributing to this important work of the Church.

"As people become increasingly aware of stewardship as a way of life, they respond generously by giving their time, talent and treasure in gratitude to God for their many blessings," says Kelley. "The DSA provides an important opportunity for people to give of their treasure."

The DSA raises money "not for the diocese, but for life-changing ministries for the people in the diocese," says Kelley. "The DSA provides an important opportunity for people to give of their treasure."

"We are grateful for all the contributions," says Msgr. McSweeney. "No gift is too small and no gift is too large. The number of people who make a stewardship commitment increases each year. To me, that says people are responding to our efforts to bring about true Christian stewardship."

This year's DSA is particularly

See **Open,** Page 16

Give prayerful thought to considering a vocation to the priesthood in the Diocese of Charlotte.

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“A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live.”
Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

“I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works.”

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Giving From The Heart

This issue of *The Catholic News & Herald* kicks off the annual Diocesan Support Appeal which runs from Feb. 6 through April 10. Scattered throughout the paper are stories about many of the 30 diocesan ministries which receive the bulk of their financing from the DSA.

The annual fund campaign has a goal this year of $1.8 million, up 3 percent from the 1993 goal. The 1995 DSA was the most successful in history, raising more than $1.9 million. That total was 111 percent of the DSA goal of $1.75 million. We hope this year's drive will at least match that result or even surpass it.

As you read the stories in this issue, you'll find that the life-changing ministries impact on your lives and those of others in your parish more than you perhaps imagined. Some parishes are affected by as many as 26 of the 30 DSA-funded ministries.

This year's DSA theme — "Where Your Treasure Is; There Also Is Your Heart" — is tied to the whole theme of stewardship, a concept which has been accepted by many of thee people of the diocese. Jim Kelley, director of the Office of Development, says the whole concept of stewardship is "giving from the heart."

The diocese is growing rapidly with a present Catholic population of more than 90,000 people in the 46-county area. With that growth comes increased need and demand for the services of the diocesan ministries. That takes money.

The number of people who contribute to the DSA is growing annually. Last year more than 48 percent of the households in the diocese made pledges to the campaign. We hope that figure will surpass 50 percent this year.

A pledge of less than $2 a week from every one of the 32,000 households in the diocese would more than meet the goal. Most of us spend more than that on trivial things.

We realize that there are those in the diocese who are not financialy able to give much. But there are many who can afford to be generous. We hope they will be.

During the coming week, you'll be receiving a letter from Msgr. John J. McSweeney asking for your support. It will contain a pledge card and we urge you to give prayerful consideration to making a pledge of as much as you can.

THE CATHOLIC
NEWS & HERALD

MEMBER cpa CATHOLIC PRESS ASSOCIATION

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Pro-Life Corner

Respect Life

In Stuart, Fla., one man will serve eight months in jail for butchering a kitten and another man will serve eight months for brutally beating a kitten.

In the United States, it is perfectly legal to brutally kill a preborn child.

(Reading: "Men Get Jail Time For Kitten Abuse," *Washington Times*, 12/19/93, P. A2)

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope: Family Is Training Ground For Love

WASHINGTON (CNS) — The family is the training ground where people learn to love and care for others, Pope John Paul II said in his 1994 message for Lent.

The pope urged Christians to use Lent as a time of conversion to a "life of charity and of solidarity, in all its many forms" with all people, but especially those who are suffering.

"The family is the first and foremost place in which we come to appreciate and live" values of love, sharing and respect for others, he said.

The 1,300-word papal message, sent out last fall to bishops' conferences around the world, recently was released in the United States by the National Conference of Catholic Bishops.

Lent begins Feb. 16 this year for Latin-rite Catholics and other Western Christians.

It begins Feb. 14 for Eastern-rite Catholics, who celebrate Easter at the same time but start Great Lent two days earlier, on Monday. For Orthodox Christians, who use a different method to calculate when Easter is observed, Great Lent begins March 14 this year.

"In the family," the pope wrote, "we learn attentiveness, openness and respect for others.... Life in common is also an invitation to a sharing which helps us to rise above our selfishness. In learning to share and to give, we discover the immense joy which comes from the communion of goods."

"From childhood," he added, "everyone is called to mortification and fasting in order to grow in character and self- discipline, overcoming the desire to possess everything for oneself alone. What we learn in the family stays with us throughout life."

He urged people to "be especially attentive to the sufferings and poverty of families."

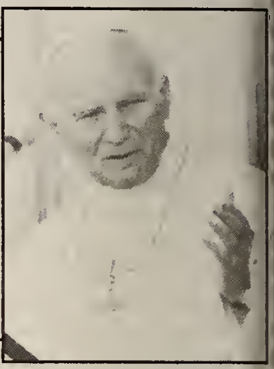
He cited problems such widespread poverty of families around the world, lack of decent housing, unemployment, single-parent households, increased divorce and separation, abortion, exploitation of young children and indifference toward the aged and handicapped.

Children of broken families are often led "to roam in the streets, to seek refuge in drugs, alcohol abuse or violence," he said.

"Faced with these grave problems, which have reached global proportions, we may not keep silent or do nothing, because they are destroying the family.... Christians and all people of good will have the duty to help families in difficulty," he said. He urged people to link acts of penance with acts of charity.

POPE JOHN PAUL II

The Pope Speaks



"This Lent, let us abstain from our often immoderate desire for material goods, so as to offer our neighbor what he desperately needs," he said. "The fasting of the rich must become the feast of the poor."

Pope Says Laity Called To Be Prophets Of Faith, Hope

VATICAN CITY (CNS) — Lay people are called to be prophets of faith and hope to a world searching for happiness, Pope John Paul II said.

Sharing in the prophetic mission of Christ as they carry out their daily tasks in the world, the lay faithful show others that Christian hope is not a denial of temporal reality or earthly existence, the pope said at his Jan. 26 general audience.

By being prophets of hope, lay people show "an openness to the transcendence of eternal life, which alone gives earthly existence its true value," he said.

With the help of the Holy Spirit, the prophetic role of lay people is aimed at "making the Gospel of Christ shine in the secular world, in the various fields where the laity carry out their lives and fulfill their earthly obligations," the pope said.

Lay Catholics often can be more effective than priests or religious in showing others that "there is no opposition between following Christ and fulfilling the tasks that laity must in their 'secular' condition, and, even more, that fidelity to the Gospel works toward the benefit and improvement of earthly institutions and structures," he said.

As lay Christians work in the world, the pope said, they must show the power of the Gospel "through their lives of continuous conversion, their faith in Christ in every circumstance, their struggles against evil and their patient endurance of trials in union with the crucified Savior."

It's 'Turn Off' Time

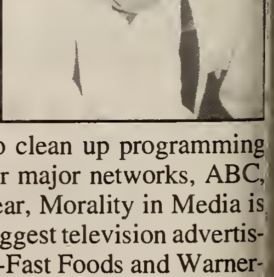
Morality in Media, an organization dedicated to fighting indecent television and illegal pornography, is sponsoring its third annual "Turn Off TV Day" next Friday, Feb. 11. I would like to suggest that all of us take part in the observance.

I know that there are those who claim Morality in Media is just another "kooky, right-wing fundamentalist" group. Believe me, that's anything but true. Morality in Media was founded in 1962 by Jesuit Father Morton Hill, who headed it until his death in 1985. Catholics are well represented among its officers and directors and it has worked on projects with Catholic Telecommunications Network of America.

"Turn Off TV Day" has two main purposes. First, it calls attention to the increase in gratuitous sex, violence, profanity and anti-religious bias on television. Second, it urges Americans to protest to those responsible for the increase in trash — the TV executives and the heads of companies which sponsor those programs.

BOB GATELY

Editor's Notebook



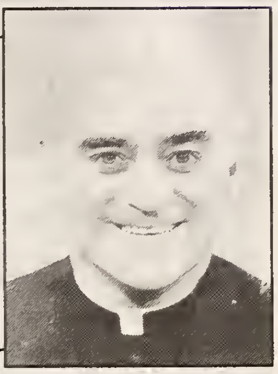
Last year, the appeals to clean up programming went to the heads of the four major networks, ABC, CBS, Fox and NBC. This year, Morality in Media is targeting the nation's three biggest television advertisers: Procter & Gamble, Slim-Fast Foods and Warner-Lambert Company. All three are among the sponsors of some of the more objectionable shows on television.

See Notebook, Page 6

Lent Is Coming Soon

FATHER JOHN CATOIR

Light One Candle



Once again, we are quickly ap- roaching Lent, the period before the reat feast of Easter. To be worthy of hrist's Resurrection we need to pre- are ourselves spiritually. Fasting is an scetical practice which helps us to chieve self-conquest and self-posses- ion. Jesus urged us to pray and fast in rder to control the unruly desires which iterfere with our life of charity. Fasting a way of saying no to self, in order to ive ourselves entirely to God.

The idea of curbing our bodily ravings for food and drink is based on le longing to bring our appetites under ontrol. The will has custody over all ur passions and appetites. Either we ontrol them or they control us. This ill says yes or no. This doesn't mean iat we despise the body and seek to unish it, rather it means only that we ant to stay in control.

Regaining control is a liberating ctivity. If our appetites are not con- olled, they run wild. If one's sexuality not controlled it becomes unbridled ist. If one's craving for food or alcohol not controlled one becomes a glutton or an alcoholic. Addicts become slaves to their own desire, they live in bondage. Addiction is essentially a disease of the will. Fasting helps us to remain free of any form of bondage leading to personal disintegration.

The holy desire to fast is prompted by the Holy Spirit who gives us the strength and courage to overcome our demons. The Spirit enables us to love God, putting Him first in all things.

Fasting also helps us to do penance for our sins. It is away of countering human weakness by showing one's intention to love God wholeheartedly. It is a way of saying that we value the gift of God's love above all things.

Fasting brings discomfort, but is is a self-chosen discomfort. We inflict the discomfort upon ourselves in order to demonstrate to God our desire to love Him more perfectly. In trying to unite our will to His, we offer Him supreme dominion over our intellect and will. We hope to please God and at the same time reassure ourselves that we are serious about holiness.

In fasting we participate in Christ's suffering, uniting with Him on the Cross. As you think about fasting this Lent, remember to do it because you love God, not merely because it is difficult. A penitential sacrifice is just as valid even if it isn't difficult. To sacrifice is to give up a legitimate good. Whether it is difficult or not, it still pleases the Lord.

This Lent, try to make some sacrifice as a sign of your love and gratitude. Then your fasting will be a beautiful prayer which goes beyond words. You will put into deeds what you proclaim with your lips, and as you turn away from self-centeredness the way Jesus did, you will become a more loving person.

This year, let your Lenten fast be done quietly and joyfully, and let it be motivated by your knowledge of God's love.

(For a free copy of the Christopher News Note, "Spirituality, Happiness And Health," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017)

Father John Catoir is director of The Christophers.

Facing Life Without Alcohol

MARTHA W. SHUPING, MD

Crosswinds

ear Dr. Shuping,

My husband recently completed n alcoholism recovery program. I ıought our problems would be over nce he stopped drinking and we were ble to get back on our feet finan- ially, but some days are just as bad s ever — minus the drinking. In fact, e was often nicer to me and the kids hen he was drinking. Am I crazy?
eader

ear Reader,

It may come as a shock to learn that fe without alcohol is only half the ıttle. Underneath all the years of drink- g are layers of spiritual and emotional oblems — low self-esteem, shame ıd issues related to intimacy and con- ol, to name just a few. For the first time your husband's life he's facing these ings without the comforting, conceal- g cloud of alcohol. It's frightening!

It may take the first year of recovery for your husband to develop some basic survival skills that he needs in order to face life without alcohol. After that, he will hopefully want to get into a "Stage Two" recovery to deal with some of the deeper issues I mentioned above, so he can learn to be happy and sober at the same time.

You and the whole family are also suffering from the effects of alcoholism that have taken their toll over the years: anger, resentment, loss of identity and self-esteem. You can help yourself and your family by getting into treatment with a family therapist experienced in alcoholism or finding a good Al-Anon group, or both. As you begin to resolve some of your issues, you are bound to become a less tense, more loving parent to your children and you'll begin to have the emotional energy to help the kids deal with their emotional pain.

Therapy or Al-Anon will help you to keep your focus off your spouse, whom you can't change. Focus your energy on yourself for now. Let your husband assume responsibility for his own continued recovery.

Often, spouses feel resentful that they should have to put in the effort to attend meetings or go to the therapy when the alcoholic is the one who has caused all the problems. It will take some effort for your family to become healthy, but anything really worthwhile always takes time, effort and love. "Recovery" means "getting back what you lost" and it will be worth it!

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Entering The New Worlds Of Power

FATHER EUGENE HEMRICK

The Human Side

How much responsibility do you el about what is happening in the orld around you?

If you keep up on current develop- ents like the glut of information that ectronic highways are creating, you ıow, for example, that electronic mail w makes enormous amounts of infor- ation instantaneously available. Do u ever reflect on the good and bad ssibilities of this new power?

I ask this because I believe that to spond to the best of our ability to Pope hn Paul II's call for a new evangeliza- n, we need to begin to think in new ays.

New forms of power — new forms communication — offer a challenge those concerned about evangeliza- n. It is the challenge first to enter into is world of new "powers" and learn as uch as we can about it. Second, it is the allenge of discovering how to com- unicate with the new "powers that ," to influence them and invite them consider all their options for doing od.

One look at the misuse of power illustrates the urgency of all this.

Many still believe that a successful revolution depends on war. War, however, is waged is altogether new ways. War is aided with the new power of computers, propaganda, psychological and chemical tools, lasers, nuclear weaponry. These not only destroy human life, but as we have seen in the case of communism they destroy cultures.

Again, the increased number of innocent deaths resulting from abortions, genocide and euthanasia reflect another misuse of power. They represent the self-proclaimed power to do with life as one pleases.

The Waco holocaust and Jonesville were among 1,000 examples of power gone wrong in the area of mind control and the manipulation of groups of people.

And in the world of advertising, new ways to manipulate the psyche always are sought, utilizing power to generate artificial needs through a barrage of images.

Our greatest deterrent to the misuse of power is to develop our moral character so that we become able and willing to enter the new worlds of power and look them straight in the eye.

One terrible lesson of the world wars came from learning how easy it is to become morally weakened. In the face of tyrannical power consciences went silent, and people looked in other directions, allowing horrendous atrocities to be committed.

Today it is easy to crawl into one's own little world and turn away from the new worlds of power that are emerging. Perhaps some simply would say that life is getting too complicated.

To respond to the challenge of the new evangelization, a new type of moral character is needed. In addition to knowing Scripture and the teachings of our faith, we need to enter the worlds of power which have resulted from computers, psychology, biological engineering and electronics.

We must raise ultimate questions such as: Where are these so-called good

See **Human,** Page 6

Feb. 24 Is Deadline For CHD Local Fund Grant Applications

Feb. 24 is this winter's deadline for securing small local grant applications for Campaign for Human Development (CHD) funding.

The Campaign for Human Development is the domestic anti-poverty, social justice program of the U.S. bishops. Established in 1970, its mission is to address the root causes of poverty in America through promotion and support of community-controlled, self-help organizations and through transformative education.

By means of an annual collection taken up in Catholic parishes throughout the country, CHD funds economic and community development projects in every part of the nation.

Three fourths of the Charlotte diocesan collection taken in November is sent to CHD headquarters in Washington, D.C. for programs across the country. One fourth of the collection remains in the diocese to fund local organizations

Those interested in applying for a small local share of the funding should contact Scott Spivak, Local Director, Campaign for Human Development, by calling (704) 331-1714 or by writing to CHD, 1524 East Morehead St., Charlotte, NC 28207.

Review of local requests will be made by the Diocesan CHD Committee. Committee members are Steve Callahan, Charlotte; Mary Herr, Whittier; Father George Kloster, Gastonia; Tom Taaffe, Hayesville; Allean Conner, Charlotte; Daughters of Charity Sister Anne Joseph Edelen, Greensboro; Bridgett Johnson, Greensboro; Father Jim Solari, Winston-Salem; Kay Wiener, Hickory; and Bill Murdock, Asheville.

In 1993, the diocesan CHD awarded $11,500 in local grants to projects in the 46-county area.

Emily, 4, a resident of Holy Angels in Belmont receives a helping hand from Don Haller (r) and Bob Atterberry Jr. of Belmont Council 11076 of the Knights of Columbus while F. J. Singleton (l), director of the Holy Angels Foundation, looks on. The Foundation received a $1,575 donation from funds which the council raised during last year's Operation Lamb Tootsie Roll Drive.

Photo by GEORGE BURAZER

Sister Cecilia Honored

Handmaids Sister Cecilia Tong, director of the Vietnamese Apostolate for the Diocese of Charlotte, was named a Martin Luther King, Jr. "Keeper of the Dream" by the Charlotte-Mecklenburg Community Relations Committee.

She was recognized at the committee's holiday reception Jan. 17.

Clara Williams, chairperson of the observance, said it is a way for the community to show appreciation to citizens "who live and work to make the ideals of Dr. King come alive."

Human (From Page 5)

new powers leading us? Do they have moral value? How can we counter the misuse of power? How do we make our faith more understandable so that it can influence these new worlds of power?

Ironic as it sounds, the call for a new evangelization is challenging us as never before to become deeply involved with power.

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Notebook (From Page 4)

If you do want to take part in the protest, here are the names and addresses: Edwin Artz, Chairman, Procter & Gamble, One Procter & Gamble Plaza, Cincinnati, OH 45202; Melvin Goodes, Chairman, Warner-Lambert Copany, 201 Tabor Rd., Morris Plains, NJ 07950; S. Daniel Abraham, Chairman, Slim-Fast Foods Company, PO Box 5047 FDR Station, New York, NY 10150.

If you don't know what to do instead of watching TV, I can make a few suggestions. Try reading a book, listening to recorded music or to the radio, going to a movie or just having an old-fashioned conversation with members of your family. The results might surprise you.

I'll admit that, having grown up in the days before TV, it's easier for me an my wife to give up the tube for a day. We both spend much of our spare time reading, anyway.

By the way, if you just can't do without television, rent a movie for your VCR or try watching the Weather Channel if you have cable. At this time of year, the forecasts might not be too pleasant but at least they're not obscene.

Employment Opportunities

Director of Finance & Administration: Vibrant parish of 2,000 households seeks unique management executive. Demonstrated success and managerial experience with financial operations and computer applications required together with exceptional interpersonal/communication skills. Background in fund-raising and contractor bidding helpful, Competitive compensation package for proven staff manager. Send detailed resume to: Search Committee, St. Francis of Assisi Parish, 11401 Leesville Rd., Raleigh, NC 27613. Affirmative action employer.

Director of Liturgy: Would you like to serve full time beginning July 1, 1994 in a welcoming and prayerful community as the primary developer and coordinator of all parish liturgical programs? Vatican II community, 1,200 families located in central North Carolina. Work with Director of Music Ministries and other staff members. Qualifications: Master's degree or equivalent. Salary commensurate with degree and experience. Send resume and transcript to: Rev. James W. O'Neill, OSFS; St. Paul the Apostle Parish; 2715 Horse Pen Creek Rd.; Greensboro, NC 27410.

Scripture

Readings for the Week of February 6 - February 12

Sunday: Job 7:1-4, 6-7; 1 Corinthians 9:16-19, 22-23; Mark 1:29-39.

Monday: 1 Kings 8:1-7, 9-13; Mark 6:53-56.

Tuesday: 1 Kings 8:22-23, 27-30 Mark 7:1-13.

Wednesday: 1 Kings 10:1-10; Mark 7:14-23.

Thursday: 1 Kings 11:4-13; Mark 7:24-30.

Friday: 1 Kings 11:29-32; 12:19; Mark 7:31-37.

Saturday: 1 Kings 12:26-32; 13:33-34; Mark 8:1-10.

Come Walk With Jesus

A Parish Mission
at
St. James Catholic Church

251 Union Street North
Concord, N.C.

Sunday, February 6
through
Thursday, February 10

Each evening at 7:30

THE PUBLIC IS INVITED TO ATTEND

For Further Information, Call 782-5802
Transportation Is Available, Call 786-9131
Babysitting Will Be Provided

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Campus Ministry Awakens Spirit

By JOANN KEANE
Associate Editor

WINSTON-SALEM — Xiao Pin Vang felt helpless under the weight of a grueling school workload. Graduate school was taking its toll, and the second year graduate student from China felt paralyzed.

"I was scared," said Xiao Pin (pronounced Showl Peen). "I tried to keep yself on the right track, but anxiety nd frustration built up. Finally, I broke own completely. I could not concenate in class, couldn't do my homeork."

Xiao Pin tried Wake Forest niversity's counseling service to no vail. She tried a psychiatrist, but found o relief. A physical check up gave her clean bill of health.

She thought of quitting school, as ne stared into a pit of despair. Yet, she new inside she should be able to handle ne stress and challenge of a difficult ourse load. She felt an aching emptiess in her life, and wasn't sure how to elieve the pain.

A casual conversation with her atholic roommate redirected a despere Xiao Pin. "We had never talked bout her faith, her beliefs." But this vening was different, and a short exnange on Catholicism led Xiao Pin to ask, "Can I go to Sunday service with you?"

"I don't know why I asked, but when she said 'yes,' something unusual happened. I felt a light come into my mind," said Xiao Pin. "Everything became perfectly clear. That moment gave me hope, I felt hope."

The revelation took Xiao Pin by surprise. While many individuals turn immediately to Christ in time of crisis, the concept was foreign to Xiao Pin.

She was raised under communist Chinese rule, and the Chinese government discourages Christian belief. Educated through college in China, Xiao Pin grew to accept the party line. Exposure to Christianity was non-existent, and her impressions of the Christian world were tainted.

"I had always believed in myself. I thought as long as I worked hard enough, everything would be OK," said Xiao Pin. "I did not believe in a savior."

On a crisp autumn morning in 1992, Xiao Pin attended her first Christian worship service, and a fire was ignited.

"I'm sure to other people it was a regular Sunday service, but it was different to me," said Xiao Pin. In his homily, Franciscan Father Kurt Kreml, Wake Forest Catholic campus minister, talked about vulnerability as a blessing, and how it opens the heart to God.

His words bore straight to the soul

See **Campus,** Page 11

Franciscan Father Kurt Kreml, campus minister; Wake Forest University student Xiao Pin Wang, and Campus Minister Shawn Adams gather on campus. Wake Forest photo

Ministry Fills Student Faith Needs

By JOANN KEANE
Associate Editor

Xiao Pin Wang's faith journey at Wake Forest University serves as living testament that the prongs of Campus Ministry are reaching out in salvation to the un-churched.

"We welcome the doubters, questioners, searchers," said Franciscan Father Kurt Kreml, campus minister at Wake Forest. And yes, even cradle Catholics are welcomed with open arms.

On the campus of Wake Forest University in Winston-Salem — founded by the Baptists — 745 of the 5,661 students are identified as Catholic. Catholics are the largest denomination on campus.

Since 1988, Father Kreml has filled the role of full-time campus minister. He was drawn to the campus ministry setting and the opportunity to work with the students. Aided by assistant campus minister, Shawn Adams, Father Kreml gives a faith presence and response to the students. "Young people are very open to a meaningful message about faith. They respond with a sense of real dedication."

"Most young people are searching for real meaning and insight to important issues of life," said Father Kreml. Having a faith community on campus allows young people to live out the gospel in their daily lives. "They see it lived out in the spirit of the community," he said.

In addition to weekly Sunday Mass, Wake Forest's Campus Ministry works throughout the week to meet student needs.

A student council — similar to a parish council — plans various activities and coordinates service projects.

"We have a strong leadership training component," said Father Kreml. "The experience has served a number of our students after graduation, when they remain active in the faith." Many seek involvement in new parishes following graduation.

"Opportunities on college campuses greatly benefit the church of the future," said Father Kreml. "It is a training ground for lay leadership." The young people feel a part of the church rather than alienation, resulting in the bridge from adolescent questioning and reacting to mature Catholic faith. "Without that, many Catholic young people drift away from the faith. We find having Church on campus helps to prevent that from happening."

Students who are hungry and searching for adult faith will likely find that in the student faith community," said Father Kreml.

Across the 46-county Diocese of Charlotte, DSA-sponsored Campus Ministry is present on 30 college campuses.

Who Benefits When You
Open Your Heart And Share Your Treasure?
Some of those who are helped include:
7,000 *Social Service* clients
1,200 senior adults through *CRISM*
5,600 students in *Catholic Schools*
1,400 teenagers through *Youth Ministry*
44 deacons through *Permanent Diaconate*
15,000 students in CCD *Faith Formation* classes
6,300 college students through *Campus Mininstry*
6,000 parishioners through *Multi-Cultural Ministries*
900 young adults (ages 18-35) through *Young Adult Ministry*

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434 Charlotte Avenue
P.O. Box 11586
Rock Hill, SC 29731
(803) 327-2097

Cultivating Our Secret Garden
8 p.m. Friday, March 11 to
5 p.m. Saturday March 12
Ms. Sally Haddix
Rev. Mark Larson
Father Conrad Hoover, CO

retreat of personal exploration and simple artistic expression using the 1991 roadway musical, *The Secret Garden* (from the classic novel by Frances Hodgson urnett). We will dialogue with the unfolding drama as the story and its characters relate our personal stories. Participants will have the opporunity to respond to three central ovements in the story through journal writing, discussion, music and visual arts.

50 Pre-register by February 25
35 commuters

NFP CENTER
Father/Son Program
Sunday, Feb. 6
for boys 11 - 14 years old
and their fathers
1:00 - 4:00 p.m.
St. Ann Parish Center
632 Hillside Avenue, Charlotte, N.C.
God's gift of sexuality, fatherhood, chastity and fertility.
$10 per father/son team, each additional son
can attend for $2.50 more per person.
Reservations required. Call for reservation.
Office of Faith Formation (704) 331-1723

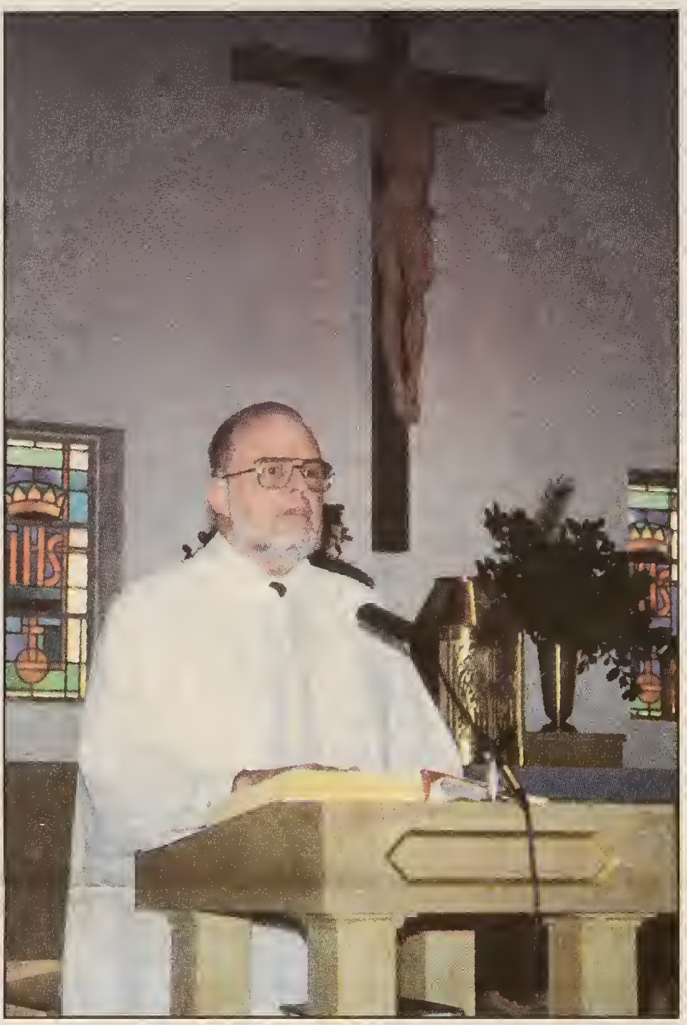
'Where Your Treasure Is, There Also Is Y

DSA-Supported Ministrie

The Diocesan Support Appeal helps spread the light of Christ b funding 30 ministries. The ministries bring vitality to parishes and missio throughout the Diocese of Charlotte. They serve people of all ages, races an backgrounds as one family in Christ.

Each parish community is a treasure house of God. By sharing the time, talent and treasure, parishes contribute to the strength of the Chur

St. Michael Church,
Gastonia


CAROL HAZARD

Jack Weisenhorn, one of 11 men studying for the Permanent Diaconate, proclaims the Word. There are 44 permanent deacons in the diocese.

JOANN KEAN

Evangelization team reviews parish plans for reaching inactive Catholics and the unchurched. front row (l-r) are Jim Kennedy, Notre Dame Sister Carol Symons and Lee MacMillan. In ba row are Pat O'Neill, Chip Wilson, Richard Labrecque and Rita Labrecque.

The photos on this page depict some of the DSA-supported ministries at St. Michael Church. The ministries are (clockwise):

- **Permanent Diaconate**
- **Evangelization**
- **Hispanic/Migrant Ministry**
- **Catholic Retirees Invited To Special Ministries (CRISM)**
- **Catholic Schools**

CAR

Jennifer Suarez and her sister, Stacey, bear the gifts for an Hispanic Mass.

JOANN KEANE

Third grade teacher Mercy Sister Margaret Mary Wharton reads a story to St. Michael Catholic School students Brian Pinto, Kathryn Mullen, Matthew Haskins and Daysha Johnson.

JOANN KE

CRISM members Peggy and Walter Duffy at a "Pillars" seniors' club social.

Heart'; The 1994 Diocesan Support Appeal

nrich Parish Communities

as a whole.

Two parishes and some of their DSA-supported ministries are highlighted on these pages. They serve as examples of the ways people in all parishes — large and small — benefit from the DSA. St. Michael Church in Gastonia and St. Barnabas Church in Arden are vibrant faith communities made even stronger by various DSA-supported ministries.

St. Barnabas Church,

Arden

CAROL HAZARD

Payne teaches a kindergarten and first grade Faith Formation class.

CAROL HAZARD

Eucharistic minister Dorothy Schmid gives communion to Cathie Stout. Lay ministers are central to the vitality of parish life.

The photos on this page depict some of the DSA-supported ministries at St. Barnabas Church. The ministries are (clockwise):

- **Faith Formation**
- **Lay Ministry**
- **Engaged Encounter**
- **Youth Ministry**
- **Office of Worship**

CAROL HAZARD

Rita Pisano directs combined youth and adult choir. She hones her skills by attending liturgical workshops sponsored by the Office of Worship.

CAROL HAZARD

The St. Barnabas Youth Group sells baked goods at one of several nnual fundraisers.

CAROL HAZARD

Father John Schneider counsels couples on the sacrament of marriage. From left to right are Peter Krzywicki and Martina Rhoads, Michelle Henderson and John Kobar, and Jane and Pat Croskey. All the couples participated in Engaged Encounter.

CRISM Treasurehouse

(From Page 2)

Piche. “We get lots of guests who see the chapel off in the distance and who go there for private reflection.”

Grimminger still travels to the CCC every week to beautify the setting. He built a waterwheel for a stream that runs in front of the chapel and a reflection pool made of stones.

“Franz is an inspiration to all the staff with his hard work and continuing support of the center,” says Piche.

More recently, Grimminger was distraught over the failing health of his daughter. Again he prayed to Mary. Again he built in her honor.

Finding stones in the woods, he hauled each piece to St. Joseph Church, where he built a stone wall with an alcove for a life-sized statue of the Blessed Mother. The wall was dedicated in December on the Feast of Immaculate Conception.

His 54-year-old daughter, who has lung problems, is on oxygen but she has hung onto life three months longer than expected.

"We believe the Holy Mother has had a helping hand in the fact that she is still alive," says Grimminger.

Grimminger donated all labor and materials for both projects. His wife, Maria, decorated the chapel.

The Grimmingers came to the United States in 1955 and he worked for General Motors in Detroit. They have two sons in addition to their daughter.

They retired to Sherrills Ford in 1981 and moved to Charlotte recently to be near their daughter.

Rie Vaessen

An 80-year-old woman had given up on life after her husband died. She spent her days in bed in a nursing home. After discovering the woman still loved the Church, Vaessen arranged for a home Mass and invited the woman’s family.

“She came completely alive, and participated in all the prayers,” recalls Vaessen. “It was such a good feeling.”

One cold day, Vaessen visited a man who had had a stroke and suffered from cancer. He was bundled up in a sweat suit and a blanket. “The house was as cold as it could be,” says Vaessen. She immediately arranged to have the heater fixed.

“I love to be with people,” Vaessen says. “My whole being goes out to others. That’s just my way.”

Every day — Sundays included — Vaessen donates her time and compassion in various ministries. The first Eucharistic minister to the sick in Greensboro, she takes communion to shut-ins. Sometimes she just takes a book and reads to them.

She is credited with keeping a lady out of the hospital for 10 years by one simple act; by giving her time.

“If you give these people attention and let them unload, you can help with their anxieties,” says Vaessen.

The more Vaessen gives, the more she feels inadequate. “There is so much to be done, and not enough people to do it,” she says. “If someone wants to get involved, come with me and look for yourself.”

Every Sunday and again on Monday, Vaessen volunteers at Cone Hospital. She coordinates family visitations with patients in the psychiatric unit. On Thursdays, she assists families of patients in surgery.

At least one day a week, she visits parishioners in nursing and retirement homes in addition to making home visits.

She’s an intermediary for Greensboro Urban Ministries, asking agencies to help people who need emergency housing, clothing or food. She also volunteers with Project Independence to help families become independent of public welfare assistance.

Moreover, she’s a Friend of Dolan Manor, helping the elderly make new lives in an apartment residence. She was a board member for St. Pius X Housing Inc., which governs Dolan Manor. She’s a faithful volunteer at St. Pius X parish office, and a member of the church choir.

During Christmas, she delivers groceries to the needy and holiday gifts to the home bound and hospitalized.

She was part of the task force and a member of the board of directors for the Shepherd’s Center of Greensboro, helping older adults get their needs met.She helped organize JOYS (Joyful Older Adults) for the parish and she organizes socials for the Mental Health Association at Gate House.

“Rie is a legend of self-sacrifice and of life given in love and compassion for all in need of assistance,” says Daughter of Charity Sister Celeste Donohue. “There is no question of her dedication.”

Originally from the Netherlands, Vaessen came to the United States with her husband in 1954. She's been in Greensboro ever since.

A retired nurse, she has three grown children. When the youngest was in college, she began to volunteer her time. Her activities increased to a brisk pace.

“Oh sure, I get little aches and pains, but I don’t pay much attention to them,” she says. “Once in a while, people tell me to slow down or I’ll work myself to death. In that case, I'll rest.”

Meanwhile there’s too much to do.

“We are here to continue doing Christ’s work, which is taking care of others ... I help people by giving them a little of what I have and that is peace of mind.”

Chris Lynch

Musician Brings Vibrancy, Energy To Youth Masses

(From Page 2)

Lynch learned about soul music. From rock 'n roller Eddie Van Halen, he picked up on energy levels.

“You allow the vibes to penetrate to the soul ... and you surrender to the Holy Spirit,” Lynch says. “If you open yourself up to the Holy Spirit, God will use the music as a vehicle to get through to us.”

"Chris offers Christ's love with an intensity like the Holy Spirit at Pentecost. He has a natural desire to share Christ, not by Bible thumping but by telling it like it is."

Lynch started playing music at age 12 with his brother, Damien, at St. Patrick Cathedral. Damien, 28, is now Father Damien Lynch, parochial administrator at St. Elizabeth Church in Boone and campus minister at Appalachian State University.

Called the Blues Brothers, the duo drove a 1975 Navy blue Cadillac packed to the fins with an amp, guitar and bass. They were part of the Bethany music group, and played for the “Youth Vibrant Mass” at the cathedral.

“Chris offers Christ’s love with an intensity like the Holy Spirit at Pentecost,” says Father Lynch, who plays bass guitar in the band. “He has a natural desire to share Christ, not by Bible thumping, but by telling it like it is.”

“Jesus is alive; that’s what I get out of Chris’ music,” says Theresa Edmisten, 17, of Boone. “I’ve seen him touch a lot of kids. He brings out happiness in everyone, and we all get into dancing and singing and rejoicing.”

“The kids love him,” says Tom Czarnomski, Youth Council coordinator and regional youth minister for the Greensboro area. “He’s very upbeat, positive and enthusiastic.”

Lynch traces his faith journey to his confirmation at age 12. “It was a very profound experience. I felt empowered with the Holy Spirit but I didn’t know how to use it.”

He went on retreats during high school. At Belmont Abbey College, he would cut classes to go the Abbey Church to converse with God. While at college, he attended a charismatic renewal retreat and again experienced a conversion.

“I met the reality of Jesus. I felt an overwhelming peace that said ‘Come follow me and be not afraid.’” Unlike his brother, Lynch says he never felt called to the priesthood. He was drawn instead to spreading the word through music.

Lynch, a customer service prepresentative for General Medical Corp. in Charlotte, is engaged to Kathleen Hurley of Boone and plans to marry June 25 at St. Elizabeth, Boone.

Pipe Dream is playing April 22-24 at the Youth Conference at Camp Thunderbird.

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Campus Ministry Awakens Spirit

(From Page 7)

of Xiao Pin. Her Epiphany began with recognition of her own vulnerability. "I was vulnerable and afraid of life," she said. "That Sunday Mass was hope, peace and joy." Thus began her Christian life.

"Here is an example of God's gift of faith," said Shawn Adams, Catholic campus ministry assistant at Wake Forest. "Her insights and reflections are so clear and beautiful," said Adams. "She brings an incredible clarity of faith."

Although Xiao Pin accepted Jesus Christ as her savior, she finds the experience difficult to relate to her parents in China. "They want everything that makes me happy," said Xiao Pin. "But no one in the family has been Christian before."

Her only brother, residing in New Jersey, struggles with her decision. "My change has had some impact on him. We were so close — and my testament has been so strong — it's been hard for him to accept my Christianity. He loves me and wants peace of mind," said Xiao Pin. Like millions of Chinese who feel the same way, Christianity is a strange concept for him, said Xiao Pin.

As expected, some confusion and doubt followed Xiao Pin's faith conversion. Joining a Campus Ministry bible study group helped ease her into her newfound Christian role. Through the weekly Catholic campus faith development program, she absorbs the Gospel. "Christianity is so rich," she said. "It has so many layers, yet it's so simple."

Adams likens Xiao Pin's conversion of spirit to that of childlike enthusiasm. "It is the seed of faith planted by God. "She didn't go looking for this faith; her background didn't encourage that. It's the perfect example of God making us thirst for Him," said Adams.

"My new faith totally changed my attitude about life," said Xiao Pin.

"I never really understood the meaning of salvation. Now I have a better understanding of salvation, grace and mercy. Sometimes I still wonder, 'how come I deserve this?'" said Xiao Pin. "Life has new meaning. No longer is life centered around my needs; that's not the case anymore. I'm glad He's with me. This is salvation, and I'm so grateful."

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'Stewardship — A Way Of Life, A Way Of Thanking God,' Says Msgr. John J. McSweeney

By JOANN KEANE
Associate Editor

Msgr. John J. McSweeney, diocesan administrator spoke with The Catholic News & Herald *about this year's Diocesan Support Appeal:*

Q. What does the theme of this year's annual appeal — "Where your treasure is, there also is your heart" mean in relation to the DSA?

A. Using symbolic language, this year's theme encapsulates our whole ministry of meeting the spiritual needs of our faith community in Western North Carolina.

The Diocesan Support Appeal funds the services that sustain life and minister to those in need. At the same time, it reminds us of our responsibility to be good stewards. In that respect, it fulfills the theology of stewardship; being good caretakers and sharing what God has given to us, as we are called to share proportionately what He has given.

We realize that sharing of one's treasure is not voluntary, it is a posture of commitment. Our own commitment to Christ and His church leads us to share what has been given to us.

> **"The DSA is the Diocese of Charlotte's response to people of God in Western North Carolina."**

Q. Is it possible for the average family to be able to take care of their basic living needs, support their local parish, other charities and also give to the DSA?

Again, as good stewards, I believe most families can — and do — work hard to insure the needs of others are taken care of without shortchanging their basic living needs.

Many families budget their charitable contributions together with their living expenses, and the diocese is grateful for each and every gift. In God's eyes, no gift is too large, no gift is too small.

I see the DSA as an educational tool, helping our people of God realize the importance of every donation. The DSA provides an opportunity to highlight many ministries, opening eyes to the significance of their work. As Catholic people, we realize the need to support our church, and the greater needs of our community, local and global.

Msgr. John J. McSweeney

Q. What do you say to those people who don't see how the DSA is serving them and their local parish?

We must first realize that we are all part of the local church; the Diocese of Charlotte. Each parish is an expression of our Catholicism, not independent of the diocese. Every DSA-supported ministry is available for every parish. All parishes have access to services provided to different ministries, regardless of parish or mission size. We have professional staff available throughout the diocese, who readily respond to parish needs.

To actually view the DSA in action, all an individual has to do is look around their parish. Children receiving first sacraments are taught through faith formation; a DSA-sponsored ministry. Retirees are finding great camaraderie through CRISM (Catholics Retirees Invited to Special Ministries). Hispanics and migrants take great solace in the ministry provided by the office of Hispanic/Migrant Evangelization. Been to a wedding recently? Pre-Cana takes place through Engaged Encounter.

The list of services is endless. The DSA is the Diocese of Charlotte's response to people of God in Western North Carolina.

Q. In light of the tremendous growth of Catholics in our diocese (177% in 20 years and 26% in just the past three years), do you see the goals of the DSA changing?

Yes and no. One goal that will remain constant is our need to continue the Diocesan Support Appeal. As Catholics, we have a broad responsibility to our community of the faithful, to meet those needs through DSA-supported ministries.

As our Catholic population increases, so does our responsibility to respond. Population increase and increased needs go hand in hand. At the same time, it could become necessary to reassess actual services, and reallocate funds. And as population shifts, so do particular needs. We could find ourselves faced with realignment of services to meet specific community needs.

The DSA provides a bare-bones budget — staffing and facilities — for DSA-supported ministries. While this funding plays an important part in the budgets of these agencies, we encourage ministries to seek additional funding through grants and outside sources.

Meeting the needs of an ever-changing population is one of the great challenges for the Diocese and DSA. Serving the people of God in the Diocese of Charlotte remains our ultimate goal.

Q. How does giving to the DSA fit in with the concept of stewardship?

A. Stewardship is a way of life, a way of thanking God for all His blessings by returning a portion of the time, talent and treasure allotted to us. It is an important concept for our spiritual growth as Catholics.

In a spiritual and temporal sense, adopting stewardship as a way of life changes people's lives. Giving of our time, talent and treasure involves a change of attitude about giving. It's important to think in terms of giving in gratitude to God, of considering how blessed we are, and using our gifts and talents for the good of others. That's what the DSA is all about.

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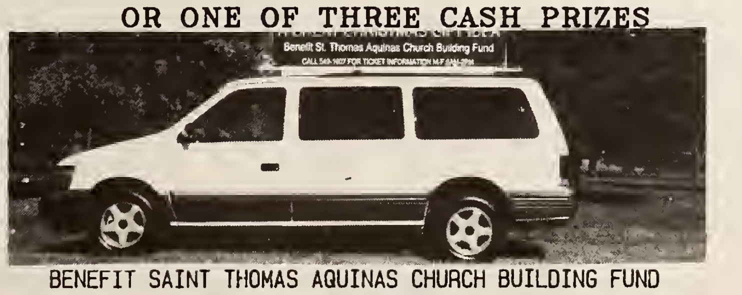

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Abre Tu Corazón, Comparte Tu Tesoro

Por CAROL HAZARD
Editora Asociada

Una joven deprimida, natural de China, estudiante en la universidad de Wake Forest, encontró la paz que necesitaba en la Iglesia Católica. Apenas podía superar su malestar, cuando buscó ayuda de una amiga y ésta la invitó a ir a su iglesia. La amiga participaba en el ministerio católico universitario.

El amor a la Virgen María animó a una anciana de 81 años de edad a tomar parte en los Católicos Retirados Invitados por los Ministerios Especiales (CRISM) a fabricar una capilla y a preparar jardines agradables en el Centro Católico de Conferencias en Hickory, este ambiente sereno atrae a personas de todas las edades a darse a la oración y a reflexión.

En esta edición especial de hoy en nuestro periódico The Catholic News & Herald, aparecen estas historias y otras más acerca de los ministerios que afectan las vidas, debido al apoyo que brinda el llamado anual a colaborar con los ministerios diocesanos, conocido con el nombre de Diocesan Support Appeal (DSA).

Este año se pide la cantidad de $1,806,000, o sea un 3 por ciento más que el año pasado, desde el 6 de febrero hasta el 10 de abril, para mantener 30 ministerios diocesanos. Se exhorta a todos los fieles en las parroquias a contribuir durante este tiempo.

Esta edición especial y un video, que se mostrará en las parroquias el fin de semana del 5 y 6 de febrero, inaugurarßn la petición. Los fieles recibirßn también una carta del administrador de la diócesis, Msgr. John J. McSweeney, pidiendo su contribución.

Todas las parroquias se benefician de los servicios ofrecidos por los 30 ministerios que sostiene el DSA, algunas reciben hasta 26 de estos y otras menos. Sin embargo, a todas les toca de alguna manera.

El tema "Donde Estß Tu Tesoro; Allí También Está tu Corazón" es bíblico. Dice Jim Kelley, director de la oficina diocesana que dirige esta petición anual, que todo el trabajo se relaciona con la corresponsabilidad de cómo ser un guardián cristiano.

"El concepto de la corresponsabilidad es dar de corazón" dice Kelley. A la gente se le pide que contribuya de su propia necesidad de dar y no de la necesidad que tiene la Iglesia de recibir.

A cada parroquia y misión se le asigna una meta (ver la página 15) basada en sus entradas de las colectas semanales. El dinero que consigan superior a la meta vuelve a la parroquia, pero si no llega a la meta, enconces deben darlo de sus propias colectas.

Según el señor Kelley, hasta ahora los fieles han respondido con gran generosidad. "Lo que pedimos es que continuen contribuyendo generosamenta y que aumenten un poco más, si es posible. A los que nunca han participado los invitamos a unirse a esta obra importante de le Iglesia".

"Personas conscientes de la corresponsabilidad como modo de vida van respondiendo más generosamente dando de su tiempo, talentos y tesoro en agradecimiento a Dios por sus muchas bendiciones" dice Kelley. "El DSA provee una magnífica oportunidad a las personas para dar de su tesoro".

El DSA obtiene dinero "no para la diócesis, sino para los ministerios que asisten a la gente en la diócesis" según Kelley. "Mientras mßs crecemos, tenemos mßs necesidades".

"Estamos muy agradecidos a los que contribuyen" dice Msgr. McSweeney. "Ningún donativo es demasiado pequeño ni demasiado grande". El número de personas que hacen un compromiso de corresponsabilidad aumenta cada año. Para mí, esto significa que la gente está respondiendo a nuestros esfuerzos de lograr la verdadera corresponsabilidad de guardianes cristianos".

Este año el DSA es muy importante, puesto que tendremos un nuevo obispo para dirigir la diócesis, dice Msgr. McSweeney. "El DSA será una muestra verdadera de apoyo al obispo que comienza su ministerio aquí. Le mostrarß que estamos dándole apoyo financiero lo mismo que apoyo moral y espiritual".

Colaborar anualmente con los ministerios diocesanos (Diocesan Support Appeal) es "absolutamente esencial" según Msgr. McSweeney. "Es un signo de unidad.. Ninguna parroquia es independiente. Somos una Iglesia universal".

Consideren los Servicios Sociales Católicos, que sirven a más de 7,000 personas al año. Este ministerio recibe la tercera parte de sus fondos del DSA. Lo demás lo cubren con donativos, pagos y contribuciones federales y del estado.

"Los Servicios Sociales Católicos (CSS) afectan cada fase de la vida de muchas personas" dice la directora de CSS, Elizabeth Thurbee. Esta agencia tiene oficinas en Charlotte para los vicariatos de Albemarle, Charlotte y Gastonia; en Asheville para los vicariatos de Asheville, y Smoke Mountain; y en Winston-Salem para los vicariatos de Greensboro y Winston-Salem.

CSS ofrece toda clase de servicios para ayudar a mujeres embarazadas, a infantes, a novios y matrimonios, a divorciados y a viudos y viudas. "Podemos atender a estas personas cuidadosamente en sus momentos más críticos, que requieren atención especial" dice la se±ora Thurbee. "Ayudamos a las familias con necesidades urgentes lo mismo que con otras menos apremiantes, pero reales".

La comunidad hispana de Dobson inauguró su nuevo centro "Sagrado Corazón". DSA contribuye al Ministerio Hispano de Evangelización de los migrantes en las zonas del norte de Carolina del Norte.

Por una parte, CSS provee de cosas bßsicas como alimientos, ropa y hospedaje. Por otra, ayuda a fomentar el sentido de comunidad, a crecer, a enriquecerse y a compartir. Existen ministerios para esto, como el de la Vida Familiar, el de los Ancianos, Separados y Divorciados y otros más.

Algunos ministerios se llevan a cabo por medio de voluntarios, pero los servicios de consejería requieren personal profesional a tiempo medio o completo.

"En estos tiempos de dificultad económica, muchos servicios de consejería gratuitos no pueden sostenerse más" dice la directora. "Por eso CSS tiene más clientes, lo cual supone más ayuda del DSA".

Esta agencia tiene el compromiso de atender a las necesidades de las comunidades parroquiales, dice la señora Thurbee. Buscando cuáles son las necesidades, CSS empezó el otoño pasado un programa para que los ancianos pudieran sentirse más unidos a la Iglesia.

El ministerio con las familias ha sido un éxito. La Hermana Miriam Fiduccia, de las Trinitarias, anteriormente coordinó en tres vicariatos y ahora coordina el ministerio familiar en toda la diócesis. Este énfasis coincide con el apoyo que ha dado el Papa Juan Pablo II al Año Internacional de la Familia.

"Mi posición es representar a la Iglesia" dice la Hermana Miriam. "Cuando la gente me ve en las parroquias o trabajando con grupos de apoyo o comisiones de Vida Familiar, ven a la Iglesia que se preocupa y cuida a los fieles".

Esta Hermana ayuda a las personas que se han separado o divorciado, así como a los padres cuyos hijos han muerto. El año pasado la Hermana Miriam trajo a la diócesis un programa llamado Retrouvaille, el cual refuerza a las parejas cuyo matrimonio encuentra dificultades.

La iglesia de San Pablo Apóstol en Greensboro se benefica con 15 ministerios sostenidos por el DSA. "Podemos ofrecer servicios que no podríamos mantener solos" dice el Padre Jim O'Neill, OSFS.

Esta parroquia joven San Pablo Apóstol, también sirve a 500 niños en un programa de Formación de Fe costeado por el DSA. Además, esta comunidad parroquial de 1,200 familias participa en el Ministerio Universitario, ya que queda cerca de cuatro centros de educación universitaria.

"Nuestra gente ha respondido muy generosamente al DSA" dice el Padre O'Neill. San Pablo Apóstol pasó los límites de su meta en 1993, $60,548 el año pasado y los $957 extra se dieron a una obra de caridad local.

Marcy Boyer de la iglesia de Holy Family en Clemmons, dice que su parroquia depende del DSA para sufragar los gastos de su oficina de Formación de Fe. "Estoy muy contenta que de esta oficina hemos podido comenzar con el Ministerio de Paz y Justicia". Marcy Boyer es la coordinadora de Formación de Fe en esta parroquia de la Sagrada Familia, Clemmons.

Susan Brady, directora regional de Formación de Fe, ha enriquecido a los fieles de Holy Family con sus elocuentes conferencias sobre la Sagrada Escritura. Gracias al DSA el Centro de Comunicaciones ha proveido de entrenamiento y materiales para clases de cultura sobre los medios de comunicación.

El resultado ha sido, según Marcy Boyer, que la comunidad ha alimentado su fe. "Nos hemos enriquecido con recursos, personas y materiales que de otra manera no hubiéramos tenido".

Why I Give To The DSA

Parishioners Talk About Their Commitment To Stewardship

By TOM and ANNETTE DEVOE
Our Lady of the Annunciation Church, Albemarle

Our family moved from our native Ohio to Charlotte in 1975. In our efforts to make a home for ourselves in our new location, we quickly became involved in the Catholic community of St. Ann in Charlotte and later in the Catholic community of the Diocese of Charlotte. Since our move to Montgomery County and Our Lady of the Annunciation parish in Albemarle, we have remained involved in the church.

At one time, we served as foster parents to newborn babies in the care of Catholic Social Services. We observed, first hand, the loving care that the staff there gave to birth families, foster families and adoptive families, as well as the infants.

Another area in which we became involved was Faith Formation. The needs of the parishes in their efforts to provide religious education to children, adolescents, and adults are the concern of the Diocesan Office of Faith Formation. Again, we have been able to experience the dedication of that staff in its work to assist the efforts of each and every parish in the diocese.

In the 18 years we have been part of the Charlotte Diocese, we have been served by seven pastors in two parishes. We have been led by two bishops and a diocesan administrator. It is obvious to us from our experience that we, as much as our bishop, our pastor, and the other lay members of any parish, are the Church of Charlotte for as long as we are here.

As part of that Church, we have learned much about stewardship. We have tried to give of our time, talent and treasure. Our parish community cannot by itself provide the many services its people need. Our diocesan community can help the people of our parish and the people of all of its parishes if the diocese has the means with which to do it.

It is our responsibility to build the Kingdom of God where we are. In that light, we cannot *not* give to the Diocesan Support Appeal.

By JUDITH BATES
Holy Angels Church, Mt. Airy

I first came to North Carolina as a lay missionary with the Mission Helpers of the Sacred Heart in 1961. What an eye-opener to a young person coming from the Northeast!

There seemed to be no end to the work involved in meeting the many needs of the people in the rural area in which we worked. We helped the nuns teach, visit the sick, work in prisons, and wherever else we were needed. It was one of my first introductions to a world and to people who were less fortunate than I.

A little later on in life I was married and we were trying to adopt a child. It was then that I had my first contact with a diocesan-supported agency, Catholic Social Services. This time, I was in need. Due to circumstances that had nothing to do with CSS, we did not adopt a child. However, I was impressed by how caring and committed these people were.

I am a nurse by profession and the needs of the elderly are of great concern to me. Agencies supported by the Diocesan Support Appeal, such as CRISM, are also concerned with helping the aging in our diocese.

I give to the DSA for various reasons. I see the tremendous needs of people and how the diocese responds to these needs. I have been the recipient of this response.

More importantly, I give to the DSA, to my church and to other charities, because of my own personal need to share. God has been very good to me. I "count my blessings" at this point in my life. Having been blessed so abundantly, I feel that my contribution to the DSA is one way I can help to bless others.

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By PAT and LOUISE O'CONNER
St. Andrew Church, Mars Hill

People give to charitable causes for many reasons. We give to the Diocesan Support Appeal to promote the work of the Holy Spirit. Through our giving, we are playing a part in making many people's lives better. We strongly believe in the Biblical concept of tithing and giving our time and talent as well. We have received many blessings from God and when we share those blessings there is a great joy in our lives.

Over the years, we have heard and read many stories about how people we don't know have benefited from agencies sponsored by the DSA. We know our gift may not be the largest, but when it is combined with the other contributions, it becomes significant, and does great good. Many things can be accomplished at the diocesan level that are not possible at the parish level.

The Gospel tells us, "Give to others, and God will give to you. Indeed, you will receive a full measure, a generous helping, poured into your hands-all that you can hold. The measure you use for others is the one that God will use for you." (Luke 6:38)

Whether or not we receive materially is not important to us. Our greatest joy comes in assisting, in our small way, the promotion of Jesus and His message of love and peace. Giving to the DSA is our way of sharing in that mission.

1994 DSA Agency Phone Numbers

Social Service Ministries	
CRISM	704-331-1720
Family Life Ministry	704-331-1720
Social Service Administration	704-331-1720
Disaster Relief	
Natural Family Planning	
Parish Outreach	
Persons With Disabilities	
Prison Ministry	
Respect Life	
Stepping Stones	
Widowed, Separated, Divorced	
Social Services/Asheville Office	704-255-0146
Social Services/Charlotte Office	704-343-9954
Social Services/Winston Salem Office	910-727-0705
Educational Ministries	
Campus Ministry	704-664-3992
Catholic Schools Office	704-331-1718
Evangelization Ministry	704-289-2773
Faith Formation Office	704-331-1714
Justice and Peace Ministry	704-331-1714
Religious Education Ministry	704-331-1714
Young Adult Ministry	704-331-1723
Youth Ministry	704-331-1723
Lay Ministry	704-334-1805
Office of Worship	704-437-3108
Multicultural Ministries	
African American Ministry	910-697-2400
Hispanic/Migrant Evangelization	704-335-1281
Hispanic/Migrant Outreach	
Asheville	704-255-0146
Winston-Salem	910-727-0705
Vietnamese Ministry	704-333-5029
Special Ministries	
Diocesan Pastoral Council	704-331-1712
Media Center	704-331-1717
Permanent Diaconate	704-825-5277

Come join us as we attempt to simplify our lives and serve GOD in the manner of St. Francis of Assisi. ST. MAXMILIAN KOLBE FRATERNITY of the SECULAR FRANCISCAN ORDER invites you to an INQUIRY SESSION, 2 p.m. Feb. 13 at St. John Neumann Church, 8451 Idlewild Road, Charlotte

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Diocesan News Briefs

Arden Knights Win International Recognition

ARDEN — Knights of Columbus Council #8923 is a winner of the Father McGivney and Founder's Awards for the 1992-93 fraternal year. The Father McGivney Award, named for the founder of the international organization, is given in recognition of outstanding membership recruitment and retention efforts. The Founder's Award is presented for excellence in promotion of the organization's fraternal insurance program.

The announcement was made by the Knights of Columbus International Headquarters in New Haven, Conn. An engraved plaque was presented by Michael Case, district deputy, on Jan. 11.

CCHS Athletes Honored

CHARLOTTE — Wendy Hamilton, a senior hitter on the CCHS varsity volleyball team, was named Player of the Year in Mecklenburg County by *The Charlotte Observer* for the 1993 volleyball season. Wendy was also named first-team All-Mecklenburg. Senior volleyball players Katie Arroyo and Jenny Holst were named second-team All-Mecklenburg. Jamie Schwartz was named first-team All-Mecklenburg for tennis, and Matthew Polking was named second-team All-Mecklenburg for soccer.

Amazing Grays

CHARLOTTE — The monthly meeting of Amazing Grays, the St. Patrick's seniors club, is at St. Patrick's Cathedral on Feb. 10 at 11 a.m. Brigid O'Conner, director of Shepherd's Center, will speak. Bring a brown bag lunch. Beverages and dessert will be available. Next month's meeting will be on March 10 and will include lunch at the Mint Museum and a tour of "Classical Taste in America."

Celebration '94

GREENSBORO — St. Pius X is hosting a parish party, Celebration '94, at The Depot on Feb. 19 from 6:30 p.m.-midnight. There will be a buffet dinner, dancing and fellowship for all adult members. Tickets are $5 and available after all Masses.

Valentine Party

GREENSBORO — The Separated, Divorced & Remarried Catholic Group will host a Valentine party Saturday, Feb 12 at 6:30 p.m. Bring a friend and a dish to share. For directions call (910) 672-1552 or (910) 288-5487.

Lenten Meditations

MOORESVILLE — The sufferings of Christ will be remembered through prayer, dialogue and meditation at St. Therese Church each Friday evening beginning Feb. 18 at 7:30 p.m. The last session will be on Good Friday, April 1 at 3 p.m. outside the church, weather permitting.

Various parish groups will present creative meditations each week on Christ's Passion. All are invited.

Secular Franciscan Inquiry Sessions

CHARLOTTE — The St. Maximilian Kolbe Fraternity of the Secular Franciscan Order will host three inquiry sessions at St. John Neumann Church, 8451 Idlewild Rd. The sessions will be from 2 p.m.-3:30 p.m. on the following Sundays: Feb. 13, March 13 and April 10. People who would like to know more about Secular Franciscans or are interested in membership are invited. For more information, call (704) 542-6794 or (704) 362-2705.

Coping With Grief

CHARLOTTE — Catholic Social Services is beginning a coping group for widows and widowers with new grief or unresolved grief. The first informational meeting is Sunday, Feb. 27 at the Catholic Center, 1524 East Morehead St., from 2:30 p.m.-4 p.m. To participate, call Suzanne Bach at (704) 377-6871, ext. 314, or come.

Heart For The Harvest

GREENSBORO — St. Pius X Church will host three workshops on relational evangelization beginning Sunday, Feb. 13 at 6:45 p.m. John Willett of Search Ministries will help participants to reach out to people and share their faith. For more information, call Walt Edwards at (910) 282-4147.

First Saturday

BELMONT — First Saturday Devotions at Belmont Abbey is Saturday, Feb. 5. The rosary will begin at 9:30 a.m., confessions at 10:45 a.m. and Mass at 11:30 a.m. For information call Terri or Phil at (704) 888-6050.

Confirmation Candidates Introduced...

At Holy Trinity Mission, Taylorsville, sponsors introduced confirmation candidates to the faith community. Candidates are (front, l-r) Jocelyn Dessert, Jennie Troxclair, Dannielle Pennell, Bobby McAlpin, Winter Walthrop, Samantha Matheson and Betrice Smith. Spnsors are (rear, l-r) Monique Sacs, Gen Watts, Melissa Loudermelk, Anthony Loudermelk Pat Fox, Trish Kerley and Angela Smith.

Sweetheart Dance

CHARLOTTE — St. Ann Church will host its 2nd Annual Sweetheart Dance in the Parish Activity Center on Saturday, Feb. 12 from 7 p.m.-midnight. The Women's and Men's Clubs will host a catered dinner followed by music by The Belvederes. Tickets are $12.50 per person (set-ups available) and can be purchased at the parish office Monday-Friday before 3:30 p.m. or after all Masses Feb. 6. For information call Pat Crickard at (704) 527-9041.

House Of Prayer Retreats

HOTSPRINGS — The Jesuit House of Prayer is sponsoring three weekend retreats in February.

Oratorian Father Conrad Hoover will lead "A Pastoral Response To AIDS" the weekend of Feb. 11-13. A "Twelve Step Weekend" for members of Alcoholic Anonymous is Feb. 18-20. The focus for a Feb. 25-26 retreat is "God's Spirit Lives in Dreams."

For more information, write to the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, or call the retreat house at (704) 622-7366.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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Diocesan Support Appeal Parish Targets

Charlotte Vicariate

Our Lady of the Assumption Church,
Goal: $24,553.22

Our Lady of Consolation Church,
Goal: $10,105.22

St. Ann Church,
Goal: $52,365.62

St. Gabriel Church,
Goal: $176,076.62

St. John Neumann Church,
Goal: $61,576.22

St. Luke Church,
Mint Hill
Goal: $20,399.42

St. Matthew Church,
Goal: $78,733.22

St. Patrick Cathedral,
Goal: $51,282.02

St. Peter Church,
Goal: $37,014.62

St. Thomas Aquinas Church,
Goal: $43,335.62

St. Vincent de Paul Church,
Goal: $57,603.02

Albemarle Vicariate

Our Lady of the Americas Church,
Biscoe
Goal: $2,700.62

Our Lady of the Annunciation
Church, Albemarle
Goal: $17,148.62

Our Lady of Lourdes Church,
Monroe
Goal: $16,065.02

Sacred Heart Church,
Salisbury
Goal: $37,917.62

Sacred Heart Church,
Wadesboro
Goal: $896.62

St. James Church,
Concord
Goal: $27,804.02

St. James Church,
Hamlet
Goal: $6,673.82

St. Joseph Church,
Kannapolis
Goal: $4,687.22

Asheville Vicariate

Immaculate Conception Church,
Hendersonville
Goal: $70,064.42

Sacred Heart Church,
Brevard
Goal: $20,760.62

Sacred Heart Church,
Burnsville
Goal: $1,978.22

St. Andrew the Apostle Church,
Mars Hill
Goal: $4,326.02

St. Barnabas Church,
Arden
Goal: $27,984.62

St. Eugene Church,
Asheville
Goal: $30,151.82

St. Joan of Arc Church,
Asheville
Goal: $17,329.22

St. John Church,
Tryon
Goal: $10,285.82

St. Jude Church,
Sapphire Valley
Goal: $3,964.82

Basilica of St. Lawrence,
Asheville
Goal: $21,844.22

St. Margaret Mary Church,
Swannanoa
Goal: $9,924.62

Boone Vicariate

Church of the Epiphany,
Blowing Rock
Goal: $533.42

St. Bernadette Church,
Linville
Goal: $7,035.02

St. Elizabeth Church,
Boone
Goal: $19,857.62

St. Frances of Rome Church,
Sparta
Goal: $3,242.42

St. Francis of Assisi Church,
Jefferson
Goal: $3,242.42

St. John Baptist de la Salle Church,
North Wilkesboro
Goal: $6,673.82

St. Lucien Church,
Spruce Pine
Goal: $3,603.62

St. Stephen Church,
Elkin
Goal: $3,242.42

Gastonia Vicariate

Christ the King Church,
Kings Mountain
Goal: $3,061.82

Holy Spirit Church,
Denver
Goal: $10,827.62

Immaculate Conception Church,
Forest City
Goal: $6,673.82

Queen of the Apostles Church,
Belmont
Goal: $19,677.02

St. Dorothy Church,
Lincolnton
Goal: $9,563.42

St. Helen Church,
Spencer Mountain
Goal: $2,334.08

St. Mary Church,
Shelby
Goal: $9,744.02

Saint Michael Church,
Gastonia
Goal: $45,502.82

Greensboro Vicariate

Christ the King Church,
High Point
Goal: $5,770.82

Holy Infant Church,
Reidsville
Goal: $5,951.42

Immaculate Heart of Mary Church,
High Point
Goal: $39,543.02

Our Lady of Grace Church,
Greensboro
Goal: $63,743.42

Our Lady of the Highways Church,
Thomasville
Goal: $5,590.22

St. Benedict Church,
Greensboro
Goal: $10,827.62

St. Joseph Church,
Asheboro
Goal: $13,717.22

St. Joseph of the Hills Church,
Eden
Goal: $6,854.42

St. Mary Church,
Greensboro
Goal: $15,523.22

St. Paul the Apostle Church,
Greensboro
Goal: $64,827.02

St. Pius Tenth Church,
Greensboro
Goal: $48,573.02

Hickory Vicariate

Holy Trinity Church,
Taylorsville
Goal: $3,061.82

Our Lady of the Angels Church,
Marion
Goal: $3,784.22

St. Aloysius Church,
Hickory
Goal: $37,737.02

St. Charles Borromeo Church,
Morganton
Goal: $12,633.62

St. Francis of Assisi Church,
Lenoir
Goal: $8,660.42

St. Joseph Church,
Newton
Goal: $12,633.62

St. Philip the Apostle Church,
Statesville
Goal: $20,038.22

St. Therese Church,
Mooresville
Goal: $25,817.42

Smoky Mountain Vicariate

Holy Redeemer Church,
Andrews
Goal: $1,978.22

Immaculate Conception Church,
Canton
Goal: $1,436.42

Immaculate Heart of Mary
Church, Hayesville
Goal: $6,673.82

Our Lady of Guadalupe Church,
Cherokee
Goal: $1,436.42

Our Lady of the Mountains
Church, Highlands
Goal: $6,132.02

Prince of Peace Church,
Robbinsville
Goal: $533.42

St. Francis of Assisi Church,
Franklin
Goal: $12,814.22

St. John Church,
Waynesville
Goal: $9,565.42

St. Joseph Church,
Bryson City
Goal: $2,881.22

St. Margaret Church,
Maggie Valley
Goal: $8,118.62

St. Mary Church,
Sylva
Goal: $7,757.42

St. William Church,
Murphy
Goal: $7,396.22

Winston-Salem Vicariate

Good Shepherd Church,
King
Goal: $3,423.02

Holy Angels Church,
Mt. Airy
Goal: $6,854.42

Holy Cross Church,
Kernersville
Goal: $28,707.02

Holy Family Church,
Clemmons
Goal: $50,017.82

Our Lady of Fatima Church,
Winston-Salem
Goal: $20,582.02

Our Lady of Mercy Church
Winston-Salem
Goal: $35,391.22

Our Lady of the Rosary Church,
Lexington
Goal: $9,744.02

St. Benedict the Moor Church,
Winston-Salem
Goal: $7,037.02

St. Francis of Assisi Church,
Mocksville
Goal: $4,867.82

St. Leo Church,
Winston-Salem
Goal: $66,996.22

DSA TARGET: $1,806,000

Open Your Heart, Share Treasure

(From Page 3)

important, since a new bishop will be named to head the diocese, says Msgr. McSweeney. "The DSA can be a true sign of support to the bishop when he begins his ministry here. It will show that we are behind him with our financial as well as moral and spiritual support."

The DSA is "absolutely essential," Msgr. McSweeney says. "It is a sign of unity ... No parish is independent. It is that time of year when we are asking people to support the various ministries of the Church in western North Carolina."

Consider Catholic Social Services, which alone serves 7,000 or more people a year. CSS, the largest recipient of DSA funding, gets a third of its operating funds from the DSA. The remainder is from fees, donations, federal and state grants and contributions.

"CSS offers services that touch people in every phase of their lives," says CSS director Elizabeth Thurbee. The agency has offices in Charlotte, Asheville and Winston-Salem.

CSS offers wide-ranging diocesan ministries from help for pregnant women, newborns, engaged and married couples to people whose marriages have ended through death or divorce.

"Because of the way we have focused these services, we can pay very close attention to specific needs," says Thurbee. "Within the family services agencies, we help people with acute needs as well as others whose needs may not be acute but just as real."

On one level, CSS provides for basics such as food, clothing and shelter. On another, it offers resources for enrichment, support and/or a sense of community. Family Life, CRISM and the Widowed, Separated and Divorced ministries fall in this category.

Because of the DSA, CSS is able to offer counseling to people regardless of their ability to pay.

The agency is commited to meeting the needs of the parish communities, says Thurbee. On the lookout for new needs, CSS began a program this past fall to help the frail elderly feel connected to the church.

Trinitarian Sister Miriam Fiduccia, former parish outreach coordinator in three vicariates, has become the Family Life coordinator for the diocese. The broader focus coincides with Pope John Paul II's endorsement of 1994 as the International Year of the Family.

"I see my role as a connector and representative of the Church," says Sister Miriam. "When people see me in the parish setting or working with a support group or Family Life Commission, they see the Church is concerned and cares."

Jim Kelley

Sister Miriam helps people who are separated and divorced and parents whose children have died. Last year, she brought Retrouvaille to the diocese. Retrouvaille is a program that help couples strengthen troubled marriages.

St. Paul the Apostle Church in Greensboro benefits from 15 DSA-funded ministries. "We can offer ministries we would not be able to fund on our own," says Oblate Father Jim O'Neill.

St. Paul the Apostle has 500 children in its DSA-funded Faith Formation program. What's more, the 1,200-family parish is involved in Catholic Campus Ministry, since it is located near four colleges.

"Our people have responded very generously to the DSA," says Father O'Neill. St. Paul the Apostle exceeded its 1993 DSA goal of $60,548 last year by $957, and gave the extra money to a local charity.

Marcy Boyer of Holy Family Church, Clemmons, says her parish relys on support from the DSA-funded Office of Faith Formation. "I am especially pleased that we have been able to start a Peace and Justice Ministry (the ministry is part of the Office of Faith Formation)." Boyer is Faith Formation coordinator at Holy Family.

Susan Brady, a regional Faith Formation director and dynamic speaker, has enlightened Holy Family parishioners about Scripture. The DSA-funded Media Center has provided training and material for classes on media literacy.

The bottom line, says Boyer, is an enriched faith community. "We have been enriched by resources, people and materials that otherwise would not have been available to us."

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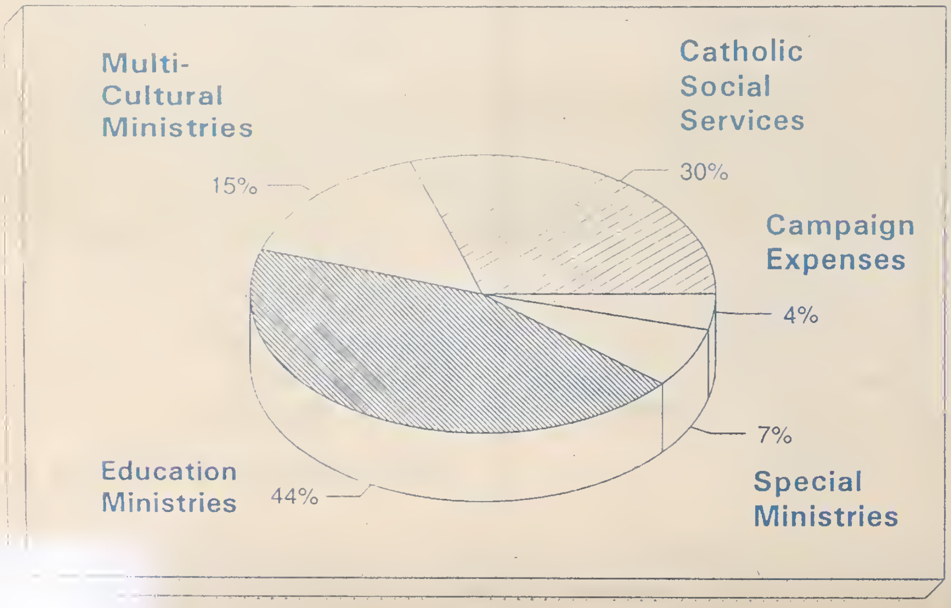

Ways To Give

The Diocesan Support Appeal is a call to give financial support to 30 agencies and ministries.

Most people contribute by making a pledge, payable over five months. But there are other ways to give, such as donating stocks or bonds, says Jim Kelley, director of development.

Kelley encourages people to consider supporting the DSA not only in the present but also in the future through such means as wills and trusts.

"Bequests may be made several ways. First to the DSA alone. Second, to a DSA agency such as Catholic Social Services. Third to a program within a DSA agency, such as Adoption Services which is part of CSS," says Kelley.

"This allows people to give now and to give later." For more information on wills and trusts, call Jim Kelley at (704) 331-1709 or 377-6871.

CSS Handles Adoptions With Love

(From Page 3)

nurse asked Kelly if she wanted to hold the baby, she said, "No, give her to her mother." The newborn was placed in Laura's arms. Andy cut the umbilical cord. Having Laura and Andy present gave Kelly peace of mind that she'd done the right thing. "There was a glow in the room," says Kelly. Witnessing childbirth for the first time, Andy fell into a chair. Everyone thought he was overwhelmed by the experience. In actuality, he was overcome with emotion. He told Kelly, "I can't believe you've gone through so much for us."

Kelly left the hospital, returning to her two children. Laura and Andy left the hospital with their new daughter.

Normally, newborns leave the hospital for 30 days in CSS or foster care. In North Carolina, a birth mother has 30 days to change her mind. According to Grisinger, a reversal of the birth mother's decision is less likely once the baby goes to foster care. "It happens more often in the hospital," says Grisinger.

Generally, CSS does not notify an adoptive family that a baby is en route until days before placement takes place. That, CSS social workers say, lessens the anxiety for an already apprehensive adoptive family.

In any given month, 15 to 30 familes wait for CSS to call with the news that an infant is on the way. CSS places about 25 infants annually, so adoptive families expect a wait of two to three years for a healthy, white baby. Quicker placement goes to families able to accept babies with special needs, or biracial and minority infants. While the need for familes to accept special babies is great, no child goes unadopted, says Grisinger. "We are always able to place every baby," she says.

About one third of all prospective calls from birth mothers result in adoption. "If we place 25, there have been 75 or so cases we work with during the year," says Grisinger. We make one message very clear, she says. "We're not just an adoption agency. If you feel this decision isn't for you, we can help with other counseling."

1994 - 1995 DSA Budget

Social Services Ministries	
CRISM	$ 24,590
Family Life Ministry	14,550
Social Services Administration	124,550
Disaster Relief	
Natural Family Planning	
Parish Outreach	
Persons With Disabilities	
Prison Ministry	
Respect Life	
Stepping Stones	
Widowed, Separated, Divorced	
Social Services/Asheville Office	90,680
Social Services/Charlotte Office	171,068
Social Services/Winston Salem Office	118,652
Educational Ministries	
Campus Ministry	203,469
Catholic Schools Office	184,792
Evangelization Ministry	28,746
Faith Formation Office	333,825
Justice and Peace Ministry	
Religious Education Ministry	
Young Adult Ministry	
Youth Ministry	
Lay Ministry	33,631
Office of Worship	4,550
Multicultural Ministries	
African American Ministry	16,004
Hispanic/Migrant Evangelization	142,273
Hispanic/Migrant Outreach	54,645
Vietnamese Ministry	47,484
Special Ministries	
Diocesan Pastoral Council	2,800
Media Center	112,830
Permanent Diaconate	15,815
DSA Campaign Expenses	81,046
TOTAL 1994-1995 GOAL	**$1,806,000**

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 23 • February 11, 1994

Lent 1994...A Time Of Peace And Hope

By MSGR. JOHN J. MCSWEENEY
Diocesan Administrator

"Lent is a time of profound truth which brings conversion, restores hope, and by putting everything back in its proper place, brings peace and optimism," wrote Pope John Paul II.

During Lent we are often reminded in our Mass prayers and readings of the need for repentance and renewal. The repentance envisioned is a change of mind and heart, to the extent that we need it, to become more holy, more Christ-like, in our attitudes and life.

Just as at times we need to change direction in our careers and in our life endeavors, so in the spiritual life we need to examine and evaluate our status and perhaps make a change in direction. Sometimes it will have to be a complete or radical turning about.

Lent is a time for restoring our ideals. All women and men have a longing for meaningfulness in their lives. Goals and values we must have and pursue energetically, otherwise we lose sight of our ultimate end...our life in eternity with God.

One of the great needs of humankind today is to return to a religious sense. It is quite evident that there is a great need for all of society, including us, to return to God.

Decide early on how you will keep Lent. No matter what you decide to do, remember 40 days is a lot of days and a lot of doing. Be sensible. Be specific. Be simple. Likewise set a good example for those around you. Don't act gloomy or glum. Instead, be a sign of hope. You're not on your way to your favorite dentist, you're on your way to Easter.

Lent challenges us to face up to our shortcomings, and provides a new call, a new opportunity to put proper emphasis on the spiritual dimensions of life through prayer, self-discipline or penance, and acts of mercy.

Repentance is not simply a matter of avoiding sin. Hopefully we all do that to the best of our ability. True repentance or conversion means doing good, letting our faith bear fruit in a harvest of charitable deeds.

Remember, Lent doesn't signal a 40-day cessation of celebration. It simply signals a new key. When you share meals, for example, you can still share them in joy, even if those meals are of simpler fare. Plan how to use money saved by simpler eating. Ask yourself, "With whom will I share the money I save? How can I make Easter a time of joy for someone who is poor or homeless?" Identifying your simple sacrifices with those in need brings special exhilaration to even the most modest meal.

Finally, as you travel the Lenten journey, keep your eyes open to the springtime things that are beginning to happen all around. Look and look again. Recognize anew the meaning of God's activity that is taking place all around in so many "ordinary" ways. Make Lent truly a time of truth and my prayer for you is that Lent will bring you hope and peace.

Ash Wednesday...

"Turn away from your sins," he said. "For the Kingdom of heaven is near." Matthew 3:2
Photo by JOANN KEANE

Pro-Life Official Criticizes Move To Fund Abortions Overseas

WASHINGTON (CNS) — An official of the U.S. bishops' Secretariat for Pro-Life Activities has condemned a move by the Clinton administration to provide direct U.S. funding for abortions performed abroad as a method of birth control.

"Simply put, our country will not only continue to support the violence of abortion, it will export it to other nations in the name of population control," said Helen Alvare, director of planning and information in the pro-life office.

She was commenting on the Clinton administration's proposed rewrite of the Foreign Assistance Act that would repeal a 1973 law prohibiting the use of U.S. foreign aid funds to pay for "abortion as a method of family planning." The administration submitted the revised act to Congress Feb. 3.

"Congress should stand up for innocent life and for the wishes of Third World nations themselves and repudiate this abuse of American power," said Alvare in a Feb. 4 statement.

She described the proposal as "an attack on the values and cultures of the vast majority of developing nations which strongly supported" a resolution at the 1984 United Nations' population conference that urged governments to "take appropriate steps to help women

See **Alvare,** Page 11

Vatican Finally Approves English Version Of New Catechism

JERUSALEM (CNS) — The English-language *Catechism of the Catholic Church,* under review and revision for more than a year, was approved in late January, said Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation.

Cardinal Ratzinger spoke to Catholic News Service Feb. 3 in Jerusalem, where he was attending the Feb. 1-4 Jewish-Christian conference on Religious Leadership in Secular Society. During his speech, he quoted from the catechism in English.

At the Vatican, an official at the Congregation for the Doctrine of the Faith would not elaborate on the date the approval was given.

One Church source familiar with the process said heads of bishops' conferences in English-speaking countries had been notified. In Washington a spokesman for the U.S. bishops said Feb. 3 that only part of the final text had come in from Rome.

"Until we receive the full text we can't say when it will be published," said Msgr. Francis J. Maniscalco, the bishops' director of media relations. "We need the full thing in hand" to determine the final layout before printing can begin, he said. "It's always been a minimum of 10 to 12 weeks from reception to publication," he added.

Cardinal Ratzinger said it would be available in bookstores by Easter, which is April 3 this year.

"I think we're looking more for Pentecost than Easter," said Claire Dube, director of Publications Service for the Canadian Conference of Catholic Bishops in Ottawa. Pentecost will be celebrated May 22.

See **Catechism,** Page 11

Diocesan Support Appeal

DSA

The annual Diocesan Support Appeal, a major source of funding for 30 ministries, is now under way. The campaign began Feb. 6 and will continue through April 10 with a goal of $1,806,000. See story page 3.

DR. MARTHA SHUPING

MAGGI NADOL

Respect Life Office Sponsoring Post-Abortion Healing Services

By CAROL HAZARD
Associate Editor

Sometimes the grief is immediate. Sometimes it is manifested years later in nightmares or unshakable depressions.

What's certain is that many women who have abortions will at some point suffer emotional distress. What's needed is healing.

In an attempt to aid the healing process, the Respect Life Office of the Diocese of Charlotte is offering two Post-Abortion Reconciliation prayer services.

The services are at Holy Family Church in Clemmons on Thursday, Feb. 24 at 7:30 p.m., and at St. Gabriel Church in Charlotte on Thursday, March 3 at 7:30 p.m. They are for anyone who suffers from the effects of abortion. That includes women who have had abortions as well as family members, friends or healthcare workers.

"Sometimes family members grieve deeply after an abortion for the grandchild or nephew they will never see," said Dr. Martha Shuping, a Winston-Salem psychiatrist and contract staff member with Catholic Social Services.

Shuping will speak at both services and lead participants in prayer and meditations designed for healing and forgiveness. Individual confession will be available after the services.

Moreover, the services will provide an opportunity for people to pray for women who have had abortions, particularly those who do not feel forgiven.

"After an abortion, many women are afraid to return to the sacraments, afraid that God could not possibly forgive this," said Shuping.

The feelings of loss and grief can be so great that many women who need healing and forgiveness might be hesitant to attend the reconciliation service. The Respect Life Office suggests that friends and family extend invitations to such women and offer to accompany them to the service.

"We hope that everyone in the diocese will pray for women who have had abortions and for all who have participated in abortion in some way," says Maggi Nadol, Respect Life coordinator for the diocese.

Abortion might seem like a solution to an immediate problem, said Father Tom Walsh, pastor of Holy Family. But it almost always creates bigger problems.

"There's a lot of denial involved," Father Walsh says. "People might think the problem is done and over with and that's it. But it's not true."

Abortion involves "unrecognizable hurts," he said. "The reality is that abortion takes a human life and people belatedly come to realize that." What's more, abortion is a violent act, not only to the unborn child but also to the woman's body, he said.

Despite these and other hurts, "healing is possible and forgiveness is possible," Father Walsh said.

The service will include Scripture readings and music with attention given to lighting in the sanctuary. Dimness will be replaced by light.

Sorrow has spoken, has broken our hearts ... Wake the morning light, make our living bright. Shine on our darkness, oh Lord. Ask God for His light. (From "Send Us Your Spirit," a musical selection for the service.)

Justice Souter Refuses To Delay Pennsylvania Abortion Law

WASHINGTON (CNS) — Supreme Court Justice David H. Souter denied a Feb. 7 request by Pennsylvania abortion providers to delay enforcement of the state's abortion law.

Souter, acting the same day he received the emergency request, refused to put the law on hold while the high court decides whether to review the case.

In January, the U.S. Court of Appeals in Philadelphia refused to allow the abortion providers to present new evidence that parts of the law placed an unconstitutional burden on women seeking abortions.

Among other things, the law — passed in 1989 but never enforced — requires that a woman seeking an abortion must wait at least 24 hours after receiving information on alternatives to abortion and on fetal development; a minor must receive the consent of at least one parent or a judge before obtaining an abortion; and abortion providers must file detailed reports with the state. Those provisions were upheld by the Supreme Court in 1992.

The abortion providers plan to file an appeal with the Supreme Court by early March asking the justices to review the entire case.

See **Law**, Page 16

Catholic Relief Services Begins Operation Rice Bowl Campaign

On Ash Wednesday, Catholic Relief Services will begin its 17th annual Operation Rice Bowl, a comprehensive family-based parish program of prayer, fasting and almsgiving.

This program, run in conjunction with dioceses throughout the U.S., is an effort both to raise awareness of the problems of global poverty and to provide the means to address them.

The program invites families and parishes to connect with the Church worldwide in its efforts to address the needs of the poorest of the poor, to assist in the empowerment of those in distress, both here in our own country and abroad. Families are encouraged to fast for one meal each week, or eat a smaller meal, and donate the money they would have spent on food to CRS. Approximately 75 percent of the funds raised from Operation Rice Bowl are sent overseas; 25 percent are channeled into programs designed for the poor within each participating parish community.

"It connects us all by linking t
prayer and Lenten sacrifice of famili
and parishes with efforts at relief
improve the lives of the poor in ve
tangible ways," said Kenneth F. Hacke
Executive Director of CRS.

Although the funds raised by O
eration Rice Bowl are used to allevi
hunger and disease, as well as assist
efforts to support job-training and ot
development projects overseas and
the U.S., the main goal of Operati
Rice Bowl is to provide a meaning
Lenten program for families.

Operation Rice Bowl raised mo
than $3 million last year to help fu
CRS projects in 80 countries around t
world. CRS is one of the world's larg
international relief agencies.

Materials for participation in O
eration Rice Bowl are available at p
ishes throughout the Diocese of Ch
lotte.

Guidelines For Lent

- The time of Lent is to be observed by Catholics as a special season of prayer, penance and works of charity.

- Ash Wednesday and Good Friday, in particular, are the most important penitential days of the liturgical year. They are days of both fast and abstinence. All Fridays in Lent are days of abstinence.

- The rule of fasting states that only one full meal a day can be taken. Two small meals, *sufficient to maintain strength,* are allowed but together they should not equal another full meal. Eating between meals breaks the fast, but drinking liquids does not. The rule of fasting obliges all Catholics from age 18 to 59.

- Abstinence refers to the eating of meat. Under the present law, it does not include egg or milk products, meat soups or gravies. The rule of abstinence binds all Catholics 14 years old or older.

- The *Substantial* observance of the laws of fast an abstinence is a serious obligation. Those whose work or health would be impaired are excused from fasting and abstaining. The individual conscience can decide if there is a proper cause to excuse. A more serious reason should be present to excuse for the Ash Wednesday and Good Friday penance.

- Self-imposed fasting on the other weekdays of Lent is recommended. Abstinence on all Fridays of the year is also highly recommended. The Peace Pastoral of the American Bishops, stating that prayer is incomplete without penance, urges Friday abstinence as something all American Catholics should offer up for the sake of world peace.

- Parents and teachers should see to it that even those who are not bound by the laws of fast and abstinence because of age are brought up in an atmosphere that is conducive to a sense of penance.

- The faithful should be clearly and positively encouraged to receive the Sacrament of Penance during Lent. There should be adequate time scheduled for confessions before Easter. Group penance services should not be scheduled for the last days of Holy Week. At *no time* is it permitted to schedule a group penance service for the purpose of giving general absolution without individual confessions.

- The liturgical directions of the Sacramentary and the Lectionary must be faithfully observed regarding all the special Holy Week Rites.

- Funeral Masses are not allowed on Holy Thursday, Good Friday or Holy Saturday. The funeral Rite outside of Mass can be held either in church or at the chapel on those days, with a Funeral Mass later.

- The RCIA is incorporated into the liturgy during Lent. The Rite of Election is celebrated on the First Sunday of Lent. On the second, third and fourth Sundays of Lent, the Scrutinies take place during Mass.

Time Ripe For Evangelizaton; Parishes Adopt Plan, Take Action

Southerner Tells About Her Conversion

By CAROL HAZARD
Associate Editor

No more talk. No more theorizing. The time has come to evangelize.

In its fourth year of the Decade of Evangelization, the Diocese of Charlotte has taken a giant step forward in reaching out to unchurched people and inactive Catholics.

"This is the moment; now is the time," says Father Ed Vilkauskas, director of the DSA-funded Office of Evangelization. "We have the meat and substance at our fingertips."

The "meat" for Catholic evangelization is the U.S. bishops' document, *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization*. The document was the centerpiece for a Southeast regional evangelization workshop sponsored last fall by the Diocese of Charlotte.

Our Lady of Lourdes Church in Monroe, St. Therese Church in Mooresville and St. Matthew Church in Charlotte have adopted the plan. Several other parishes are planning evangelization strategies as well.

Evangelization will lead to "new energy, new dynamism" for the Church, says Father Vilkauskas, pastor of Our Lady of Lourdes. "My hope and dream is that evangelization will be woven into the fabric of the ordinary life of the Church."

The national plan gives practical advice for sparking a parish-based evangelization program. Suggestions are as simple as providing more welcoming Sunday liturgies or talking more openly about the Catholic faith.

Sounds simple, but it's not. That's because Catholics tend to be closed about their faith. "What's the mystery?" says Father Vilkauskas. "We have nothing to hide. So invite your neighbor."

Inviting someone to church may be considered "politcally incorrect" in the North, but it's a gesture of hospitality in the South, he says.

More importantly, Southern Catholics have another hurdle. They have to deal with misunderstandings and prejudice toward the Catholic faith.

"In the South, misinformation about Catholicism has been passed from generation to generation since the Reformation," Father Vilkauskas says. "That's several centuries worth of rumors."

Jerry and Kay Maiers on their wedding day in October 1993 at Our Lady of Lourdes Church in Monroe.

Imagine: Three or four decades ago, prestigious Davidson College was not open to Jews, blacks, Catholics and women. "That's inconceivable to us now," Father Vilkauskas says.

Father Vilkauskas recounts an incident about placing an ad in a local paper. He wanted to include a picture of a Bible. "Catholics believe in the Bible?' asked the incredulous advertising manager.

"Every time we dispel some little bit of misunderstanding, that's evangelization," Father Vilkauskas says.

A devout Baptist Sunday school teacher attended inquiry classes at Our Lady of Lourdes Church, because his wife's family was Catholic and he wanted to learn more about the faith. He became a spokesman for the Catholic Church, telling others about Catholic beliefs, Father Vilkauskas says. "Everything he had thought or heard before was contrary to what he experienced."

"The goal of evangelization is not to proselytize nor to make converts," he says. "The point is information, understanding and communication ... Our role with other Christians is to grow in understanding."

In the process, some are drawn to discover deeper dimensions of the Catholic faith and join the RCIA (Rite of Christian Initiation for Adults) program.

The following is the story of Kay Maiers of Monroe and her conversion to Catholicism, despite her family's disapproval.

Born and raised in the South, Kay Maiers never had the opportunity to learn much about Catholicism. Even so, she was fascinated by it.

She traces her interest to the year John F. Kennedy was assassinated. Maiers, who was in fourth grade in 1963, learned the Kennedy family was Catholic.

The family may have been highly regarded, but not much was known about their faith in the Protestant South.

See **Evangelize,** Page 13

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

February 11, 1994

Dear Friends In Christ,

For decades, the faithful put up thousands of crosses on a hill in Lithuania to commemorate victims of communist persecution. Then, one day, the Hill of Crosses was destroyed by Soviet authorities. But, the crosses reappeared. Despite further efforts to eliminate them, they kept reappearing. The faithful Lithuanians who again and again secretly raised up the crosses at night are a remarkable witness of faith. For these people, the Catholic Church has been a great light in an age of darkness.

Now that communism has fallen throughout Central and Eastern Europe, other challenges have to be faced. In some places, the horrors of ethnic cleansing have replaced the persecution of Communist regimes. Despite the chaos and upheaval surrounding them, however, Catholics have held o to one thing—their faith.

The Church sees the spirit and conviction of the people, but it also sees their needs and their deep hunger for faith and truth. In attempting to respond to these needs, the Church is facing formidable challenges. Although people now have the freedom to profess their faith, obstacles still exist which prevent the Church from being able to minister fully to its people and counter secularism and rampant materialism now engulfing society.

The Collection to aid the Catholic Church in Central and Eastern Europe provides much-needed help in restoring Church institutions, teaching the laity through programs of religious and moral education, spreading the Word of God through the mass media, and restoring Catholic charitable organizations once outlawed by Marxist states.

We ask your support in continuing this important work. Through your generous support to this collection, to be taken up on February 16 (Ash Wednesday), we can help our brothers and sisters meet the challenges that lie ahead.

Sincerely in Christ,

Rev. Mr. Curtiss P. Todd

Rev. Mr. Curtiss P. Todd
Vice Chancellor

1524 E. Morehead Street Charlotte, N.C. 28207

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

The Flame Of Hope

As Lent begins next week, the Catholics of the United States have an opportunity to keep the flame of hope alive in the formerly communist countries of Central and Eastern Europe. The fourth annual collection to aid the restoration of the Church in that area will be taken up on Ash Wednesday in most U.S. dioceses, including the Diocese of Charlotte.

Catholics in the region already have begun to rebuild after decades of repression under communist rule. But their resources are slim and they desperately need help from outside. The Catholics of this copuntry are in the best position to provide that help.

The U.S. bishops recognized the need and established the special collection in 1990. They also set up the NCCB's Office to Aid the Catholic Church in Central and Eastern Europe, under the direction of Msgr. George Sarauskas.

Since 1990, the annual appeal has raised $17 million for more than 450 projects in the region. But much more remains to be done in all three areas of Catholic life — education of the laity, leadership training and social service.

One major obstacle is the obstruction by former communists who still hold power in many areas. They no longer call themselves communists but they remain hostile to religion in general and to the Catholic Church in particular.

In some cases they have imposed heavy taxes on the Church, further diminishing resources. They have slowed the return of Church property confiscated by the old regimes. And they encourage anti-Catholic ideologies and religious cults and sects. In many cases they also control the mass media, making it difficult to spread the Word of God.

Msgr. Sarauskas points out that Catholics in the region need many things that we take for granted — religious education texts, catechists, pastoral centers, vehicles so priests can cover vast distances over difficult terrain as they try to spread the faith.

Your contribution to the Ash Wednesday collection will help the Church to meet these challenges.

For those who would like to do more, we suggest you contact Msgr. Sarauskas at the Office to Aid the Catholic Church in Central and Eastern Europe, 3211 Fourth St. NE, Washington, DC 20017-1194 or call (202) 541-3400.

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Pro-Life Corner

Respect Life

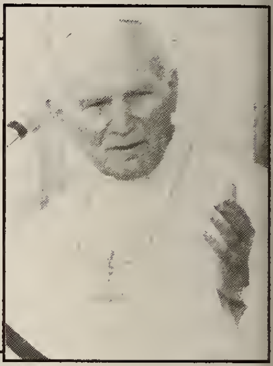
As a result of the Supreme Court's decision in *NOW v. Scheidler,* actions can now be threatened against even peaceful pro-life protesters — or any human rights protesters — under the Racketeer Influenced and Corrupt Organizations Act (RICO) at great expense to these groups, even if they are judged not guilty in the end.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope: Suffering Of Religious Long Tradition

POPE JOHN PAUL II

The Pope Speaks



VATICAN CITY (CNS) — Pope John Paul II said the suffering of priests, nuns and brothers in the territories of former Yugoslavia is within the long tradition of sacrifice made by religious orders around the world.

The pope made the remarks during a special Mass for religious orders Feb. 2, the feast of the Presentation of the Lord. Several thousand religious attended in St. Peter's Basilica, and 28 heads of religious orders concelebrated with the pontiff.

The pope called religious a "treasure of the Church" and said they offer a particular witness in the world, often paying for their efforts with enormous sacrifice and even martyrdom.

"With special affection I am thinking of the men and women religious present in the regions of ex-Yugoslavia, victims of absurd fratricidal violence," he said.

The pope also cited the long missionary tradition of religious orders and said it was important to preserve this evangelizing role.

This fall's Synod of Bishops on religious life should help make sure that such an important vocation will not be "suffocated in any way by our age" or in coming decades, he said. He prayed that more and more young people hear the call to a religious vocation.

The pope, recalling the particulars of the feast day, also spoke about the significance of the city of Jerusalem as a place of encounter and reference for all descendants of the faith of Abraham — Christians, Muslims and Jews.

"Everyone wants it to become a meaningful center of peace so that — according to the prophetic words of the Book of Revelation — God will wipe every tear from their eyes," he said.

"The bishop of Rome looks toward Jerusalem with love," he said.

Pope Calls Family Life 'Adventure Full Of Surprises'

VATICAN CITY (CNS) — Family life is "an adventure full of surprises," the greatest of which for Christians is "the surprise of God which always comes into our lives in a new way," Pope John Paul II said.

Speaking Feb. 6 to visitors gathered in St. Peter's Square, the pope said the unknown and unexpected are not always easy to accept.

He said that in the journey of family life, couples must periodically stop to ask themselves: "What does the Lord want from us? What is the path he has indicated for our child?"

The answers to such questions can only be found in prayer and in listening to the Word of God, the pope said during his midday Angelus address.

"Sometimes, when the events of life are complicated, discerning God's will becomes difficult. But a family that prays will never forget its basic vocation — that of being a great journey of communion," he said.

The creation of man and woman in the image of God and their joining in the sacrament of matrimony is a reflection of the communion found in the three persons of the Trinity, the pope said.

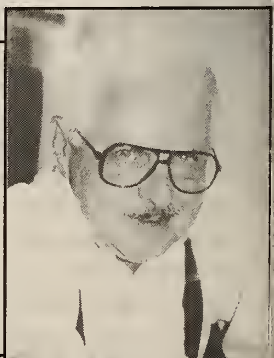
Because God is the ultimate source of life, man and woman participate in God's creation when they have children, he said. "One can then affirm that the genealogy of every person finds its roots in the eternal," he said.

After reciting the Angelus, the pope asked people to show their solidarity "with the very many families in Africa who still suffer because of poverty and the tragedy of war. We will not abandon them."

A Matter Of Conscience

BOB GATELY

Editor's Notebook



Back in the late 1930s, during the Spanish Civil War, there was a movie "Blockade" starring as I recall a young Henry Fonda. The story was about a Spanish city and its Loyalist garrison blockaded by Franco with the help of his German and Italian allies.

Finally a relief ship was to arrive. The movie ended with the ship being torpedoed as it entered the harbor. Fonda spoke the last line of dialogue, "Where is the conscience of the world?"

It seems to me that that question could well be asked today in the light of what continues to happen in Bosnia-Herzegovina.

The slaughter of innocent civilians continues unabated while the rest of the world wrings its hands and makes empty threats to "do something" if the combatants don't stop it.

At the rate things are going, by the time the United States, its NATO allies or the United Nations finally decide to take some action, the whole question will be moot. Everyione will be dead and nobody will have to take any action.

I never have been a great admirer of former British Prime Minister Margaret Thatcher but I think she is dead right on the issue of Bosnia. On David Brinkley's TV show last Sunday, she called again for action to stop the slaughter.

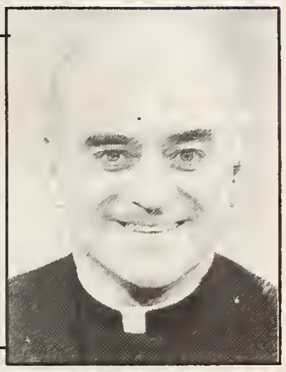
First and foremost, she says, the arms embargo must be lifted so the Bosnian Muslims can obtain the weapons to defend themselves. That, she feels, will go a long way toward ending the fighting.

See **Notebook,** Page 1

Lincoln Revisited

FATHER JOHN CATOIR

Light One Candle



Feb. 12 will be the 185th anniversary of Abraham Lincoln's birthday. He was an extra-ordinary man who gave his life for his country. If you have ever had to endure the slings and arrows of unfair criticism, consider the many humiliations President Lincoln suffered during his years in office.

J.G. Randall collected many of the vile assaults made on Lincoln in an essay entitled, *The Unpopular Mr. Lincoln*. The newspapers of his times labeled him a "baboon," "the Illinois beast" because of his height (6'4") and his long arms. Lincoln was called an imbecile for his efforts to preserve the Union, "a political coward...timid and ignorant for his vacillation...pitiable...shattered, dazed and utterly foolish." One reporter wrote, "You could not...fill his empty skull with brains."

In his book, *The Image of Lincoln in the South*, Michael Davis wrote that during the Civil War all Southerners believed that Lincoln was a drunk. A Norfolk newspaper often reported the duration of his imagined binges: "It is rumored that Lincoln has now been drunk for the last three days."

In the frenzy of war, a little slander is not surprising, but in Lincoln's case the malice went to cruel extremes. For example, the Civil War was very unpopular in the North, more so than most people realize. Just before the 1864 election, a Wisconsin journalist had the audacity to write, "If Lincoln were reelected we hope that a bold hand will be found to plunge the dagger into the Tyrant's heart for the public welfare."

Honest Abe didn't get much respect from the other side of the ocean either. Thomas Keiser, an American Lincoln scholar who analyzed nearly 200 English newspapers and magazines, found that the British, who had hailed his election in 1860 as a victory over slavery, turned against him when the South seceded. They called him a butcher.

When the Union forces won the Battle of Gettysburg, one English newspaper wrote: "President Frankenstein's thirst for war has not yet been quenched by the blood of thousands of his countrymen...he is as arbitrary and as unscrupulous as the most absolute despot."

Against all this, Lincoln stood tall. "I do the best I can," he said, " I mean to keep going. If the end brings me out all right, then what is said about me won't matter. If I'm wrong, then 10 angels swearing I was right won't make a difference." Lincoln gives us some good advice here. Anyone besieged by criticism and controversy needs to hang tough. The virtue of fortitude is defined as the strength to bear misfortune, calmly and patiently.

When a good person is torn down unfairly by mean-spirited critics, don't just stand there, say something. Your courage may not be appreciated, but if you believe the detraction is unfair, you will at least preserve your self-respect.

Defending a good person is certainly a noble deed, and standing tall in the face of opposition is true heroism.

(For a free copy of the Christopher News Note, "Words Can Hurt," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017.)

Father John Catior is director of The Christophers.

Post-Abortion Healing

MARTHA W. SHUPING, MD

Crosswinds

Q. A friend of mine had an abortion a few years ago. I know she feels bad about it, and I feel guilty because I drove her to the abortion clinic. I showed her what you wrote about praying about it and having something at church about this. She was interested but says she feels afraid to go to church. I didn't know what to say to her.

A. It's common for many people to have various fears after an abortion — fear that God won't forgive them, fears of what other people may think, fears of what a priest might say to them. Because of these very fears, the diocese is sponsoring two prayer services specifically for people who have concerns related to abortion. I have worked with the Respect Life office and the priests involved to plan services which we truly hope will be a way for people to experience God's peace and healing.

Perhaps if you invited your friend to attend with you she would be more comfortable than if she attended by herself.

The services will be held at Holy Family in Clemmons on Thursday, Feb. 24 and at St. Gabriel in Charlotte on Thursday, March 3, both at 7:30 p.m. If she has concerns about people seeing her at the service, she may prefer to attend whichever service is further from her home. We also plan to use very dim lighting which can be symbolic of the darkness experienced after an abortion and which may also give a sense of protection and privacy.

The services are not exclusively for women who have had abortions, but for anyone connected with an abortion in any way who feels a need for healing and reconciliation. Just for example, there are doctors and clinic employees who have been involved in abortions who have later experienced regret and in fact a number of these people have become well-known pro-life leaders. But a person in this situation, as well as friends or others would be welcome and may find this to be an opportunity for healing. Even if your friend does not attend, you could attend and pray for her. It may also be helpful to you since you still have some guilt from your part in the abortion.

Individual confession will be available after the services. Some people are afraid of confession, but I know that the priests involved will be there to extend God's forgiveness, not to sit in judgement.

Please pray for your friend that her fears don't prevent her from receiving the healing and restoration that God wants for her.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

The 1994 March For Life

FATHER EUGENE HEMRICK

The Human Side

Pro-life advocates are not fair-weather people. Upward of 35,000 of them descended on the ellipse in Washington, D.C., for the annual March for Life, despite bitterly cold weather. A sheet of ice hidden under powdery snow that day aptly symbolized the hazardous issues that concerned the march.

As the march to the Supreme Court commenced, I prayed that the marchers' efforts would cause the message inscribed in its sculptures, its bronze doors and its adorning friezes to ring out loudly and clearly.

With its expansive marble pavement and majestic steps and pillars, the Supreme Court's entrance might resemble the entrance to an ancient emperor's court.

Two art deco statues guard it: A woman who is seated holds a small statuette of a child in one arm and a book in the other. She looks as if she is brooding. Across from her is a spartan man, also seated. He holds a tablet with the word "law" on it. Behind him a sword is seen. The woman is the contemplation of justice, and the man represents the authority of law.

A handsome bronze door at the top of the stairs contains eight low-reliefs depicting major breakthroughs in the history of law. One relief portrays the shield of Achilles. That scene, the statues and a frieze with Moses deliver a simple but powerful message that, in fact, reflects what the pro-life movement is ultimately about.

Several scenes are depicted on the shield of Achilles. The first is that of a woman about to be married. This is followed by two men arguing a case before a judge.

Next is a city under siege with people being killed. From this bloody scene we are transported to a field where a man is plowing. When he comes to a turn in the field he is met by a person who gives him a glass of wine.

This is followed by a scene in which a king looks upon a rich harvest. The final scene is that of a farmer watering his cattle. Unexpectedly the cattle are attacked by lions and killed as he looks on helplessly.

For the Greek poet Homer, who wrote of Achilles' shield, life is subject to universal laws represented by marriage, strife, war, labor, harvests and the unexpected, which can leave us helpless. To cope with these realities, civilizations over time have generated wise laws.

The symbolism of Moses adds an indispensable ingredient. He is not seated like Authority or Contemplation. Rather he respectfully stands with God's commandments in hand, pointing us heavenward and symbolizing the law's need for the transcendent — the need to appeal to a higher authority if law is to have real authority.

Moses turns our thoughts to the beauty of divine law depicted in Psalm 119: "Lord, how I love your law! It is ever in my mind. Your commands makes me wiser than my foes; for it is mine forever. I have more insight than all who teach me, for I ponder your will. I have more understanding than the old, for I keep your precepts."

See **Human**, Page 6

Respect Life Suggestions For Lent

JIM MCINERNEY

Lifeline

...what good is it to profess faith without practicing it? Such faith has no power to save one, has it? If a brother or sister has nothing to wear and no food for the day, and you say to them, 'Goodbye and good luck! Keep warm and well fed,' but do not meet their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless. (James 2: 14-17)

The Epistle of James is a sobering reminder that respect for life begins with faith but ends with works. "Faith without works," James reminds us, "is as dead as a body without breath." (James 2: 26)

Because Lent is a special time for us to reflect on our own sinfulness and to draw closer to god, the Church recommends the practice of mortification. This is usually done through fasting and abstaining from meat on Fridays. Traditionally, it also includes the practice of "giving up" something we like.

The following is a list of some other things we can do this Lenten season. You might consider some of them to be radical. I gleaned these items over the years from the example of good people I have known. I cannot say that I practice all of them but each Lent I try to do at least one.

- Do you know someone who is unemployed and really hurting? Instead of asking how you can help, do something really constructive. Put some cash in an envelope and mail it to him. Don't tell anyone else. You and God know. That's all that matters.
- If you are in the habit of dropping a quarter into the hands of a homeless person, give a dollar instead. If you usually give a dollar, make it five.
- Do you feel good about giving your old clothes to the poor? You'll feel even better if you give brand new clothes instead. After all, if you are doing it for the Lord, doesn't he deserve the best?
- On the same theme: when your church collects food for the poor, buy the very same groceries for the collection that you would buy for your family.
- Skip one meal a week. Figure out how much money you saved. Double it and donate that amount to a charity. This is a great family project.
- Is there someone at work or school who is really boring, or a pain to be around? Make an honest effort to be friends. If you can't be friends, then at least refrain from speaking or listening to negative talk about them.
- Do you know someone who hasn't been to church in years? Invite them to join you. This shows that you have a respect for their eternal life.

What I am saying here is that respect for life involves much more than concern for the unborn. It involves trying to imitate Christ every day of our lives. Lent is a good time to remind us of that.

Don't get me wrong. We have to keep fighting abortion, now more than ever. It is the single most important civil rights battle facing this generation. If we give up on this front, the others aren't going to matter much. Which leads me to one final suggestion.

Do pro-lifers annoy you? Make you uncomfortable? Good! Lent is the perfect time to practice this bit of mortification. Volunteer at a crisis pregnancy center, join a picket line, or send a check to a pro-life agency or advocacy group.

Wording At Conclusion Of Mass Readings

FATHER JOHN DIETZEN

Question Box

Q. Lectors in our parish were told some time ago that we should end the readings with "The word of the Lord" rather than with "This is the word of the Lord." The priest or deacon also says simply, "The Gospel of the Lord." What is the reason for this slight change? Some parishioners have asked me and I couldn't tell them. Our pastor isn't too sure either. In other churches we visit some lectors say it the new way, some the old way. (Florida)

Three reasons have been offered for this change, with which I imagine most English-speaking Catholics are now familiar.

One is to be more faithful to the Latin text. The missal gives "Verbum Domini," the Word of the Lord, as the conclusion of all three readings, including the Gospel.

Another is to honor the (often forgotten) parallel between our "reception" of the Word of God and our reception of the eucharistic body of the Lord.

Obviously there are enormous differences between these two presences of Jesus Christ in our prayer and worship. A profound similarity between them, however, is a long and sacred part of the Church's tradition.

"The Church has always venerated the divine Scriptures just as she venerates the body of the Lord," said the bishops at Vatican Council II, "since from the table of both the Word of God and the body of Christ she unceasingly receives and offers to the faithful the Bread of Life, especially in the sacred liturgy" (*Constitution on Divine Revelation*, No. 21).

At Communion, when the minister proclaims, "The body of Christ," we respond in an acclamation of faith: Amen, it is so, I believe it. It is appropriate that a similar proclamatio and acclamation take place when we are fed with the Word of God.

"This is the Word of the Lord" is more a descriptio than an accalamation inviting the congregation's response: "Thanks be to God," or, "Praise to You, Lord Jesus Christ." The newer recommendation seems to fit the situation better than the former way.

The third reason is perhaps the most important. It emphasizes that the Word of God is not a book or printed page. This impression could be given when the reader holds the book up or gestures toward it and says, "This is the Word (or Gospel) of the Lord."

The "word" that is acclaimed and released at these times is not circumscribed by, or identified with, the printed words in the Lectionary, or even by that particular proclamation of the Gospel passage.

Maybe we can grasp the idea a little more clearly if we focus on the Gospel. We are accustomed to thinking of "Gospel" as one of the four books at the beginning of the New Testament.

The word itself, however, in Greek and Latin, and in the origins of our English word, literally means "good news," the good news of the Father's love for us, revealed and carried out in the person of our Lord, and in his death and resurrection.

You notice, for example, that the heading for the first book of the New Testament, in most if not all Bibles, is The Gospel of Our Lord Jesus Christ "according to Matthew."

Each of the four evangelists, of course, has his own interpretation and theology, and way of presenting that "good news."

Obviously, we may miss much of this reality when, by word or gesture, we locate the primary "place" of that word in the book itself, rather than in God speaking and empowering his word in our hearts.

Common sense tells us that in certain ways the book, and the proclamation of the readings, even our response to them, can be called the word of God.

The first and essential meaning, however, goes beyond all those. The change you ask about, however small it may seem, is intended to help us realize that.

(A free brochure outlining Catholic prayers, beliefs and practice is available by sending a stamped self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to the same address.)

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Human (From Page 5)

The annual March for Life sends a message of warning to lawmakers who contemplate justice without reflecting on God's law. The marchers' justifiable rage is a reminder to our culture that America was founded by people able to look heavenward as they contemplated justice and the law.

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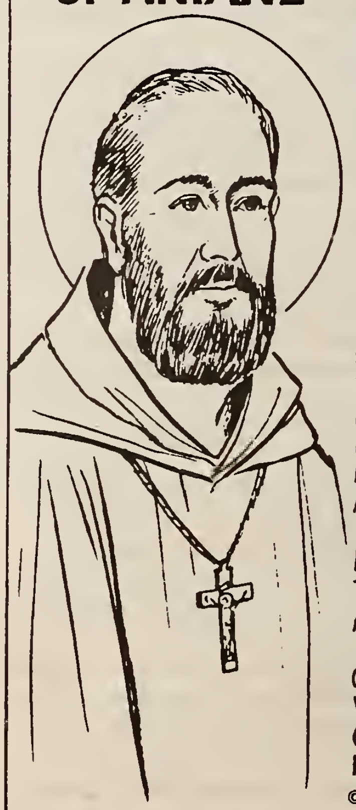
the Saints by Luke

ST. BENEDICT OF ANIANE



BORN AROUND THE YEAR 750, BENEDICT WAS THE SON OF AIGULF OF MAGUELONE. HE WAS CUP-BEARER TO KING PEPIN AND CHARLEMAGNE AND SERVED IN THE ARMY AND ENTERED RELIGIOUS LIFE AND BECAME A BENEDICTINE MONK AT ST. SEINE, NEAR DIJON, FRANCE. HE REFUSED THE ABBACY THERE AND RETURNED TO LANGUEDOC, WHERE HE LIVED AS A HERMIT.

BENEDICT ATTRACTED MANY DISCIPLES AND BUILT A MONASTERY AND A CHURCH. SUPPORTED BY EMPEROR LOUIS THE PIOUS, WHO BUILT A MONASTERY FOR HIM AT INDE, NEAR AACHEN, HE BECAME DIRECTOR OF ALL THE MONASTERIES IN THE EMPIRE AND INSTITUTED WIDESPREAD REFORMS.

BENEDICT'S "CAPITULARE MONASTICUM," A SYSTEMIZATION OF THE RULE OF ST. BENEDICT, WAS APPROVED BY THE COUNCIL OF AACHEN.

BENEDICT DIED IN 821. HE IS CONSIDERED THE RESTORER OF WESTERN MONASTICISM AND IS OFTEN CALLED THE "SECOND BENEDICT." HIS FEAST IS FEB. 11.

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Entertainment

"Body And Soul," A Nun's Sensitive Story, On Masterpiece Theatre

"Body and Soul," which dra-iatizes a young nun's struggle ɔ reconcile her independent pirit and lust for life with her eligious vows, airs on Mobil-unded Masterpiece Theatre undays at 9 p.m. beginning Feb. 3 nationally on PBS (check lo-al PBS listings).

Kristin Scott Thomas, who layed the young wife in John lortimer's Titmuss Regained" n Masterpiece Theatre, stars in Body and Soul" as Sister Gabriel/ nna Gibson. Sequestered in a onvent deep in the Welch moun-iins for 16 years, she's thrust idely back into real life in mod-rn England. When her brother ies suddenly, she obtains leave om the convent to return home help straighten out her family's ffairs.

She finds her helpless sister-ı-law, Lynn (Amanda Redman) regnant and unable to cope with oubles confronting the family's arn-spinning mill. The mill rings her into contact with men or the first time in years — Hal, ie friendly service manager Gary Mavers); Daniel Stern ohn Bowe), a banker who helps nna refinance the mill, and Stan eattie (Anthony Valentine), the orrupt mill manager. Never be-ore did she have to choose be-veen her identity as a sexual woman and her cloistered persona.

MATERIAL MATTERS occupy the time and energies of Sister Gabriel (Kristen Schott Thomas) when a family emergency sends her out of the convent in "Body and Soul" on Mobile-funded Masterpiece Theatre Sunday evernings beginning Feb. 13 on PBS. Gary Mavers plays Hal, whose life has become intertwined with hers.

Paul Hines adapted "Body and Soul" from a novel by Marcelle Bernstein. To research her story, Ms. Bernstein traveled across Europe and the U.S., interviewing more than 500 nuns. Among these were a former Chicago police officer and a mini-skirted sister who worked for Cesar Chavez's labor movement.

To make certain "Body and Soul" handled convent scenes accurately, the producers employed a real-life nun, Sister Giles, as an advisor. She had spent 25 years in an enclosed order before coming out to work in the community 10 years ago. To make the convent scenes look authentic, she demonstrated such things as how the actress/nuns should sing psalms and how to tuck up their habits when they knelt.

The series follows Anna's sexual and emotional awakening. She also reveals an astute business sense as she takes over the mill, relying on yarn-dyeing skills learned in the convent, where she returns several times for advice from her Mother Superior, Emmanuel (Dorothy Tutin) and tips from Sister Godric (Madeleine Christie), a financial director before taking her vows.

"Body and Soul" had its share of humor, reflecting the young nun's cultural shock when she first ventures out into the real world. Her taxi-driver is a young mini-skirted woman. The ads she sees on billboards and in magazines are filled with blatant sex. But she's happy to once more eat fish and chips and to drive her brother's Aston Martin car — even though she initially drives at 5 miles per hour, the speed of her tractor at the convent farm, frustrating a string of highway drivers.

A British critic praised Ms. Scott Thomas as being "perfect in the role," with a "beautiful medieval face." Another wrote that she's "beautiful enough to make a bishop kick a hole in a stained-glass window." The program was hailed as "the best drama of the new season," "captivating to watch" and as a "luminous series that goes from strength to strength."

"Body and Soul" was directed by Moira Armstrong, who previously directed Masterpiece Theatre's acclaimed "Testament of Youth" and "Countess Alice." She also directed Lady Antonia Fraser's "Quiet As a Nun" on Mobil-funded "Mystery!" A Red Rooster Films & Television Entertainment production for Carlton Television, the series was produced by Jackie Stoller, with Linda James and Jenny Reeks as executive producers.

Masterpiece Theatre is presented on PBS by WGBH, Boston, where Rebecca Eaton is series executive producer. Russell Baker is host.

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FAITH alive!

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> **"What's in the catechism for the average lay Catholic?... Anyone who actually reads the catechism is conversing with the Catholic people of the universal church. This alone should strengthen the sense of belonging to the universal church."**

Is the catechism for me?

By Father Robert L. Kinast
Catholic News Service

"What's this I hear about a new catechism?" my disgruntled friend asked. "I thought we got rid of the question-and-answer approach at Vatican Council II. Why bring it back?"

I tried to assure my friend that the new catechism does not repeat the approach he recalled. It doesn't use questions and answers, and it doesn't expect readers to memorize its contents.

This only delayed his real question.

"Well, what's in it for me? What will I get out of reading it?"

It would be easy to avoid his question by saying: "That depends. It will be different for each person." While true, this does not do justice to the catechism itself.

Although the new Catechism of the Catholic Church primarily is intended for bishops in their role as teachers, and for professional religion teachers and writers in their related roles, the catechism is also being welcomed by the body of the faithful — and sales in France and other parts of Europe confirm this expectation.

What's in the catechism for the average lay Catholic?

The primary benefit of the catechism is that it brings together in one book a summary of the beliefs of the Catholic Church.

This summary is not a comprehensive survey of every opinion held by Catholics. Other viewpoints and ways of expressing the faith exist.

But the catechism sets forth those that most clearly represent the faith shared in common by Catholics around the world and through the ages.

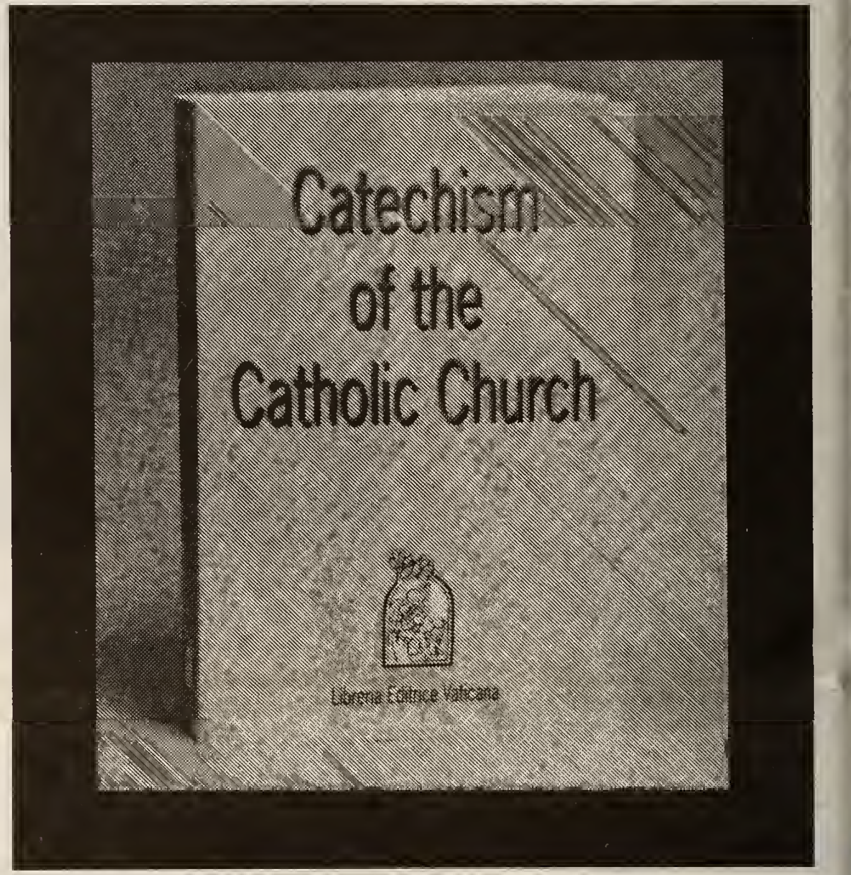
The final text of the catechism is the result of consultations held throughout the world over the last few years involving Catholics at every level of the church.

Consequently, anyone who reads the catechism is actually conversing with the Catholic people of the universal church. This alone should strengthen the sense of belonging to the universal church.

At the same time the individual teachings in the catechism do not stand alone. Every important point is accompanied by cross references and indexes which lead a reader to related teachings.

These connections help to build a sense of the whole faith and broaden the understanding of any single point. Given this unified structure, it is less important where a person starts and more important that a person move around the whole catechism.

However, if someone were to ask me where to start, I would recommend the last part, Book 4, on prayer.



This is one of the most personal aspects of the faith for most people, and the catechism treats it in a clear, inviting way. It first discusses prayer in the Christian life and then the Lord's Prayer.

From Book 4 I would recommend moving to Book 2, which discusses the liturgy, the Celebration of the Christian Mystery. The liturgy is the preeminent prayer of the church, and all personal prayer is oriented to the liturgy.

These two books address the core experience of faith for practicing Catholics. From this perspective the discussion of beliefs (Book 1) and moral living (Book 3) is best understood.

Perhaps the most surprising section would be Book 3, which treats morality. It will surprise a reader who expects to find only a list of what not to do. If a reader is looking for guidance and the rationale for moral action, this will be a most fruitful section.

No matter where a person begins, however, it is important to bring to the catechism an attitude consistent with its purpose.

The catechism does not address every question a person may have. Its subtitle is not "Everything You Always Wanted to Know about the Catholic Church...."

It presents the essential beliefs of the church in a concise formulation. Its purpose is not to convince a skeptical reader or argue against objections to Catholic belief and practice.

Its purpose is to witness to the faith shared by Catholics.

In this sense, it presupposes that the reader is disposed to the faith and is searching for insight, clarification, affirmation.

Reading the catechism with this disposition should, therefore, be a positive experience for a believer. It might even be prayerful in the way that studying biblical or theological books can move a person beyond "talk about" God to an "experience of" God.

The way material is presented in the catechism provides another service to the reader. Because it is a summary of essential Catholic beliefs, it is a standard by which individuals can measure what is important.

If the catechism does not treat a question of burning interest to an individual, that may well be an indication that the question is not a priority for the life of the whole church although it remains important for the individual and deserves to be answered.

The Catechism of the Catholic Church is an invitation addressed to each member of the church to recognize and reaffirm the faith that makes us a united people.

To accept that invitation is to rediscover what it means to be Catholic and to realize why Vatican II would never do away with catechisms.

(Father Kinast is director of the Center for Theological Reflection, Madeira Beach, Fla.)

FAITH IN THE MARKETPLACE

What is your main reason for wanting to know more about Christian faith?

"By nature I'm curious! Like anything else I'm involved in, I want to know more about it. And my faith is the most important thing in my life." — Tim Prudhomme, Colorado Springs, Colo.

"I have a son and I want to keep him abreast of his religion and faith. If I know more about it and practice it better, hopefully he will learn from my example and internalize it." — Kathy Pallante, Apple Valley, Calif.

"First, I think of my personal growth. I find God in my everyday ordinary experiences. But ... I need material that helps me better tap into and understand my own experience.... Second, I want to know more about my faith because it will enhance my ministry and life in community." — Rick Connor, Sykesville, Md.

"I'm a catechist, so I'm always wanting to know more about my faith. I want to know more about the Bible. My students —second- and third-graders — are at the sacramental age, so anything I can do to deepen my understanding of the sacraments will help me teach them." — Sue Strickland, Castle Rick, Wash.

"I'm a deacon, so I must know as much as I can about my faith so I can preach and teach.... The more I understand my faith, the better able I am to understand and carry out the will of God in my life." — Bill Riehl, Sacramento, Calif.

An upcoming edition asks: What steps do you take when you really need to think something through? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E. Washington, D.C. 20017-1100.

Thumbing through the catechism

By Father David K. O'Rourke, OP
Catholic News Service

This year will see the publication in English of the church's new catechism. For those of us in parishes, this is going to be helpful.

Every Sunday at Mass we all recite, "We believe in one God, the Father almighty.... We believe in one Lord, Jesus Christ.... We believe n the Holy Spirit.... We acknowledge one baptism.... We ook to the resurrection of the dead." A catechism takes hese statements of faith and rearranges them, presenting them in an order that is more usable to us with he problems and questions we have oday.

Not only will the catechism "provide a summary of the church's faith and its teachings about the faith, but it will present them in an orderly way. That very order can be a helpful way of knowing what is important and what connects with what."

Last summer a man came to see me. I'll call him Jack. He had been baptized a Catholic but hadn't practiced his faith in any public way for at least 20 years.

Now, he said, he wanted to "come back to the church," as he put it, "and I eel the need to study my faith."

He added, "I'm going to need help. I really don't know where or how to start."

First Jack asked me about what he alled "the basic faith of the church." o I began, "We believe in one God, the Father almighty..."

"OK," he laughed. "I guess I know the basic faith. But there is a lot more. The church teaches so much. I want to know what that is."

So we agreed to meet periodically to discuss his religious questions, and he also decided to meet with our group of inquirers.

In our parish, as in many others, we have a group that meets after Mass most Sunday mornings. Newcomers and returnees gather with our staff to discuss their new or rediscovered faith.

These people find the discussions helpful, both because they enjoy meeting others who are religious seekers and because they all benefit from the questions that are asked.

But discussions can involve a lot of opinions. And sooner or later many people are going to get around to asking, "What does the church teach?"

That's where the catechism comes in handy.

Jack already is using one of the many catechisms that have been published by the different religious publishing companies. When we first began our sessions together, he wanted a reference guide, so we looked over the available catechisms.

Each one of those catechisms has its own approach, and each one focuses on a different kind of audience. He chose the one that seemed to meet his own needs best.

But Jack knew he was coming back to a church that not only has its faith, but also has a number of teachings that are not just matters of approach or focus and which it takes seriously. He wanted to know what these are.

That is where the catechism will help. Not only will it provide a summary of the church's faith and its teachings about the faith, but it will present them in an orderly way. That very order can be a helpful way of knowing what is important and what connects with what.

As of this writing, we have not yet received our catechisms in English. But Jack and I hope the catechism will be a source of learning and of good discussions.

(Father O'Rourke is pastor of St. Dominic's Church in Benicia, Calif.)

FOOD FOR THOUGHT

People acquire new knowledge in a variety of ways and for a variety of reasons.

One way to acquire knowledge is through reading. One reason to acquire knowledge is to put it to use.

That's good for me. Why? First, because I make my living by producing things that people read. And second, part of my job is to produce a documentation resource called Origins that people draw ideas from to use for their work in the church.

Naturally, people also acquire knowledge through conversations, experience, meditation and via television. And sometimes their motivation is simply that they want a response to a question.

What does this have to do with the new Catechism of the Catholic Church? Just this:

—First, its very existence expresses a trust that one way people still learn in this electronic age is by reading.

—Second, I predict people often will use the catechism to acquire information they intend to use.

But use where? Parents will use it in discussions with children. Parish ministers will draw ideas from it for ministry to youth, the sick and others. Parish council members will consult it when preparing to discuss parish objectives.

I can tell you this: I am thankful to have learned from many conversations with readers that not only do they still want written information, they are using information as a building block.

David Gibson, Editor, Faith Alive!

Matthew's "catechetical" Gospel

By Father John J. Castelot
Catholic News Service

All four of the Gospels were catechisms of a sort. Their authors, people of mature Christian faith, wrote in order to share that faith with their brothers and sisters, to deepen it, and sometimes to correct ideas they considered unacceptable.

Mark, for instance, emphasized the central importance of the cross for a true knowledge of Jesus. He did this because some had so overstressed Jesus' resurrection as to ignore the place of the cross in his work and in their own lives.

Matthew, too, wanted to correct a seriously damaging attitude in his church. The Jewish Christians whom he addressed considered themselves the only valid Christians. They were upset over the increasing number of gentiles in the Christian communities.

Matthew had to convince the Jewish Christians that the newcomers were there because God called them and wanted them there. But while this may have been his overriding concern, he was intent on writing an instructive guide for all Christians — a catechism.

In a way, Matthew's Gospel is the most "catechetical" of all in its arrangement. His portrait of Jesus is that of a teacher.

The body of the Gospel is arranged as a series of five booklets, each with a narrative section followed by a long instruction.

In these instructions Jesus develops some aspect of his central theme about the reign of God. A similar refrain closes each instruction: "When Jesus finished these words, the crowds were astonished at his teaching, for he taught them as one having authority, and not as their scribes" (7:28-29).

The Sermon on the Mount is universally known, but it is only the first of the five booklets in this catechism. It treats a variety of subjects, like prayer, fasting and almsgiving.

The Beatitudes, which introduce the sermon, spell out the basic attitudes and actions that should characterize those who want to be a part of the reign of God's saving love.

The fourth booklet has to do with life in the Christian community and emphasizes the need for mutual forgiveness. It warns against scandal, especially on the part of those in leadership positions.

A good catechist knows the importance of aids to remembering. This was especially important in an age when few people had books or could read, for that matter. Grouping things in set numbers was a common teaching device.

If one knew that there were eight (or nine) Beatitudes, one would know he had missed something if he could come up with only seven.

Seven was a popular number, and so Matthew gave us seven parables in Chapter 13. There are seven petitions in the Our Father. We are to forgive, not seven, but 70 times seven times (18:22).

A good catechist must be open to the new as well as respectful of the old, and Matthew has left us a subtle self-portrait in Chapter 13:52: "Thus every scribe who has been instructed in the kingdom is like the head of a household who brings from his storeroom both the new and the old."

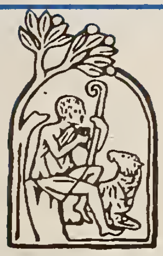
(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

The new *Catechism of the Catholic Church* "is a reference book. It belongs in the reference section of one's library, along with a theological dictionary, a biblical commentary and the documents of the Second Vatican Council," Father John Pollard of the U.S. Catholic Conference Education Department has said. The catechism is a means of education to use together with other tools such as audiovisual aids, computer aids, art, etc., he commented. Among the catechism's strengths, he said, is its vision of spirituality, beginning with the human person's hunger for something beyond, something transcendent." (The catechism is expected to be available in English in the next few months. One source from which it can be ordered is the USCC Office of Publishing Services. Call: 1-800-235-8722.)

Reflection: In what area would I like to add to my grasp of the meaning of faith? Who and what might serve me as resources in acquiring the understanding I want?

FAITH alive!



This logo, taken from a Christian tombstone in the catacombs of Domitilla in Rome, is reproduced on the cover of all editions of the new Catechism of the Catholic Church. The design dates from the end of the third century A.D. This pastoral image, of pagan origin, was used by Christians to symbolize the rest and the happiness that the soul of the departed finds in eternal life.

People In The News

Vatican Officials, Eastern-Rite Romanians Seek Canonizations

VATICAN CITY (CNS) — Vatican officials and leaders of the Eastern-rite Church in Romania have asked for quick completion of the sainthood causes of those who suffered for their faith under communism. The request was made during a late January meeting at the Vatican to discuss the pastoral and practical challenges faced by the Romanian-rite church after more than 40 years of persecution. The communist government in Romania outlawed the Eastern-rite Church in 1948.

Catholic Actor Claude Akins Dies

ALTADENA, Calif. (CNS) — A funeral Mass was celebrated Jan. 29 at St. Elizabeth Church, Altadena, for veteran actor Claude Akins, who gained a reputation for playing blustery tough guys and burly gentlemen. Akins died Jan. 27 of complications from stomach cancer at his home in Altadena. The Georgia-born Akins converted to Catholicism when he married in 1952. Varying accounts listed his age at either 75 or 67. Akins appeared in more than 50 movies and more than 400 episodes of television shows. One of his more recent acting jobs was playing a priest in the Family Theater drama "The Search."

International Labor Honors Msgr. Higgins

WASHINGTON (CNS) — The Washington office of the International Labor Organization gave its highest award Jan. 27 to Msgr. George G. Higgins, a veteran social justice fighter known to many as "the labor priest." In his acceptance speech Msgr. Higgins said the cruelties, injustices and deprivations still inflicted on countless millions of the world's workers at the close of the 20th century are "mind-boggling." "Effective labor unions remain the most powerful force in society for protecting workers' rights and improving their living conditions," he said.

New President Named For Catholic Medical Mission Board

NEW YORK (CNS) — Jesuit Father Edward J. McMahon, a staff member at the Jesuit Retreat House in Auriesville, N.Y., since 1990, has been named president of the Catholic Medical Mission Board. The board, which has offices in New York, provides medicines and other assistance for church-related medical programs in mission areas. A native of Bergenfield, N.J., Father McMahon served 20 years as a chaplain in the U.S. Navy before his assignment to the Jesuit Retreat House.

St. Cloud Catholic Couple Wins $10 Million Sweepstakes

ST. CLOUD, Minn. (CNS) — When sweepstakes officials choose winning entries, does God sometimes offer a guiding hand in the selection? Maybe, say Alfred and Diane Slivnik of St. Cloud, the newest $10 million winners in the Publishers Clearing House Sweepstakes. The Slivniks, members of St. Michael Parish in St. Cloud, said they feel their financial windfall was a blessing from God. "God absolutely had to have a hand in this," Mrs. Slivnik told the *Saint Cloud Visitor*, diocesan newspaper. "You think why did he pick us? What have we done to deserve this? But we're very grateful."

Pope Visits Mountains, Stays Off Ski Slopes

VATICAN CITY (CNS) — Pope John Paul II slipped off to the Italian mountains, but stayed off the ski slopes to avoid reinjuring a shoulder. The 73-year-old pope, who dislocated his right shoulder last November, walked for about two hours Feb. 1 near the Montecristo resort area in the Abruzzi mountains east of Rome. The pope reportedly stopped to eat a sack lunch with a few aides who accompanied him.

Anti-Immigrant Hostility Misplaced, Forgetful, Says Bishop

SAN BERNARDINO, Calif. (CNS) — Modern California could not have been built without a period of migration such as the state is undergoing today, said San Bernardino Bishop Phillip F. Straling in a pastoral statement on immigration. In the latest statement by one of California's Catholic bishops on hostility toward immigrants, Bishop Straling said claims that immigrants are responsible for the state's economic and social ills are "wholly unjust and statistically unfounded." "Ignored in the xenophobic rhetoric is the very family history of those who are leveling the assault," he said. "Nearly all of us can trace our family history to some brave immigrant who came seeking something better for themselves and their families."

China Bishop Detained After Meeting With Congressman

WASHINGTON (CNS) — An underground Chinese Catholic bishop who met with an American congressman visiting China was arrested and detained for more than a week, possibly because of that meeting. Coadjutor Bishop Su Zhi Ming, 62, of Baoding was arrested by Chinese authorities Jan. 20 and detained in an undisclosed location until the weekend of Jan. 29-30, according to a Jan. 31 statement from the office of Rep. Christopher Smith, R-N.J.. Smith called the arrest evidence that China was "backsliding" on human rights. "Human rights conditions continue to deteriorate at a rapid pace," he said.

Cardinal Krol Hospitalized With Respiratory Infection

PHILADELPHIA (CNS) — Cardinal John J. Krol, retired archbishop of Philadelphia, was recovering at Thomas Jefferson University Hospital in early February from complications which followed a recent respiratory infection. The 83-year-old cardinal was admitted to the Philadelphia hospital Jan. 29 with symptoms of severe dehydration, according to Dr. Joseph F. Majdan. "For a week or so prior, he had a lingering viral illness," Majdan said. "Because of the protracted nature he became weakened and not able to take an adequate amount of food or liquids."

Groce Funeral Home, Inc.

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H. Dale Groce - St. Joan of Arc Parish
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Employment Opportunities

Director of Liturgy: Would you like to serve full time beginning July 1, 1994 in a welcoming and prayerful community as the primary developer and coordinator of all parish liturgical programs? Vatican II community, 1,200 families located in central North Carolina. Work with Director of Music Ministries and other staff members. Qualifications: Master's degree or equivalent. Salary commensurate with degree and experience. Send resume and transcript to: Rev. James W. O'Neill, OSFS; St. Paul the Apostle Parish; 2715 Horse Pen Creek Rd.; Greensboro, NC 27410.

Scripture

Readings for the Week of February 13 - February 19

Sunday: Leviticus 13:1-2, 44-46; 1 Corinthians 10:31-11:1; Mark 1:40-45.

Monday: James 1:1-11; Mark 8:11-13.

Tuesday: James 1:12-19; Mark 8:14-21.

Ash Wednesday: Joel 2:19-18; 2 Corinthians 5:20-6:2; Mark 6:1-6, 16-18.

Thursday: Deuteronomy 30:15-20; Luke 9:22-25.

Friday: Isaiah 58:1-9; Mark 9:14-15.

Saturday: Isaiah 58:9-14; Luke 5:27-32.

Williams-Dearborn
Funeral Service
3700 Forest Lawn Dr., Matthews, N.C. 28105

Minutes from The Arboretum
Serving the people of Mecklenburg and Union Counties

Steve Kuzma, Director
Member of St. Matthew Catholic Church
and the Knights of Columbus

MONASTIC GUEST PROGRAM

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Within the enclosure of a Trappist-Cistercian community
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Prayer
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No offering required

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Retreat Program:
Br. Stephen Petronek, O.C.S.O

Mepkin Abbey
HC 69, Box 800
Moncks Corner, SC 29461
(803) 761-8509

atechism (FromPage 1)

Dube, who said she thought the ustralian and U.S. bishops' publishers ere targeting the same date, said they ad received two of four parts of the atechism on diskette and hard copy. owever, she noted that cross-referencing was done on the hard copy, not on e computer version.

The new catechism was formally sued in its original French edition by ope John Paul II in December 1992. ince then it has been published in alian, Spanish, Portuguese, German, atalan, Slovenian, Maltese and, in part, Romanian.

English is the only major Western nguage in which it has not appeared. A draft was completed and submitted to Rome for approval in early 1993, but Vatican officials were dissatisfied with the translation and have been redoing it since then.

The U.S. Catholic Conference Office of Publishing and Promotion Services holds all U.S. publication rights for the English text. It has signed on 12 other U.S. publishing companies as co-publishers.

Daniel E. Juday, director of the publishing office, said the first U.S. printing would probably be more than 300,000 copies, since 265,000 were already on order and several co-publishers have recently said they plan to increase their orders.

Juday also declined to predict a date of publication. "We have less than half the text right now and no description of what's still to come or any confirmation of when it will come," he said.

He said the Vatican agency overseeing the catechism has indicated the rest would arrive "sometime in February."

But after that, he said, the whole text will have to be laid out for pagination, the footnotes rechecked and the paragraph numbers and cross-references in the margins added before anything can be sent to the printer.

Once it is at the printer, the publication date will be determined by the minimum of eight weeks it will take to print and bind the cloth edition, he said.

UA Thanks Diocese For Contribution

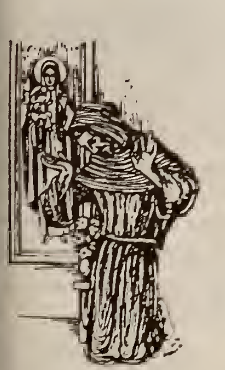
Christian Schools Brother Patrick llis, president of The Catholic Univerty of America, has thanked the Dioese of Charlotte for its contribution of 28,370.88 to the annual collection.

In a letter to Msgr. John J. IcSweeney, diocesan administrator, he id, "We gratefully acknowledge your ompelling logic to make your univerty worthy of its proud name and to nove us to benefit you and your diocese its multiple ministries. I assure you at we strive daily to make this an vestment in the solutions to your eeds."

NFP CENTER

Father/Son Program
Sunday, Feb. 20
for boys 11 - 14 years old
and their fathers
1:00 - 4:00 p.m.
St. Ann Parish Center
632 Hillside Avenue, Charlotte, N.C.
God's gift of sexuality, fatherhood, chastity and fertility.
$10 per father/son team, each additional son
can attend for $2.50 more per person.
Reservations required. Call for reservation.
Office of Faith Formation (704) 331-1723

Please pray for the following deceased priests during the month of February:
Reverend Lawrence Hill, 1985
Reverend Edward Beatty, 1990
Reverend George A. Watkins, 1948
Reverend Richard E. Barrett, 1959
Reverend Francis K. Brennan, 1962
Reverend Clarence F. Hill, 1966
Reverend James W. Kennedy, 1970
Reverend Vincent J. Mahoney, 1977
Reverend Francis J. Tait, 1988
Reverend Melchior Reichert, OSB, 1940
Reverend William Regnat, OSB, 1953



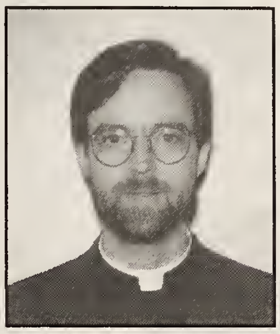
Come join us as we attempt to simplify our lives and serve GOD in the manner of St. Francis of Assisi. ST. MAXMILIAN KOLBE FRATERNITY of the SECULAR FRANCISCAN ORDER invites you to an INQUIRY SESSION, 2 p.m. Feb. 13 at St. John Neumann Church, 8451 Idlewild Road, Charlotte

Vocation Update

Reflections On Lent And Sand

By KEITH NESBITT

The wilderness and the dry land shall be glad, the desert shall rejoice and blossom.. (Isaiah 35:1-10)



Advent, Christmastide and now the first few Sundays in ordinary time, then Lent. In Advent, St. John the Baptist cried out his message from the desert. At Christmas, the Holy Family had sand on their sandals (and probably in their hair.) And at Epiphany, the wisemen knocked through some of the desert stuff too. So what's the deal with the desert?

There's no denying it. The Middle East has a lot of it; desert, that is. And that is, after all, where God chose to become manifest. *And in the fullness of time, ...* (St. Paul, Galatians 4:4)

But there's not much desert here. There's not any in Buncombe or Henderson counties. And while there's sand on Ocracoke, we've just got a lot of red clay and black bogs.

And so, it really must have been "in the fullness of time," that God came when and where God chose to come, because if God had chosen to come here, we would have offered pine trees, "black ice," and the Blue Ridge mountains, all of which have their merits (well, two of them anyway), but we wouldn't have the desert.

Some will say it's a strange religion that has its heroes and heroines traipse into the desert: Moses and the Israelites for 40 years, Rachel and her children, and Mary and Joseph to Bethlehem. Not even Jesus was spared the human need of the desert. And if our journey is toward Jerusalem, as was Christ's, there's no other way of getting there except through the desert.

But no one likes it in the desert. We understandably prefer Christmas and grandma's house to all the sand and quiet.

"You neglect and belittle the desert," wrote T.S. Eliot. It was thousands of years ago that the Bible was written, and the farther we come away from the symbols and metaphors that religious people used for so long, the more we are in danger not of leaving grandma's house, but of neglecting and belittling the desert.

No, not even Jesus, the son of God, could escape the cosmic order of things; the desert, then Jerusalem, death, then resurrection. The resurrection was after the desert, as if to say you can't really live until you've been alone somewhere, really alone, with no one but God, yourself and the devil. Alone in the dry heat and the quiet, your bare feet sifting through the hot sand, your body enduring the cold desert nights, huddled next to nowhere, but everywhere — nearer to Jerusalem for all of it, like Christ. Nearer the resurrection, because what the prophet said is true: *The wilderness and the dry land shall be glad, the desert shall rejoice and blossom.* Jerusalem is just on the other side.

Keith Nesbitt, a seminarian for the Diocese of Charlotte, is on a pastoral year assignment at St. Barnabas Church in Arden.

Alvare (From Page 1)

avoid abortion, which in no case should be promoted as a method of family planning."

Strong criticism of the Clinton administration's proposal also came from Rep. Chris Smith, R-N.J., co-chairman of the House Pro- Life Caucus.

"Most less-developed nations have laws protecting unborn children from abortion except in rare circumstances," said Smith. "But the Clinton administration appears poised to embark on a crusade to pressure foreign governments to legalize abortion as a population control method."

Both Alvare and Smith noted that the administration submitted the bill to Congress shortly after Clinton and other top officials heard an appeal to end abortion in this country from Mother Teresa of Calcutta at the National Prayer Breakfast.

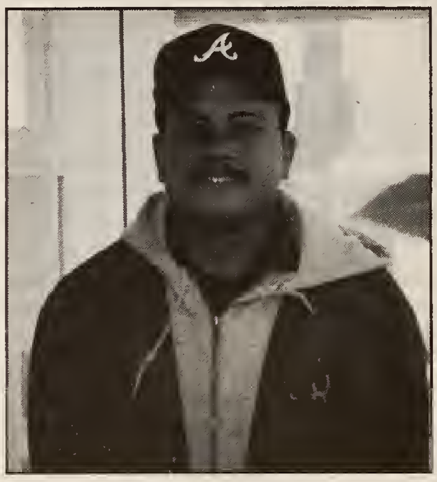
"Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want," Mother Teresa said Feb. 3.

Have you given thought to being a priest in the Diocese of Charlotte?

Contact :
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

Comunidad Hispana
Comuniquémonos

Historia De Mi Vida



CARLOS CORTÉS

Por CARLOS M. CORTÉS

Nací en Santurce, Puerto Rico, en agosto de 1964. Unico hijo del primer matrimonio de mi padre me crié sin hermanos. Como mis padres ambos trabajaban me cuidaban mis abuelos todos los días. En la casa de mis abuelos di mis primeros pasos en el sector de Santurce conocido como el Barrio Obrero. Allá en casa de mi abuela Tata fui creciendo hasta que empecé la escuela.

Me acuerdo de lo bello que es Puerto Rico, con el canto de los gallos me levantaba por la mañana; en el patio de la casa teníamos un palo de ciruelos, otro de guanábana, uno de mango y uno de aguacate. Como no hace frío en Puerto Rico, podía salir a jugar beisbol o ir a la playa para nadar o jugar en la arena. Así tuve una infancia feliz. Nada me faltó hasta graduarme en la escuela superior.

Entonces las cosas se estaban poniendo malas en Puerto Rico. Había mucho desempleo y si conseguías trabajo, sólo te pagaban a $3.25 la hora. Mi abuela me sugirió que ingresara en el ejército de los Estados Unidos. Me dijo que saliera del país a buscar ùn buen porvenir en el Norte, donde había más oportunidades de empleo.

En febrero de 1985 le di la sorpresa a mi abuela de haber pasado el examen de ingreso en el ejército y le dije que salía en dos semanas para en entrenamiento básico. Ella se alegró tanto que hasta lloró de alegría. Nunca me olvido del día que nos despedimos, fue difícil separarnos, pero yo le prometí escribirle con frecuencia. Con un último beso y abrazo me dio su bendición y partí a una nueva etapa de mi vida.

El ejército es fuerte física y mentalmente, el entrenamiento es constante siete días a la semana todo el día. Fui aprendiendo cada día más y poniéndome más fuerte y resistente. Por fin llegó la graduación y me dieron una semana libre. Sin decirle nada, a mi abuela, compré un pasaje para Puerto Rico y le di la gran sorporesa de visitarla. Entré con la puerta abierta sin hacer ruido hasta la cocina, donde ella colaba el café, qué felicidad sintió de verme de nuevo, vestido con el uniforme, un poco más fuerte y sin pelo, como se acostumbra en el ejército. Yo daba muchas gracias a Dios por las bendiciones que diariamente nos brinda.

Ahora me tocaba ir al entrenamiento avanzado en Ft. Gordon, Ga. Allí todo era más suave y llegué a completar las veinte semanas. Pasé entonces a Ft. Stewart, donde me entrenaron en "desplazamiento rápido" en caso de algún conflicto internacional Después estuve trasladándome a distintas bases militares por un período de cuatro años. Al fin llegó el día en que se venció mi contrato y en febrero del 91 acabé mi deber con el ejército.

Viajé al estado de New York a visitar a unos primos y ver si conseguía trabajo. Allá no me gustó el estilo de vida, mucha gente, poco trabajo y costo de vida muy caro. Entonces me encontré con la mamá de un amigo que se crió conmigo en Puerto Rico y hacía siete años que no lo veía. Su madre me dijo que el estaba trabajando en el departamento de radiología en el hospital Mercy en Charlotte, Carolina del Norte. Conseguí su teléfono y lo llamé. Jaime se alegró mucho al saber de mí y me invitó a venir a visitarlo y si me gustaba Charlotte podría conseguir trabajo también.

Decidí viajar a Charlotte, pues no tenía nada que perder, tomé el autobús y llegué a visitar a mi amigo Jaime. Esto sucedió en marzo del 91. Esta ciudad me gusto mucho, más tranquila que New York y la temperatura bastante agradable. Mi amigo me ofreció uno de sus cuartos, pues era soltero y vivía en un apartamento de dos cuartos muy cómodos y con acceso al uso del gimnasio y de la piscina.

Así empecé a conocer a otras personas que trabajaban en el hospital Mercy con Jaime y a la semana siguiente ya conseguí trabajo en una tienda de equipos de oficina. Un día conocí a Leshia, una de las amigas de Jaime que trabajaba en el hospital, sentí que de verdad había conocido a una persona especial. Ella en seguida me buscó conversación y me invitó a almorzar. Seguimos saliendo por varias semanas y compartíamos mucho. Yo le lavaba el carro y ella me ayudaba con mi tanda de ropa para lavar. Algunas veces le cocinaba comida "criolla" y le encantaba salir al teatro y a conciertos, en fin, la pasamos siempre bien alegres.

Leshia era soltera, tres años mayor que yo y trabajaba en el hospital hacia cinco años, natural del Carolina del Norte. Con el tiempo yo le enseñe a hablar y a leer español y también a cocinar comida latina. Por mi parte yo aprendí mucho de su cultura y con el tiempo nos enamoramos y nos casamos en agosto del 92. Ahora vivimos en Carmel Road. Mi esposa sigue trabajando en el hospital y yo en una de las compañías más grandes de construcción en el área de Charlotte. Estamos esperamos con mucha ilusión a nuestro primer bebé para el mes de marzo.

Mientras tanto mi abuela tiene ya ochenta años y nos ha visitado aquí en Charlotte. Yo le doy gracias a Dios todos los días por sus bendiciones. Siempre le hablo a mis amigos del amor de Dios. Aunque uno esté pasando por tiempos malos y pruebas, no hay que perder la fe en el Señor. Si oramos cada día, dedicamos nuestro hogar a Dios, ayudamos a nuestro prójimo, ponemos los problemas en manos de Dios y le servimos deseando el bien para todos, les aseguro que seremos felices y nuestros sueños se verán realizados.

Janizel Espinosa, Angelina Rodríguez, Cristina y su hermano Christopher Miranda, hijos de familias puertorriqueñas, aparecen en la fiesta en honor a Nuestra Señora de la Providencia, Patrona de Puerto Rico.

Arrepiéntete Y Cree En El Evangelio

Jesús nos enseña a vencer el mal con la oración y la Palabra de Dios. Cada año la Iglesia nos lleva al desierto con Jesús al comenzar la Cuaresma. Necesitamos ese desierto, pero con Jesús. Necesitamos alejarnos de tantas preocupaciones inútiles, de esa afanosa b·squeda de bienes materiales y de comodidades. Necesitamos olvidarnos un poco de nosotros y acordarnos más de Jesús y de los hermanos y hermanas. La Cuaresma es tiempo para profundizar nuestra fe. Para detenernos en el camino y ver por dónde vamos. Para hacer un balance de nuestra vida espiritual. Y, sobre todo, es tiempo para llenar nuestra vida de oración, de escucha y meditación de la Palabra de Dios, tiempo de arrepentimiento y conversión.

Cristo vivo, Cristo Maestro, Cristo Redentor, tiene que ser el centro de nuestra Cuaresma. Ya a ese Cristo vivo lo encontramos siempre en nuestros hermanos, le servimos en ellos y ademÅs de encontrarlo a El, nos encontramos a nosotros mismos.

La Cuaresma es tiempo de la preparación a la gran fiesta pascual de la muerte y resurrección de Cristo y no podemos permitir que nuestro excesivo apego a los afanes de este mundo nos impida morir y resucitar con Cristo. Cristo muerto y resucitado es el centro y el objeto de nuestra fe y de nuestro amor.

El en sacramento del bautismo, celebramos los cristianos, en nuestra vida, el misterio de la Pascua de Jesús. En el bautismo morimos a nosotros mismos y a nuestros pecados y malos hábitos para resucitar con Cristo. El bautismo exige de nosotros una vida pura, una vida en lucha por la justicia, una vida como la vida de Jesús.

(Con permiso de los Padres de San Pablo)

Noticias Diocesanas

Miércoles de Ceniza

La próxima semana comenzará la Cuaresma con el Miércoles de Ceniza, 16 de febrero y en todas las iglesias católicas los fieles pueden participar en la liturgia especial de este día e ir a recibir la imposición de la ceniza con las palabras: "Arrepiéntete y cree en el Evangelio" o bien: "Acuérdate de que eres polvo y al polvo has de volver".

Ayuno y Abstinencia

Dos días al año hay ayuno y abstinencia: el Miércoles de Ceniza y el Viernes Santo. Todos los viernes de Cuaresma hay abstinencia de carne.

To Our Friends

Carlos Cortes tells us how he was born and lived in Puerto Rico with his grandmother until he joined the Army for several years, then moved to New York and finally to Charlotte where he got married and is very happy. We are reminded that Lent will begin Feb. 16 with Ash Wednesday.

ʾope Says Heart 'Broken' By ʾews Of Latest Bosnia Atrocity

VATICAN CITY (CNS) — Pope hn Paul II, saying his heart was bro- n by news of a lethal mortar attack on Sarajevo market, urged international aders to "try everything" to reach an fective cease-fire in Bosnia-erzegovina.

The pope made the remarks while aying the rosary Feb. 5, several hours ter a mortar shell slammed into the ain outdoor market in the Bosnian pital, killing 68 people and injuring 0.

The pope, who has made countless peals for peace in the former Yugo- avian republics, appeared to be deeply oved by the marketplace bombing. levision news reports in Italy and ound the world showed bodies of ci- lians lying in pools of blood, with sterical family members trying to find lp.

"With a broken heart, I am forced to call the slaughter that occurred today Sarajevo. Criminal hands continue to stematically destroy and massacre," told several hundred people present r the rosary recital.

"No one and no cause can justify ch abominable actions. I beseech those sponsible for such an unworthy act to d these crimes: They will answer to od for this," he said.

Bosnian leaders immediately amed Serbs for the massacre. Bosnian rbs denied responsibility and accused uslims of massacring their own people derail peace talks. U.N. officials could t immediately determine who fired e shell into the marketplace.

The pope said the carnage in the arket only increases pressure on the ternational community to "try every- ing, even at the price of the greatest crifices, so that an effective cease-fire n be reached."

The Balkans are moving "toward e abyss," he said, and Europe cannot lerate whole cities being destroyed d populations exterminated.

On Feb. 4, the pope met privately ith Croatian Foreign Minister Mate Granic and explored the chances for peace.

"The Holy Father pleaded with Granic to do everything possible to arrive at a cease-fire, which is an indispensable condition for arriving at stability in the area," said Vatican spokesman Joaquin Navarro-Valls.

For his part, Granic thanked the pope for his peace efforts in the former Yugoslavian republics, the spokesman said.

On Feb. 7, speaking to students of the NATO Defense College, the pope reflected with disappointment on the excuses sometimes given for the fighting in ex-Yugoslavia.

"We are told that the indescribable horrors being perpetrated daily on innocent people are the inevitable result of longstanding ethnic hostility and hatred — the hatred of one group for another," he said.

"But this cannot be the whole explanation. War is not inevitable: It is the result of a series of concrete policies and decisions. Someone, somewhere makes the decisions which bring a terrible aftermath of death, injury, destruction and sorrow," he said.

He added that the cruel and dehumanizing conflict shaking Europe shows that the continent is unsure of itself and needs to "recover its soul."

Pro-life Workshop

MOORESVILLE — A Pro-life Workshop for all parish coordinators and all those interested in speaking for the unborn will be given at St. Therese Church on Saturday, Feb. 19 from 9 a.m.-1:30 p.m. The presenter is Maggi Nadol, Respect Life coordinator for the Diocese of Charlotte.

To register or for more information, call Maggi Nadol at (704) 377-6871.

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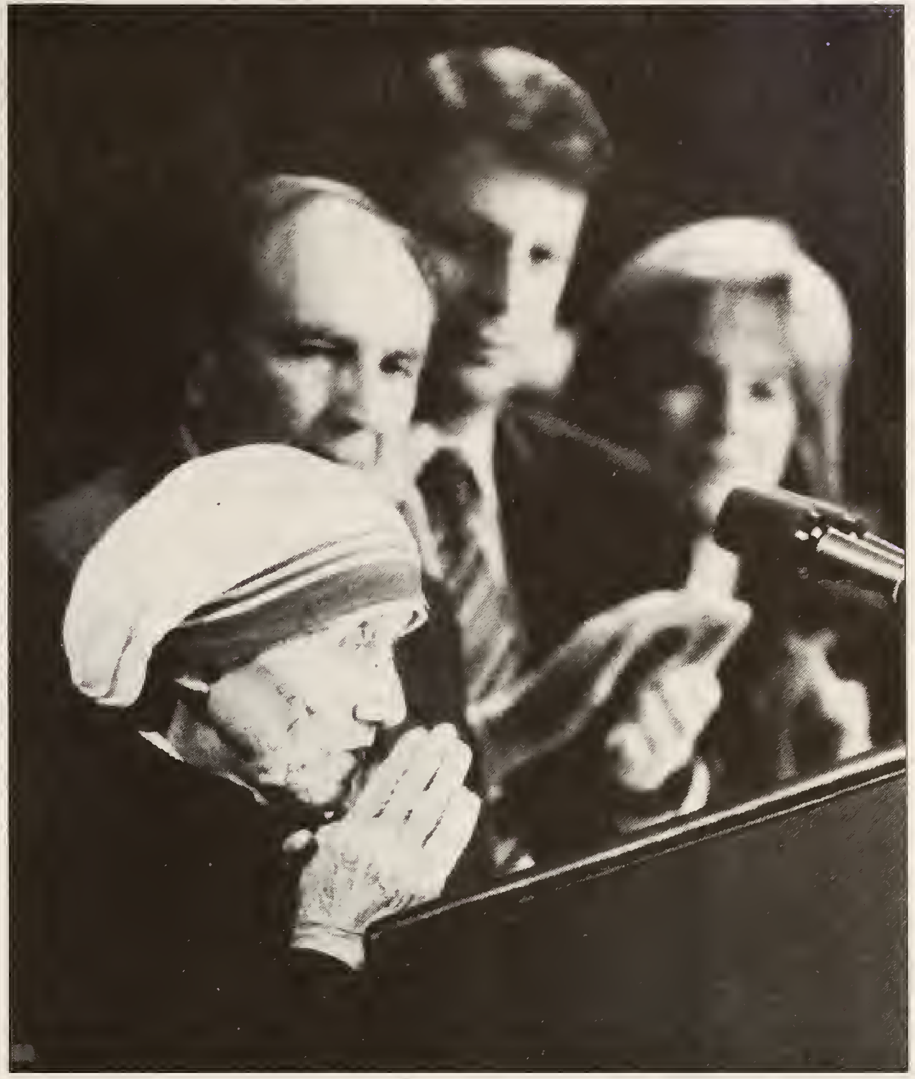
Prayer Breakfast...



Mother Teresa clasps her hand in prayer as (l-r) Rep. Earl Hutto, D-Fla., Vice President Al Gore and Tipper Gore applaud during the National Prayer Breakfast. Mother Teresa told 4,000 breakfast guests including President and Mrs. Clinton that "the greatest destroyer of peace today is abortion." (CNS photo from Reuters)

Evangelize (From Page 3)

"People from the South have a tendency to believe something because their grandfather said it," says Maiers.

Maiers, who's rarely ventured outside of Union County except for Myrtle Beach, was raised Advent Christian by strict parents. Her father was a deacon in the church. Yet, Maiers felt little attachment to the Advent Christian religion. The older she grew, the more she yearned for spiritual nourishment.

Maiers, 40, visited Our Lady of Lourdes Church. She'd go to 8:30 a.m. Mass and, as a formality, she'd attend an 11 a.m. Protestant service. She joined the RCIA program, but quit after her husband brought home anti-Catholic propaganda.

The marriage ended, and for another year, Maiers didn't go to church at all. She started back at Our Lady of Lourdes, and again joined the RCIA program. She stayed with the program this time, and was received into the Church at Easter 1992.

"I knew if I didn't follow the route, it would be the biggest mistake of my life," says Maiers. "All my doubts were always erased."

The Sunday she was to state her intentions to join the Church was the same day her family had planned their traditional Christmas dinner. Knowing her family would never understand, she had decided to skip church. However, the dinner was postponed for other reasons. It seemed as if God were paving the way for her.

Maiers wondered if she would ever meet and marry someone who shared her faith. After receiving an annulment of her first marriage, she was married in the Church this past October to Jerry Maiers, a cradle Catholic. He had fallen away from his faith and she brought him back. His mother wept with joy.

"I believe that the Catholic Church is the Church Christ instituted, and I believe that with all my heart," says Maiers. "There's a lot of comfort in knowing you are where you belong. Some things are meant to be and you have to let them be."

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Diocesan News Briefs

OWLS Club News

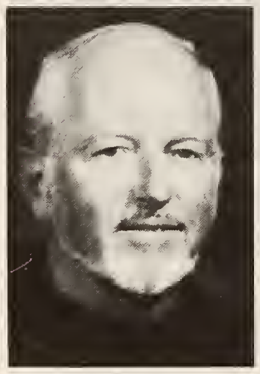
CHARLOTTE — St. Gabriel's OWLS. Club will not meet Feb. 16. The club will meet March 16 for lunch and a tour of the new senior center on Tyvola Road. Members will be contacted.

Bishop Howze To Visit

ASHEVILLE—Parishioners of the Basilica of St. Lawrence will welcome and honor their former pastor, Bishop Joseph Howze of Biloxi, Miss., on Saturday, Feb. 12 with a reception hosted by the St. Anthony Society from 1 p.m.-3 p.m. in Laurentine Hall.

On Sunday, Feb. 13, Bishop Howze will celebrate 9 a.m. and 11:30 a.m. Masses. A dinner and program of African-American cultural recognition will be sponsored by the St. Anthony Society at 3 p.m. in Laurentine Hall. For more information, call (704) 658-0318.

Lenten Retreat Day


FATHER DOYLE

CHARLOTTE — "The Message of the Book of Revelation for Today" is the theme for a Lenten Day of Reflection at St. Gabriel Church in the community center on Saturday, Feb. 26. Franciscan Father Stephen Doyle, lecturer, teacher, author and Holy Land guide, is the featured presenter. The day will begin with a morning session from 9 a.m.-noon followed by a brown bag lunch with beverages available. The afternoon session is 2 p.m.-4 p.m. The fee is $15 and pre-registration is encouraged. Participants should bring Bibles. For registration and information, call Sharon Mease at (704) 366-2738.

Chili/Sandwich Dinner

SWANNANOA—The Men's Club of St. Margaret Mary Church will sponsor a chili/sandwich dinner in the parish hall on Sunday, Feb. 13 after 11 a.m. Mass. All are invited to come and bring a friend. Donations will be accepted.

Upcoming Diocesan Events

Feb. 12 Regional Assembly
St. Ann, Charlotte 9 am - 4 pm
Sister Jean Linder, OSF
(704) 331-1712

Feb. 12 Kickoff Sunday
Campaign for
Putting Children & Families First
Parishes throughout Diocese
Sister Miriam Fiduccia, MSBT
(704) 343-9954
Scott Spivak
(704) 331-1714

A CATHOLIC CHILDREN AND FAMILIES FIRST CAMPAIGN

Feb. 19 Lay Ministry Training
Christian Morality, Session 2
St. Barnabas, Arden
10 am - 4 pm
Sister Timothy Warren, RSM
(704) 334-1805

Feb. 19 Dollars and Good Sense
Workshop for Pastors, Parish
Finance Councils and Parish
Finance Personnel
St. Chares Borromeo
10 am - 3 pm
Sister Jean Linder, OSF
(704) 331-1712

CUF Meeting

CHARLOTTE — All are invited to attend the Catholics United For The Faith meeting on Friday, Feb. 18 at the Catholic Center, 1524 East Morehead St. The program begins at 7:30 p.m. with the Stations of the Cross, followed at 8:30 p.m. by guest speaker, Father Alfred McBride, a teacher at Pope John XXIII Seminary in Massachusetts. His topic will be the new Catholic catechism. For information, call (704) 364-9568.

'Women Of The Bible' Retreat

VALLE CRUCIS — A weekend retreat, "Clothed With the Sun: Women of the Bible and Us," is April 8-10 at the Valle Crucis Conference Center near Boone. Participants will study Scriptural references to women and reflect on the meaning of the stories in their lives. The retreat will conclude with a healing ritual of remembrance.

The cost is $95 and includes housing accommodations and meals for the weekend beginning with supper on Friday and ending Sunday after lunch. Early registration is encouraged. For information, call (704) 963-4453.

Korean Mass

GREENSBORO — The first Korean Mass at St. Mary Church, 812 Duke St., is Saturday, Feb. 19 at 7:30 p.m. The Korean Catholic community will have a Korean Mass every second Saturday of the month. All are welcome.

Father/Son Fertility Program

CHARLOTTE — The annual father/Son Fertility Appreciation Program for boys 11-14 years old and their fathers is Sunday, Feb. 20 from 1 p.m.-4 p.m. at St. Ann Church in the activity center. Sponsored by the Diocese of Charlotte and the Natural Family Planning Center, the program addresses the physical and emotional changes of early adolescence.

The cost is $10 per family. Refreshments will be served. Reservations are required by Feb. 16. To register, call Pam Smith at the Faith Formation Office, (704) 331-1723. For more information, call Jay Hamilton at (704) 663-6411.

Post Abortion Reconciliation

CHARLOTTE — Post Abortion Reconciliation Services will be offered on Thursday, Feb. 24 at Holy Family Church in Clemmons and Thursday, March 3 at St. Gabriel Church in Charlotte. Services will begin at 7:30 p.m. Dr. Martha Shuping will speak at both.

Natural Family Planning

SHELBY — The Couple to Couple League will teach a series of four classes on the sympto-thermal method of Natural Family Planning on Sunday, Feb. 27 beginning at 3 p.m. at St. Mary Church in the parish hall. For information and registration, call Frieda Ashworth at (704) 484-0997.

Belmont Abbey Receives Grant

BELMONT — Belmont Abbey College has received a $20,000 grant from the Z. Smith Reynolds Foundation, Inc. of Winston-Salem. The grant will support a reading certification program for Chapter I teachers in Gaston County.

Celebration '94

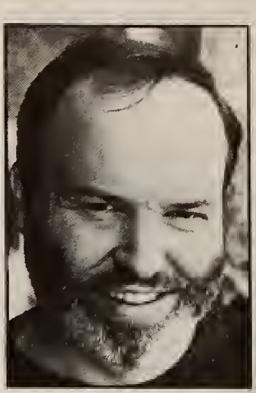
GREENSBORO — St. Pius X is hosting a parish party, Celebration '94, at The Depot on Feb. 19 from 6:30 p.m.-midnight. There will be a buffet dinner, dancing and fellowship for all adult members. Tickets are $5 and available after all Masses.

Lenten Meditations

MOORESVILLE—The sufferings of Christ will be remembered through prayer, dialogue and meditation at St. Therese Church each Friday evening beginning Feb. 18 at 7:30 p.m. The last session will be on Good Friday, April 1 at 3 p.m. outside the church, weather permitting.

Annual Newman Lecture

ROCK HILL, S.C. — The Rock Hill Oratory will host the 14th Newman Lecture on Saturday, March 5 at St. Ann Church, 1694 Bird St., beginning at 10
a.m. Mass will be celebrated at noo
followed by a bag lunch. The afternoo
session is from 2 p.m.-4 p.m.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The Oratory, P.O. Box 11586, Roc
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Heart For The Harvest

GREENSBORO — St. Pius
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day, Feb. 13 at 6:45 p.m. John Willett
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to reach out to people and share the
faith. For more information, call Wa
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World and National Briefs

Bishops Stress Link Between Environmental Justice, Poor

WASHINGTON (CNS) — Environmental justice is inextricably linked to the traditionally Catholic cause of justice for the poor, said bishops and other Catholic officials on a national teleconference. The teleconference, called "The Environment: Hope for a Renewed Earth," aired Jan. 27 from the Washington headquarters of the Catholic Telecommunications Network of America. "Social justice is at the heart of the solution to the environmental problem," said Walt Grazer, manager of the U.S. Catholic Conference's new environmental justice program. "Without justice for the poor there is no justice for the earth," he added.

U.S. Seminary Numbers Down; Biggest Drop In Theology Students

WASHINGTON (CNS) — The total number of U.S. Catholic seminarians dropped by 2.2 percent last fall, from 6,383 in 1992 to 6,244 in 1993. The decline stemmed from a sharp drop in the most significant group — theology students, who are seminarians in their final years of study before ordination. Their numbers declined from 3,178 to 2,915, for a one-year loss of 263, or 8.3 percent. That was the largest loss of theology students since 1981, when theology enrollment dropped 8.8 percent from the previous year. The new figures showed slight increases in the total numbers of seminarians at high school, college and pre-theology levels of study.

Judge's Ruling May Prevent Appeal Of Abortion Protest Sentences

GARY, Ind. (CNS) — A judge has ruled that 36 members of Collegians Activated to Liberate Life must file appeals separately rather than as a group after being convicted of trespassing and blocking pedestrian traffic at Indiana abortion clinics. The ruling could halt the judicial process for the pro-life group, according to their lawyer. "Unless we get a couple of miracles, these people are in effect denied their right to appeal," said Robert Henke in an interview with the *Northwest Indiana Catholic*, newspaper of the Gary Diocese.

Court Asked To Throw Out Church-State Precedents In School Case

WASHINGTON (CNS) — In a potentially significant New York school case, the Supreme Court is being asked to reject several of its previous church-state separation rulings. The U.S. Catholic Conference and the Knights of Columbus have filed briefs urging the court to reverse the New York Court of Appeals in a case involving a public school district created to provide special education in a small Jewish community. Lower courts said the Legislature violated the Establishment Clause of the Constitution and created an impermissible "symbolic union of church and state," the primary effect of which is "to advance religious beliefs."

Sinn Fein Leader Urges Continued U.S. Efforts For Irish Peace

NEW YORK (CNS) — Sinn Fein leader Gerry Adams, allowed to participate in a New York conference Feb. 1 after President Clinton ended his visa ban, appealed for continuing U.S. efforts to help resolve the conflict in Northern Ireland. "The U.S. government can play a significant and positive role in encouraging the peace process by helping to create a climate which moves the situation on," he said. Adams, who heads the political wing of the Irish Republican Army, appealed for "all those in civic, political and industrial leadership" in the United States to work for a settlement in Northern Ireland.

Pope Expresses Hopes For Better Economic Times In Russia

VATICAN CITY (CNS) — Pope John Paul II, meeting Russia's prime minister, expressed his hopes for better economic times in Russia, but focused his attention on the need to ensure religious freedom in the former center of the Soviet Union. The pope and Prime Minister Viktor S. Chernomyrdin spent almost an hour together in a private meeting Jan. 28. Details of their conversation, conducted in Russian, were not released. A Vatican spokesman said later Chernomyrdin "explained to the Holy Father the position of his government on the principal problems of national and international life."

Church Law Not To Be Bent For 'Pastoral' Reasons, Pope Says

VATICAN CITY (CNS) — Church law should be applied with respect for the truth and cannot be bent to fit supposed pastoral interests, Pope John Paul II told Vatican jurists. In marriage cases specifically, charity or mercy cannot be separated from the "demands of the truth" about valid matrimony, he told members of the Roman Rota Jan. 28. The Rota, a Vatican court of appeals, handles annulment cases. A valid marriage must be respected as such, even if troubled, he said. To do otherwise would ultimately do pastoral and social damage, the pope said.

Pope Gave More Than $1.3 Million For Disaster Relief In 1993

VATICAN CITY (CNS) — Pope John Paul II gave more than $1.3 million for disaster relief and assistance to war victims in 1993. The donations came from money that religious orders, individuals and institutions gave the pope for spending at his own discretion, according to the Pontifical Council *Cor Unum*, which distributed the aid. *Cor Unum*, the Vatican's aid coordinating agency, said Jan. 28 that the money went to help victims of natural disasters, war and extreme economic crises. Among the individual sums listed was a $300,000 gift from the pope to the U.N. High Commissioner for Refugees' work in the former Yugoslavia. He also gave another $270,000 for assistance to the victims of war in Bosnia-Herzegovina.

Vatican To Pay Lay Employees "Baby Bonus"

VATICAN CITY (CNS) — The Vatican has begun paying its employees a "baby bonus" equal to two-thirds of their monthly paycheck every time a child is born or adopted. The policy is among a package of new benefits established by Pope John Paul II to mark the 1994 International Year of the Family. They were announced by the Vatican Jan. 28. Among the other provisions were educational subsidies for employees with children, expansion of maternity leave and special provisions for families with disabled members. The policies will affect the approximately 3,400 lay employees of the Vatican and its city-state. An official of the Vatican lay employees' association expressed satisfaction with the steps.

Archbishop Says Bosnian Catholics Face Death, World Does Nothing

MILAN, Italy (CNS) — Bosnian Catholics are "on the brink of extermination" while the world community does nothing to stop the violence, said Archbishop Vinko Puljic of Sarajevo, Bosnia-Herzegovina. In the three-sided civil war, Catholics first faced the onslaughts of Serbs and now are being attacked by Muslims, he said in a Feb. 1 bylined article in *Avvenire*, Milan-based Catholic newspaper. Almost all Bosnian Catholics are ethnic Croats. Except for Pope John Paul II, no world leader "makes his voice heard in defense of us Catholics," he added.

Some French Catholic Hospitals Stop In Vitro, Others Continue

ROME (CNS) — Two French Catholic hospitals have agreed to stop providing in vitro fertilization services, but several others continue the practice, said Father Olivier de Dinechin, French bishops' spokesman on bioethical issues. The three or four hospitals still doing in vitro fertilizations are communicating with the Vatican or with local bishops about the situation, he said. Father De Dinechin discussed these cases in written answers to questions submitted by Catholic News Service. In vitro fertilization is the uniting of sperm and eggs in a laboratory dish.

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Let Them Not Be Silenced Again

During the communist era, the faithful raised the cross all over Central and Eastern Europe and the former Soviet Union. The Church held up the light of faith in an age of darkness.

Now communism has fallen, but the Church continues to raise the cross. It struggles hard to revive the faith after decades of forced atheism. It strives against great odds to rebuild Catholic institutions.

To succeed in this mission, the Church needs to restore its parishes, charities and seminaries. With faith and determination, Eastern European Catholics are moving ahead.

At the same time, they look to the faithful of other countries — especially the United States — to help them raise the cross of faith, once and for all.

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Collection Ash Wednesday, Feb. 16

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Cardinal Newman Lecture
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Fr. Richard Rohr, O.F.M.

Topics: Scripture and Liberation
Action and Contemplation

Father Rohr lives and works at the Center for Action and Contemplation in New Mexico. All are welcome as guests of The Oratory

PLEASE NOTE: This year's lecture will be held at St. Anne's Church, 1694 Bird St., Rock Hill, S.C.

Blacks Still Victimized By Racism, Conference Told

CHICAGO (CNS) — Blacks in the United States are still victimized by racism, and whites are slow to realize that, said speakers at a conference on racism sponsored by the Illinois Catholic bishops.

"The legacy of white supremacy is the fundamental crisis that sits at the very core of the experiment called American democracy," said Cornel West, author and professor, at the Chicago conference Feb. 2.

West, a Princeton University professor who wrote the best seller *Race Matters*, linked poverty, unemployment and other social ills among blacks to the long history of racism in the United States.

Clarence Page, a journalist with the *Chicago Tribune* daily newspaper, said whites are reluctant to acknowledge the importance of race in politics, housing and many other aspects of U.S. life.

"People ask me why I write so much about race," said Page Feb. 3. "I think they're asking why I write about race at all."

The conference launched a three-year initiative by Illinois bishops to address racism. The effort is being led by the Catholic Conference of Illinois.

West said white immigrants to the United States found a country much more friendly to them than it was to blacks. Whites were able to join the middle class partially through substantial government assistance, such as the GI Bill, he said. Blacks on the other hand were viewed with hostility from day one, West said.

"Ever since the first skilled black worker got off the boat, the talk was there were too many poor black people," he said. A legacy of the white supremacy mentality; he added, is cultural decay, evident in U.S. consumerism.

"Love, care, concern, service for others — remember those?" asked West. "It's hard to stay in contact with those in a marketing culture."

As a solution, West called for "relearning the art of public conversation." He urged reliance on two traditions — the prophetic Christian and the radical democratic traditions.

Page said whites assume from the success of such black stars as Oprah Winfrey and "the two Michaels — Jordan and Jackson" — that race is no longer a factor in the United States. But whites in reality do not want to accept blacks and their culture, he said.

"White people tend to be most comfortable when we people of color tend to be colorless," he said, adding that assimilation ought to be a two-way street. "To close our racial divide we have to change our views of integration," Page said. "It's wrong to see the white way as the right way."

Later in the Feb. 2-5 conference, a sociology professor at the University of Chicago said blacks confront obstacles not faced by other ethnic groups because of racism and that individual efforts alone cannot overcome these barriers.

"If you segregate people and cut off capital, those neighborhoods will go downhill," said Douglas Massey. "It has nothing to do with the individual characteristics of people. Calling people to spiritually renew themselves or to work harder will not work."

Massey argued that discrimination in housing results in segregation. Separating blacks, who are disproportionately poor, means concentrating poverty, which leads to dire social ills, he said.

The reluctance of whites to live with blacks is a factor in segregated housing, said Massey, author of *American Apartheid: Segregation and the Making of the Underclass.* Surveys show that blacks are willing to live among a high percentage of whites, whereas whites are not willing to live among blacks.

"Where you live determines so many of the life choices you face," he said. "Housing markets distribute not only houses but also quality of education, insurance rates, wealth in the form of home equity, exposure to crime and drugs and the peer group your children associate with."

Blacks are segregated as no other ethnic group ever was, said Massey. Hispanics typically live in areas that are 50 percent Hispanic, whereas blacks commonly live in areas 90 percent black, he said.

"Other groups never lived in such poor neighborhoods," he said. "As you concentrate poverty, you concentrate anything correlated with poverty: crime, joblessness, single parenthood, welfare.

"Unless we face the fact that racial segregation is still with us, we cannot solve the problems before us," Massey added. "These institutional problems are external, powerful and beyond the control of any individual."

Cardinal Says Major Religions Share Responsibility For Peace

VATICAN CITY (CNS) — Major religions are obliged to help reduce conflict and misunderstanding in the world by promoting respect for others and for their beliefs, a top Vatican official said.

"We need to go beyond the age of savage pluralism in order to become aware of the existence of an indivisible human community," said French Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace.

He made the remarks Feb. 8 at the opening of the Conference on Peace and Tolerance in Istanbul, Turkey. The meeting, attended by Christians, Muslims and Jews, was co-sponsored by ecumenical Orthodox Patriarch Bartholomeos I and by the New York-based Appeal of Conscience Foundation, an ecumenical organization.

Cardinal Etchegaray said the common mission of peace shared by all religions makes interreligious dialogue a duty in today's world. A durable peace can only be built upon respect for others, including their religious beliefs, he said.

"This durable peace is above all in the hands of believers, those who have a unitive vision of the human family in which everyone is equally loved by God," he said.

The monotheistic religions have a special responsibility to make people more aware of this basic fact, he said. This is the way to build "a civilization of peace, love and life — the only alternative to war, violence and death," he said.

The cardinal noted that the theme of tolerance was an important one, and that the United Nations is expected to declare 1995 the International Year of Tolerance. But he said the basis for religious harmony is not merely enduring or supporting the existence of others, but respecting individual freedom of conscience.

Instead, this reciprocal respect should be built on human rights, particularly religious freedom expressed in society's laws, he said. In this sense, he said, tolerance should be an attitude forged in deeply held religious convictions.

Absolute religious beliefs should not be understood as exclusionary, Cardinal Etchegaray said. The challenge facing interreligious dialogue is to balance strongly held individual beliefs with an openness to the truths of others, he said.

Law (From Page 2)

The request for the emergency stay was aimed at preventing the law from taking effect while that appeal was pending. They said that making women wait until the law takes effect before they challenge it imposes "serious irreparable harm."

Souter, the justice who handles emergency matters from the 3rd Circuit, rejected their arguments in a six-page opinion.

A spokesman for Pennsylvania's attorney general, Ernest Preate Jr., indicated that the law will take effect within days. "It's time to end this once and for all," said the spokesman, Robert Gentzel. "There's got to be some finality."

Notebook (From Page 4)

As for military intervention by the West, such as air strikes against Serbian positions, she feels that should be left to the military commanders on the ground in the area with the UN peacekeeping forces. They're the experts and know what can be done and what should be done.

Unless someone comes up with a better idea which will stop the killing, I have to go along with Lady Margaret.

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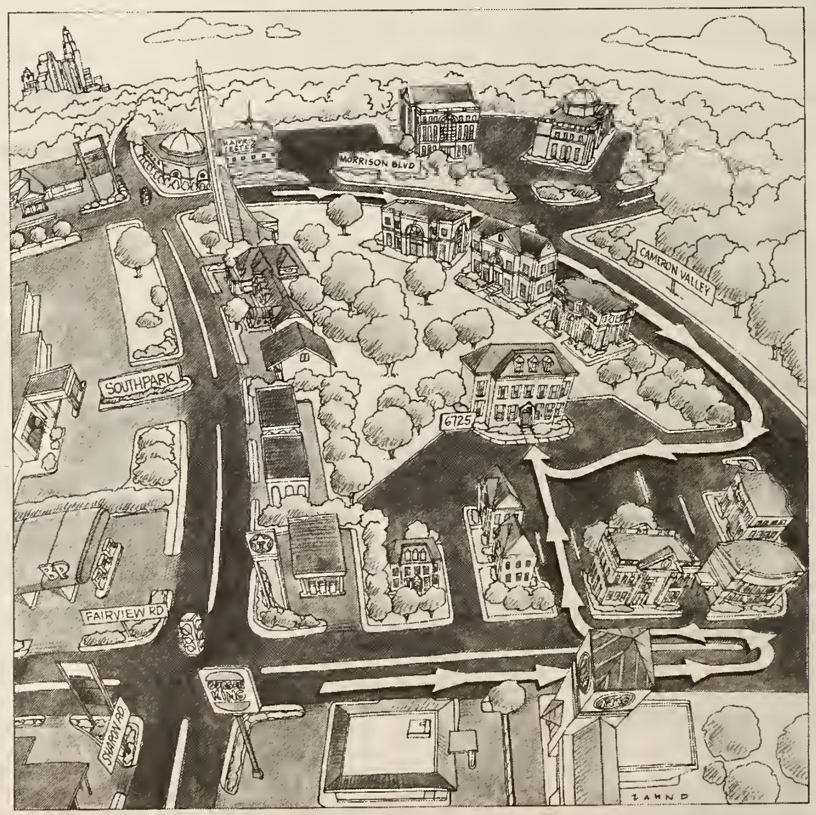

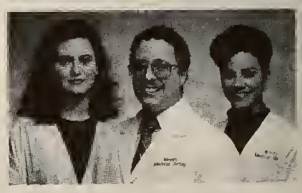

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ATHOLIC NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 24 • February 18, 1994

Lenten Reflection

Every night when it is time to sleep,
I wish I were a woolly sheep.
Sheep never have to wash their faces,
And they can wander many places.
Sheep never have to comb their hair,
Or brush their teeth,
Or worry what to wear,
Or cover up with blankets warm,
Or come inside when there's a storm,
Or set the table when they eat
The breakfast underneath their feet.
I'd really like to be a sheep.
But I would miss
My father's evening hug,
And my mother's morning kiss.

From *Ash Wednesday Through Easter*, by Elaine M. Ward, a book written as a way of "walking and talking" with Jesus during Lent, as a way of being with God.

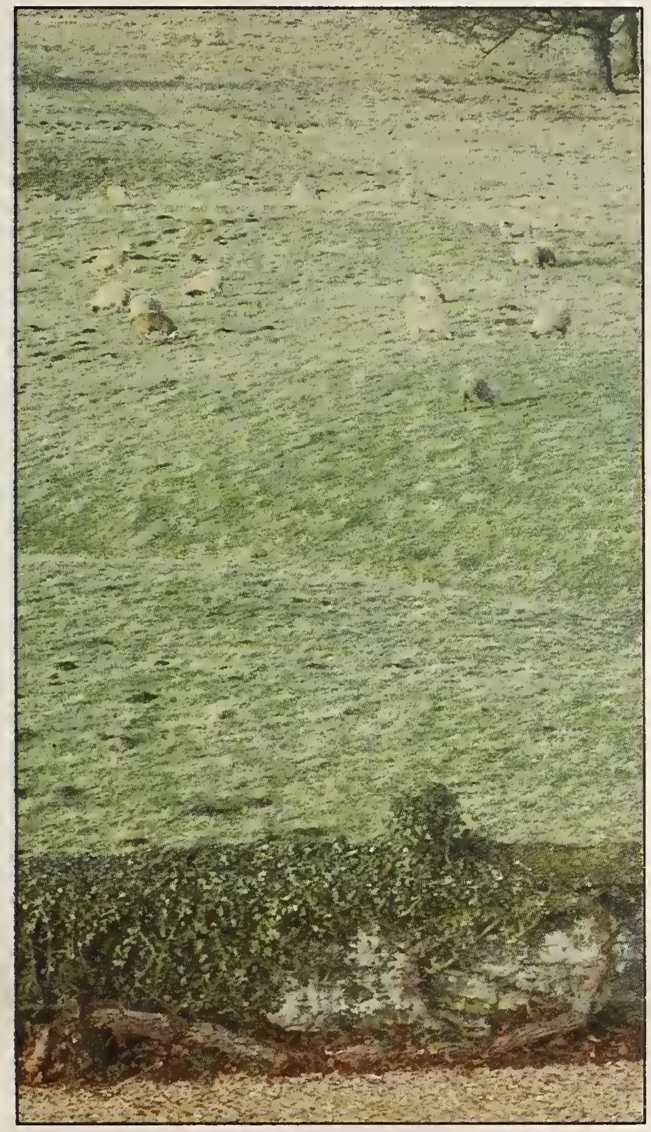


Photo right: Sheep roam the countryside in Yorkshire, England. Photo by JOANN KEANE

Religious Leaders Say Religion Cannot Justify War

VATICAN CITY (CNS) — Reli-ion can never be a valid justification r armed conflict, said Christian, Jewh and Muslim leaders meeting in Turey.

The leaders condemned "any atmpt to corrupt the basic tenets of our ith by means of false interpretation nd unchecked nationalism."

The final declaration from the meetg in Istanbul was published by the atican Feb. 15. The meeting was coonsored by Ecumenical Orthodox atriarch Bartholomeos I and the New ork-based Appeal of Conscience Founation.

The meeting participants, including ardinal Roger Etchegaray, president the Pontifical Council for Justice and ace, made a special appeal for an end the fighting in Bosnia-Herzegovina.

The final declaration built on a 1992 atement from a similar meeting which id, "a crime committed in the name of ligion is a crime against religion."

"We stand firmly against those who olate the sanctity of human life and rsue policies in defiance of moral lues," said the declaration.

"We reject the concept that it is ssible to justify one's actions in any med conflict in the name of God," the rticipants said. In fact, Christianity, daism and Islam all proclaim peace as supreme good willed by God.

The leaders said the war in the former Yugoslavia is not a religious war and "appeals and exploitations of religious symbols to further the cause of aggressive nationalism are a betrayal of the universality of religious faith."

They demanded an end to "the confiscation, desecration and destruction of houses of worship and of holy and sacred places of whatever religious tradition."

"We totally abhor and condemn ethnic cleansing and the rape and murder of women and children," they said. "We demand the removal of obstacles that prevent humanitarian assistance from reaching those who are suffering."

Every human being has a right to practice his or her faith, they said. The freedom of conscience of members of minority groups must be given special guarantees.

The religious leaders also condemned ethnic conflicts in the former Soviet republics of Georgia, Armenia and Azerbaijan and Tajikistan.

Children are the most tragic and innocent victims of all of those conflicts, they said. They asked their religious communities to do everything possible for the "spiritual, psychological and physical healing" of the conflicts' youngest victims.

A special effort must be made on behalf of those forced from their homes or those who are faced with the possibility of being forced to flee, they said. Religious communities must help refugees while they are displaced and help them to return home.

"We condemn those who uproot families from their homes, tear children from their parents, divide husband and wife in the name of false nationalisms," they said.

The participants in the meeting "have agreed unanimously to utterly condemn war and armed conflict; to demand that no hostile acts are perpetrated upon any peaceful group or region in the name of religious faith; to demand the initiation of constructive dialogues to solve outstanding issues between those of different faiths; and to demand the right to practice one's religion in freedom and with dignity."

The religious leaders branded as criminals those who continue the killing, rape, beating and forced removal of people from their homes.

Yo, God!
Or, God On High!
Pick Your Own Liturgical Style

By CAROL HAZARD
Associate Editor

CHARLOTTE — "Rachmaninov or rap?" Take your pick and liturgists are likely to oblige.

In trying to please everyone, the rich heritage of the Catholic Mass is in danger of being lost. Yet, that is precisely what has happened in Catholic churches in the last 30 years since Vatican II.

"We have a generation to recapture the heritage, otherwise it is gone," said Father Michael Joncas, presenter for the Fifth Annual Liturgy Day Feb. 12 at St. Patrick Cathedral. Father Joncas, a priest for the Archdiocese of St. Paul and Minneapolis, is editor of the "Gather" hymnal. A composer of liturgical music, he is best know for his song "On Eagles' Wings."

Speaking of music, whatever happened to silence? This, too, has been lost in planning the "perfect" Mass that will appeal to everyone, Father Joncas said.

"Thirty years after the Second Vatican Council, we have not worked out the kinks in this worship we do Sunday after Sunday day after day," Father Joncas said.

The all-day event was sponsored by the Rock Hill Oratory, the Charlotte Diocese's Office of Worship and Carolina Catholic Bookshoppe. Braving inclement weather, more than 200 musicians, liturgical ministers, celebrants, planners and worship committee members from the Carolinas, Virginia and Georgia attended.

"Maybe we've been overdoing it," said Eleanor Adeimy, organist at St. James Church, Hamlet, after listening to a presentation. "How do we correct our over correcting?"

"I've discovered the richness of what we could have," said Chuck Taft, director of music at St. Eugene Church, Asheville. "We have to understand a little more and go back and grab that tradition."

Americans have bought into consumerism and their individual rights, and brought them to church, said Father Joncas. "Each individual consumer can go to the style of liturgy he chooses."

See **Liturgy**, Page 2

Diocesan Support Appeal

DSA

The annual Diocesan Support Appeal, a major source of funding for 30 ministries, is now under way. The campaign began Feb. 6 and will continue through April 10 with a goal of $1,806,000. See column Page 6.

Father Michael Joncas chats with organist Eleanor Adeimy (c) and guitarist Sheila Stovall, both of St. James Church, Hamlet, during Liturgy Day. Photo by CAROL HAZARD

Liturgy (From Page 1)

Older Catholics are likely to choose Masses with choirs or cantors, while younger Catholics prefer the Youth Mass or Folk Mass.

Yo, God! Or, God on high! Again take your pick.

"We're split right down the middle," said Father Joncas. "Everyone knows where there is a conservative priest with high-church liturgy and a liberal priest with low-church liturgy."

The predicament is "very problematic," particularly when an attempt is made to gather the entire community, he said. "We have no way of addressing them."

One generation of Catholics was raised on the Baltimore Catechism, another moved from their parents' experience into an era of values clarification and still a third "has never known anything but the vernacular."

Liturgy is the "source and summit of Christian life," said Father Joncas. Therefore, it is important to promote the "full, conscious and active participation of all the faithful."

Father Joncas said liturgists must pay close attention to various influences. Unfortunately, liturgical musicians and composers have taken their cue from off-Broadway, jazz and popular music — paying little or no attention to their Catholic roots.

The task, he said, is "to preserve the heritage of sacred music and art while creating new forms that grow organically from our heritage."

Although there are no easy answers, the solution lies in focusing on the liturgy and its purpose, said Father Joncas. He offered these insights:

* *The heart of the liturgy is the paschal mystery of Jesus Christ.* "The theme of every liturgy is one thing and one thing only: Jesus dying, rising and pouring forth His spirit in us for the sake of the world."

* *Every liturgy is an exercise of the priestly office of Jesus and His members for the glory of God and the sanctification of the faithful.* "Every single liturgy has a double thrust. It gives glory to God and it transforms human beings in holiness."

* *Liturgy is the epiphany of the Church.* "The liturgy manifests the Church as an assembled body of the Lord."

* *Liturgy is the font and summit of Christian life.* "Liturgy is not of ultimate importance in the Church's life. The liturgy points to what is of ultimate importance, namely our transformation in holiness."

* *Liturgy should promote full, conscious and active participation.* "We can only promote full, conscious, active participation if it wells up out of silence."

Diocesan Justice And Peace Leaders To Gather In Washington

WASHINGTON (CNS) — "Building a World of Justice and Peace: The Catholic Campaign for Children and Families" will be the theme for a gathering of diocesan social ministry leaders Feb. 26-March 2 in Washington.

Scott Spivak of the Ministry for Justice and Peace will represent the Diocese of Charlotte at the meeting.

The meeting will open with a tribute to the late farmworker leader Cesar Chavez, attended by his widow, Helen Chavez. Arturo Rodriguez, current president of the United Farm Workers of America, will give the opening address.

Other speakers will include political commentator Mark Shields; William Maynes, editor of *Foreign Policy* journal; Loret Ruppe, former director of the Peace Corps; Robert Hill, director of the Institute for Urban Research at Morgan State University in Baltimore; *Washington Post* columnist E.J. Dionne; and Jean Bethke Elshtain, professor at Vanderbilt University.

Workshop topics will include such concerns as welfare reform, health care reform, the struggle against childhood hunger, civil rights, the environment, and religion and nationalism in Sudan, Bosnia and Northern Ireland.

Sponsors of the annual meeting include the U.S. Catholic Conference Department of Social Development and World Peace, Roundtable, Campaign for Human Development, Catholic Charities USA, Migration and Refugee Services, National Council of Catholic Women, Catholic Relief Services, and the U.S. bishops' secretariats for Hispanic affairs and African-American Catholics.

Lenten Reflection

By FATHER VINCENT DONOVAN

A Hindu priest once explained to me the circumstances of his ordination. It had been preceded by a year of wandering all over India with his begging bowl searching for alms and food. The preparation came to a conclusion with a 30-day "retreat" during which an absolute fast was mandated. No food at all was allowed and the only liquid permitted was water. He told me he went through several curious stages during his fast.

During the first week of his fast he became ravenously hungry and was tempted to give up the priesthood or to cheat on his fast, even to steal food about which he constantly fantasized. Then, he said, that extreme sense of hunger seemed to pass away. A new temptation took the place of the first one. He lost weight. His whole body felt light — weightless. He was convinced that he could fly. He was tempted to climb a tree or go to the edge of a cliff and jump off and simply sail through the air. That sensation, too, passed away. Then, he said, he came to the greatest temptation of all as he neared the end of his fast. He began to feel that he had accomplished something that few human beings could do. He felt superior, far above average. He was convinced that he was a leader, both spiritual and political, and should rule over other human beings.

Before he began his ministry, Jesus of Nazareth fasted 40 days in the wilderness. Mark's Gospel describes the experience briefly, "the Spirit drove Him into the dessert, and He remained there for 40 days, and was put to the test by Satan." (Mk. 1:12-13) Matthew gives many more details about the fast and the temptations. He says Jesus was hungry and the tempter said to Him, "If you are the Son of God, tell these stones to turn into bread." Then the tempter set Him on the parapet of the temple and said to Him, "If you are the Son of God, throw yourself down; the angels will carry you in their arms." Finally the devil took Him to a very high mountain and showed Him all the kingdoms of the world, teasing Him, "I will give you all these if you fall at my feet and do me homage." (Mt. 1:1-10)

We have a tendency to dismiss the temptations of Jesus as being too fanciful and somehow not appropriate to our idea of Jesus the God-man. But perhaps His were the experiences of any truly human being who would fast for a month. The God of the New Testament is not a God who stands apart, up there and out there somewhere, pitying us from a distance, but a God who takes up the cup of humanness and drinks it to its most bitter dregs. The God Jesus shows us is one who steps into human history, knows exactly how we feel, and becomes part of our story.

Spiritan Father Vincent Donovan is parochial vicar at Our Lady of Lourdes in Monroe. He spent 17 years as a missionary in Africa and is the author of two books, Christianity Revisited *and* The Church in the Midst of Creation.

Ice Storm Brings Activities To Halt, Forces Schools To Close

By CAROL HAZARD
Associate Editor

The ice storm that left a slippery mess in Western North Carolina last Thursday and Friday froze out church activities and closed all Catholic schools in the diocese on Friday.

A groom-to-be flew from Florida for a Feb. 11-13 Engaged Encounter Weekend at the Catholic Conference Center in Hickory, only to learn the weekend had been cancelled.

Jane Anklin, who takes reservations for Engaged Encounter, is trying to find places in upcoming weekends for the 36 couples who were to attend. The Feb. 25-27 weekend will be "a huge weekend" with 52 couples, said Anklin. The March 18-20 weekend is already full, and the following weekend from April 8-10 is half full.

The Diocesan Regional Assembly on Saturday, Feb. 12 at St. Ann Churc in Charlotte was cancelled. All 1 people who had signed up for the assen bly were notified. Although the assen bly will not be rescheduled this sprin there is a possibility it will be held in t fall, said Franciscan Sister Jean Linde director of the Office of Planning.

Make-up days for Mecklenbu Area Catholic Schools are March 3 which was originally a half day and now a full day, and March 31, whi was originally off and is now a half da March 21 is a makeup day for an earli school closing. The other 10 schools the diocese will determine their ov make-up days, and notify parents of t new schedule.

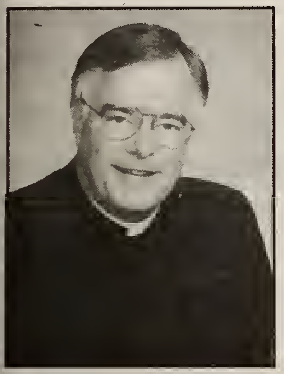
In another incident unrelated to t weather, the main water line at Ch lotte Catholic High School broke Monday, Feb. 14. The Sisters of Mer had noticed a drop in water pressure the convent on campus. They notifi the school, and the pressure had dropp there as well. "We had the Rio Gran going down the football field," sa Assistant Principal Steve Carpenter.

School was closed at 11:30 a. and water service was restored by t next morning in time for school. make-up day will be scheduled for t half day that was missed.

Vocation Update

Seminarians Have Opportunities To Enrich Education, Formation

By FATHER FRANK O'ROURKE
Vocation Director



I hope you will enjoy reading Mark Lawlor's account of his experiences in Rome during the Christmas season. (See page 16.) Mark, a seminarian for the Diocese of Charlotte, is in formation at St. Meinrad Seminary, St. Meinrad, Ind.

The opportunities offered to seminarians to enrich their education and formation are many. Each seminary requires the completion of basic core courses for ordination. Yet, they also offer a diversity of enrichment opportunities.

St. Meinrad, for example, gives seminarians the opportunity every other year to study in Rome. While there, faculty and students engage in instruction and reflection on the eternal city. In addition to the educational opportunity, the Rome experience in itself puts seminarians in touch with the universality of the Church.

Other opportunities are offered through the Mexican American Cultural Center in San Antonio, Texas. The center offers courses that immerse seminarians in the Hispanic culture. This, in turn, helps the seminarians understand the culture, so they can better serve the needs of the increasing Spanish-speaking population in the Diocese of Charlotte. Spanish courses are offered as well. The MACC courses can be one-month experiences, summer programs or a full semester.

Another program that has sparked the interest of some of our men is a semester in Jerusalem. The academic experience puts them in an environment where they have an opportunity to experience first hand the sights and scenes that are written about in the Bible.

Seminary life is an enriching one, whereby education and formation take place both at the seminary and in other settings to help develop men for service as priests in the Diocese of Charlotte.

I hope all who read this column are aware of the great need for priests and I hope you will continue to pray for the seminarians of our diocese. You play a vital role in encouraging and inviting men whom you believe are being called to the priesthood to pursue that call. I welcome the opportunity to speak with anyone who thinks he is being called to the priesthood.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283. Questions for this column can be sent to Father O'Rourke at 1621 Dilworth Rd. East, Charlotte, N.C. 28203.

Singer and storyteller Ed Kilbourne presents music and monologues at a "Wednesday Night Gathering" at St. Gabriel Church in Charlotte. Photo by PAT GEISLER

'Wednesday Night Gatherings' Draw Hundreds To St. Gabriel

By PAT GEISLER

CHARLOTTE—Close to 300 men, women and children filled the cafeteria of St. Gabriel's Parish Center in early February as the southeast Charlotte parish celebrated the first anniversary of its popular "Wednesday Night Gatherings." Singer and storyteller Ed Kilbourne, who entertained at the parish's first "gathering" a year ago, was the star attraction.

Singing songs and spinning stories in a style that has been compared to that of Garrison Keillor, the radio humorist from "Lake Woebegone," Kilbourne — an ordained Methodist minister — teasingly asked the audience why so many Catholics were coming to church in the middle of the week. "Everyone knows Catholics only go to church on Sunday," he joked. "What will the Baptists think is going on when they drive by and see all of these Catholics in church on Wednesday night?"

The idea for the Wednesday Night Gatherings is to bring parishioners together for Christian fellowship, prayer and educational enrichment. Although Protestant churches in the South have been bringing people together for midweek fellowship and educational programs for years, St. Gabriel sets a precedent for a Catholic parish.

The evening begins with Mass at 5:30 p.m. Dinner is prepared by a professional food catering service and served in the new Parish Center between 5:45 p.m. and 6:30 p.m. Following prayer and community announcements, programs for adults and activities for children start at 7 p.m. They end promptly at 7:55 p.m. Babysitting is provided for children 3 years of age and under.

People are welcome to come to Mass, dinner and the program, or they may attend only a part of the evening.

"It is so nice to come to church and have fun," said Wednesday Night committee member Jane Varner. "I think it is important for our children to learn that church doesn't have to be boring and quiet."

"It is an excellent way to build community — both in large and small parishes," said Father Ed Sheridan, pastor of St. Gabriel.

Diocesan Group Pushes For EWTN On Cable TV

Despite a growing Catholic popluation, Catholic television comes into very few homes in the Diocese of Charlotte. A group of Catholics with the backing of the diocese is trying to change that.

It's asking local cable companies to add Eternal Word Television Network to their programming or increase EWTN airtime.

North Carolina cable companies carry EWTN in the Asheville, Raleigh and Andrews areas. Cablevision of Charlotte carries Faith & Vision, a 24-hour network that includes Catholic programming. However, it does not carry EWTN. Moreover, Vision Cable of North Carolina cut back on EWTN airtime in areas surrounding Charlotte.

"Though we have tried in the past to persaude cable carriers to grant EWTN space for their programming, our attempts to date have met with little success," said Msgr. John J. McSweeney, diocesan administrator, in a letter to parishioners. "We will try, once more, through your help and prayers to bring EWTN to local television."

Gail Violette, director of the diocese's Media Center, said the cable companies are unlikely to budge unless more people rally behind the effort. "Anything is possible," she said.

Using video technology, graphics and music, EWTN brings the message of Jesus Christ to everyday people. Programming includes Bible studies, Sunday Mass, a nightly rosary program, shows on Catholic beliefs and practices, dramas, shows for young people and live specials.

If interested in aiding the efforts of EWTN supporters, call Cathy Adams at (704) 568-2972 or Michelle McNulty at (704) 547-8889. Or call or write the programming director at your cable company and express your desire to get EWTN on local cable systems.

Have you given thought to being a priest in the Diocese of Charlotte?

Contact :
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

It Wasn't Me

Last month, Pope John Paul II — in a message for World Communications Day which will be observed in May — had a few things to say about television in general and TV violence in particular.

The pope said that TV can cause harm "by propagating degrading values and models of behavior, by broadcasting pornography and graphic depictions of brutal violence." He said it can also cast doubt on religious beliefs and present moral truths as something relative instead of absolute.

He went on to say that TV can spread "distorted and manipulative accounts of news events and current issues ... carrying exploitive advertising that appeals to base instincts and ... glorifying visions of life that obstruct the realization of mutual respect, of justice and peace."

He called on those who work in the television industry to show respect for their audiences and for the families who make up a large part of the audience.

Last week in New York at the meeting of the International Radio and Television Society, some of those who work in the TV industry responded.

Surprisingly, they seemed to agree with Pope John Paul — up to a point.

Ted Harbert, president of ABC Entertainment, said at a panel discussion, "The pope is right. There is a lot of very violent television all over the world."

But, he said, it's not fair to blame the networks for all that bloodshed. He said the networks aren't getting credit for reducing violence on their shows in recent years. (We assume he means cutting the number of corpses from 20 or so in a one-hour show to about 10.)

Other panelists maintained that it's not the fault of the networks. They say their rivals in the cable industry and other non-network shows air more violence than they do.

Isn't that the usual response when someone is accused of any type of wrong-doing? "It wasn't me. The other guy did it."

We also seem to recall reading in various trade publications over the years how the networks are doing their best to compete with the non-network shows by "giving the viewers what they want" or what the broadcasters think they want.

The "other guys" may be responsible for some of the violence but, from where we sit, the networks are trying to match them.

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Pro-Life Corner

Respect Life

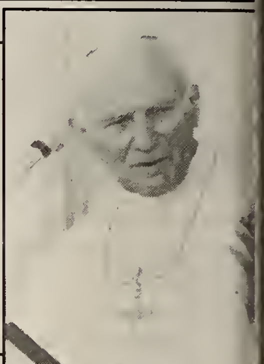
Post-Abortion Reconciliation Services will be held on Thursday, Feb. 24 at 7:30 p.m. at Holy Family Church in Clemmons and Thursday, March 3 at 7:30 p.m. at St. Gabriel Church in Charlotte.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope: Respect For Human Dignity, Life Vital

POPE JOHN PAUL II

The Pope Speaks



VATICAN CITY (CNS) — Respect for human dignity, the unity of the family and the sacredness of human life are essential to peace and prosperity, Pope John Paul II.

"More and more, the most attentive and farsighted public authorities are taking note of this truth, which is elementary, civil and political at the same time," the pope said Feb. 10.

In his remarks to a group of bishops participating in a three-week seminar on bioethics and the pastoral care of families, the pope said the Church is called to preach and defend "the dignity of authentic and responsible love."

"In fact, the Church is aware that in promoting matrimony and the family and in defending the sacredness of life, it contributes to the good of society," he said. Authentic progress, peace and prosperity are impossible where human life and dignity and family bonds are not defended, the pope said.

Pope John Paul thanked the bishops, especially those from Eastern Europe, who took time from their busy schedules to dedicate themselves to a deeper understanding of current problems faced by families, including issues involving medical ethics. The seminar was sponsored by the Pontifical Council for the Family.

"The faithful unity of theological and pastoral criteria, from the point of view of the indispensable teaching of the Church's magisterium and with support from the human and biological sciences, form a valid basis for pastoral service" to families, the pope told the bishops.

The aim of diocesan programs for families must focus on strengthening individual families, but also working "to increase a culture of life which defeats that culture of death whose signs are being noticed in various areas of contemporary society," the pope said.

Pope John Paul told the bishops that he would bring his concerns directly to families in a special letter he is writing to mark the International Year of the Family.

"The evangelical truth which I intend to recall in this letter is designed to reinforce the consciences of believers, but the values in it are essential and vital for all families and for society itself," he said. The pope did not say when the letter would be published.

Pope Says Lay People Called To Bring Justice, Love To World

VATICAN CITY (CNS) — Lay people are called to bring justice, love and peace to the world, Pope John Paul II said.

Although their role is different than that of priests and religious, the laity have equal responsibility for evangelization, the pope said at his Feb. 9 general audience. The pope's talk was part of a continuing series on the role of the laity in the Church and in the world.

"To live in the truth received from Christ and to work for its spread throughout the world is the obligation and task of all members of the Church," the pope said.

Lay people are called to share in Christ's royal mission by being people of faith and witnesses of charity, "moreover committing themselves to working so that faith and charity become, through them, the leaven of a new life for all," he said.

While priests and religious are called to exercise their vocations primarily in the Church, Pope John Paul said, lay men and women are called to do so in the world. Such activity requires that lay men and women know how to evaluate human reality and recognize the positive values in the world around them, he said.

"The temporal order cannot be considered as system closed in itself," the pope said. "The destiny c the whole universe is tied to its belonging to Christ.

Pope Says Humanity Must Choose Between Love, Self-Interest

VATICAN CITY (CNS) — With the approach c the third millennium, humanity is ever more clearl asked to choose between a civilization of love and on of individualism and self-interest, Pope John Paul said.

The pope, speaking at an Angelus blessing at th Vatican Feb. 13, took a brief look at world events an sketched out a dramatic moral scenario.

"We are certainly living through years of epoch transition. In front of our eyes there is a world i movement. Humanity is, in effect, at a crossroads," h said.

The main challenge, as always, is that of correctl using freedom, he said. But the interdependence c people today has given this challenge a global chara ter, he said.

"What kind of civilization will the future bring our planet?" he said. On the one hand there is what th Church calls the "civilization of love" based on sharin and joint commitment. On the other is "individualisn utilitarianism, opposed interests, exaggerated natio alism and systems of selfishness," he said.

As it prepares to celebrate the Holy Year 2000, th Church wants to invite all people of good will to joi in building a world of solidarity, the pope said. Th Church is aware that real love "is not a vague sentime or blind passion," but implies self-giving and th willingness to suffer with the suffering and rejoice wi the joyful, he said.

The pope said Lent was a good time for Christia to reflect on all this and take time for spiritual renewa

Pope Welcomes U.S. Lutheran Pilgrims, Says He Hopes For Unity

VATICAN CITY (CNS) — Pope John Paul welcoming U.S. Lutherans to the Vatican, said hoped divine guidance can help the churches reach fu communion.

"I pray that Lutherans and Catholics will be ev more attentive to the guidance of the Holy Spirit, that remaining obstacles to our full and visible co munion in the apostolic faith and sacramental life m be overcome," he said Feb. 14 in a talk to pilgrims the Evangelical Lutheran Church in America.

The pope praised the results of a Catholic-Luther theological dialogue, which began in 1964. He said t talks have produced a number of significant statemen on questions that have long divided Lutherans a Catholics.

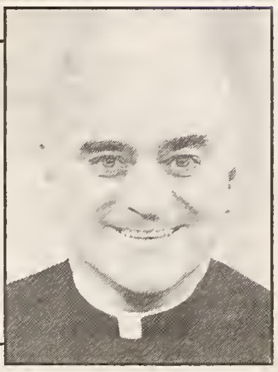
See **Pope**, Page

Bob Gately's Editor's Notebook is on Page 6.

On Being An American Catholic

FATHER JOHN CATOIR

Light One Candle



Here are 10 reasons why Catholics e a precious gift to America. This is t to say the Protestants or Jews are any ss important to the American experi- ent, but I think other groups can speak r themselves.

Practicing Catholics uphold the dig- ty of human life. In a world which arginalizes the weak and kills the un- rn, practicing Catholics respect life at ery level.

Practicing Catholics are not xeno- obic; they do not fear or hate the ranger. I use the qualifying word "prac- ing" because practicing Catholics are e ones who carry the spirit and values our heritage. Xenophobia begins with umbles but it can explode into race ts and murders. America needs a ong infusion of love, and practicing tholics believe that Christ is "in the ast of their brothers and sisters."

Practicing Catholics belong to the ly pan-national organization that has rvived the last 2,000 years of turbu- nt history. Catholics are a vital part of e religious fabric of this country, and ey are a moral force which will not be own away by the power of evil or the winds of change.

Practicing Catholics have a clear vision of their eternal destiny, a destiny which is rooted in the resurrection of Jesus Christ. America needs citizens who are capable of sacrificing themselves for the common good.

Practicing Catholics belong to an unbroken succession of people who are linked to the formative Christian community in ancient Jerusalem. A sense of values and tradition is much needed in our country where people tend to dismiss the wisdom of the past as outdated and useless.

Practicing Catholics know that the Holy Spirit is the heart of every baptized soul. They invoke God's strength in the struggle for liberty and justice. Evil will triumph if good people do nothing, and Catholics are willing to fight the good fight to overcome evil with good.

Practicing Catholics know that in order to create an atmosphere of peace and tranquility, forgiveness is essential. America needs this spirit of forgiveness if it is to remain united and strong.

Practicing Catholics do not worship the almighty dollar. They may pursue prosperity but they reject unbridled greed. America is a materialistic culture which needs a moral conscience in economic matters, and the Catholic Church contributes to that discernment process.

Practicing Catholics believe that God wants them to keep the family together. America needs strong families if it is to survive and the Catholic Church, through its Catholic school system and other means of education, promotes good family values.

Practicing Catholics have a deep knowledge of God's love. They realize that the greatest honor anyone can give to Almighty God is to live joyfully because of the knowledge of His love. Catholics contribute in a meaningful way to our nation's spirit of joy and celebration.

Catholics have played an important role in making America the great country that it is and they are proud to be Americans.

(For a free copy of the Christopher News Note, "This Precious Land," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017)

Father John Catoir is director of The Christophers.

What Your Kids Watch On TV

MARTHA W. SHUPING, MD

Crosswinds

Q. My kids like to watch a lot of V shows that I feel are too violent. y husband disagrees. He says when was a kid, he watched shows that cluded a little shooting and it didn't rn him into a criminal. He thinks s okay to let them watch what they ant, but it seems like all they do is atch TV.

A. TV is a lot more violent today an it was when your husband was owing up. A recent study by the Com- ssion on Violence and Youth of the nerican Psychological Association und that "there is absolutely no doubt" at watching violent TV programs in- eases aggressive behavior and atti- des and the effects can be lifelong.

It's not only the violence that's a oblem. Even on shows that we con- ler harmless, every problem always gets "fixed" in 30 to 60 minutes leaving kids with false expectations about real life. An expectation is set up that life should be easy, without the realization that the good things in life often take time and effort to achieve.

If your husband is unconvinced but open, consider a meeting with your pediatrician who will almost certainly be able to provide you with further information regarding television's effect on children.

The total number of hours per week as well as the specific programs to be watched should be negotiated between parents and kids, with parents having the final say and setting clear limits.

Help your kids to develop other interests and activities. Some families have a weekly family night for having fun together without TV.

Also, plan ahead for quality programs — a movie that you and the kids might both enjoy. Record them to watch later if they are scheduled at inconvenient times.

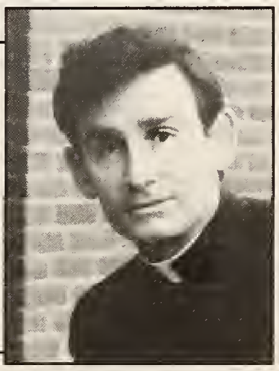
One program you don't want to miss is "Christy," which I wrote about in December. It was supposed to air on CBS in January, but was rescheduled to start in March. It should be good family entertainment.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Is TV Violence Hurting You?

FATHER EUGENE HEMRICK

The Human Side



Do you find yourself uptight when u go to bed at night after watching meone on television get blown apart? e those slow- motion shots of bullets ping through people driving you to , "Enough is enough?"

Testimony in congressional hear- gs on TV violence says you are not ne. The hearings are attempting to t television on the alert that if vio- ce is not voluntarily curtailed, the blic will take action.

But censoring TV violence will not lly curtail it. To stop the violence we st must understand violence in all its ms. For violence has become a large ment of our culture.

Passivity is induced in the face of lence when we don't take the time to lly know what we are dealing with, to derstand its causes and to grasp its ects on us.

There is, for example, the playful or rting variety of violence. It is exer- ed in the pursuit of displaying a skill, t in the pursuit of destruction; it is not tivated by hate or destructiveness. d we view it all the time.

An example could be the art of fencing. The motive is not to harm, but to exhibit a graceful yet cunning skill superior to that of the opponent. But football, hockey or basketball may at times become violent too. They hold places in the category of TV's playful violence. New rules have been added and fines levied to help control the violence in these sports.

A second form of violence is reactive. By this I mean the kind of violence employed in the defense of life, freedom, dignity, property — one's own or that of another. In reactive violence the main aim is to avert a threatened injury and survive. News reports contain many scenes of this kind of violence.

Then there is violence motivated by the desire for revenge. When violence turns to revenge it is no longer reasonable in its effort to redress an injury that already has occurred. The psychologist Erich Fromm told us, "Revengeful violence has the irrational function of undoing magically what has been done realistically."

Closely related to revengeful violence is a violence that comes from having one's faith shattered. A child may start life with a faith in goodness, love and justice. However, if thrown out on the streets, he or she may well lose faith in these virtues. When violence is adopted by those who feel betrayed by life, a survival-of-the-fittest environment is born.

Revengeful violence often arises when marriages end in divorce. It is the reverse side of the power of bonding and the difficulty of breaking such a bond.

There are many other forms of violence. All you have to do is watch the evening news to realize this.

The risk is that violence gets glamorized. Or, if we let it, it takes on the guise of legitimacy. A suspicion sneaks up on us, claiming that revenge is good or that violence adds spice to life.

At the same time, violence in the environment makes people fearful, anxious and more and more distrustful.

We need to distrust violence. We shouldn't be passive about it. But we also need to be aware of its root causes.

See **Human,** Page 13

How Churches Get Their Names?

FATHER JOHN DIETZEN

Question Box

Q. Please clarify some things for us. To begin, what is the difference between a diocese and an archdiocese? These always seem to have geographic names, but I've never seen a Catholic parish with a geographic title, such as many Protestant churches have — Main Street Baptist, Greenville Methodist and so on. Who decides what name a parish will have? Is there a list of acceptable or appropriate ones? (Missouri)

A. In the institutional structure of the Catholic Church, neighboring dioceses are grouped together into what are called provinces. This allows the various local churches to coordinate their pastoral activities and policies, and provide better opportunities for relationships between the bishops of the dioceses involved. (Canon 431)

The chief diocese of a province is called an archdiocese, and the bishop of that diocese is called the archbishop or metropolitan of the province.

By Church law, the metropolitan archbishop holds some limited responsibility and authority in the province in order to facilitate the bishops' cooperative efforts.

In the United States about half the provinces are coterminous with the boundaries of a particular state. As you indicate, provinces, as well as dioceses, generally have geographical titles — Diocese of Buffalo, Province of New Orleans.

In very early Christianity, the communities of believers in Christ (churches) were designated by location. Paul, for example, writes "to the Church of God which is at Corinth" (1 Cor. 1:2)

In the Book of Revelation, a message is sent to "the Church" in seven different cities. The universal Church continues to refer to local or "particular" churches (usually these are dioceses) by their area or chief city.

Churches or congregations within these larger units have been placed under the patronage of certain saints or events, or titles of our Lord since at least the beginning of the fourth century. Anything like parishes as we know them, with territory and under the responsibility of a priest, came into existence only later.

Then and now, of course, parish priests care for the people entrusted to them under the authority of the diocesan bishop, in whose service of Christ and pastoral leadership they are called to share (Canon 519).

The final decision for the name of a parish belongs to the diocesan bishop, though he will usually reach that decision in consultation with the priest and people involved.

(A free brochure answering questions Catholics ask about crematio and other funeral regulations and customs is available by sending a stampe self-addressed envelope to Father Joh Dietzen, Holy Trinity Church, 704 N Main St., Bloomington, IL 61701. Questions for this column should be sent t Father Dietzen at the same address.)

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Peace In Our Time?

BOB GATELY

Editor's Notebook

Most of you will receive this paper a few days before the deadline for the Bosnian Serbs to comply with an order to withdraw their heavy weapons around Sarajevo or turn them over to United Nations forces. If they do not do so, they face NATO air strikes to destroy them. I'm not clairvoyant and have no way of knowing what's going to happen. I'm not holding my breath.

The Serbs claim they will comply although as of this writing they have turned over to the U.N. only a handful of the weapons. It's uncertain how many have been withdrawn.

The Serbs also continue to make demands of their own — mostly aimed at weakening the Bosnian Muslims and their capability to defend themselves. They also continue to demand that the Muslims "compromise" and give them most of the territory they are seeking.

The sad part about the whole thing is that some American and Western European leaders are all in favor of such a compromise.

To me, that seems to be rewarding aggression but they view it as a step toward peace.

It reminds me of Neville Chamberlain's statement about "Peace in our time" after Britian and France "compromised" with Hitler at Munich in 1938.

I still think we should lift the arms embargo against the Muslims, supply them with weapons and let them defend themselves. It beats taking a chance on getting the United States involved in a ground war in the Balkans.

With this issue of *The Catholic News & Herald,* we welcome a new contributor — Spiritan Father Vincent Donovan. Father Donovan, parochial vicar at Our Lady of Lourdes in Monroe, will be writing a weekly series of Lenten reflections for us. The first of these columns is on Page 2. We also expect him to b contributing occasional columns o evangelization as part of our particip tion in the Decade of Evangelization i the diocese.

As the editor's note at the end of th column points out, Father Donovan is former missionary in Africa and is th author of two books. He also has writte extensively for other publications.

Stewardship Questions And Answers

Q. How is the Diocesan Support Appeal part of my stewardship of treasure? I give to my parish, isn't that enough?

A. In the bishops' pastoral letter, *Stewardship: A Disciple's Response,* it states that "as Christian Stewards, we receive God's gifts gratefully, cultivate them responsibly, share them lovingly in justice with others, and return them with increase to the Lord." The Diocesan Support Appeal gives us the opportunity to share in justice with others. We belong to the Catholic Church, the Universal Church. Our responsibility to our local parish is paramount in our giving, but it doesn't stop there. We are also part of a diocesan church which provides services beyond that of the local parish.

We may be far removed geographically from the migrant workers, but we are bound by ties of faith to contribute to the efforts toward justice on their behalf. Our family may be grown, but these same ties of faith compel us to be concerned about the religious education of our young people throughout the diocese. Our stewardship commitment does not limit our giving, but expands our awareness to include our larger faith community.

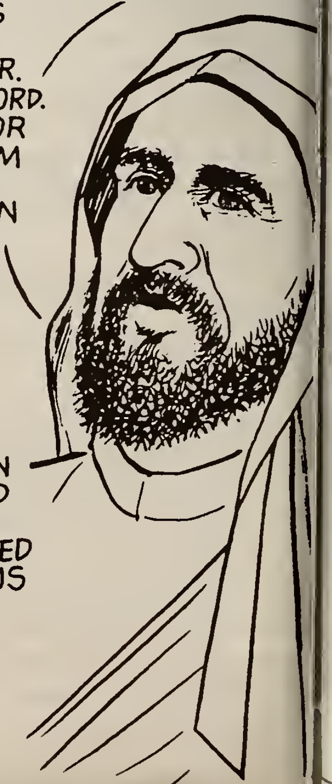
Stewardship of treasure asks that we give a proportionate amount of our income. Many use the biblical tithe or 10 percent as a goal to be reached. If you are already committed to stewardship of treasure, and have made a commitment of a specific percentage of your income, the DSA can present the opportunity to increase that percentage. If you currently give 4 percent, perhaps you can give an additional 2 percent to the DSA. If you are not already committed to stewardship of treasure, the DSA can be a way of getting started.

What is important for us to remember is that as good stewards we acknowledge the many gifts that are ours. We see ourselves as caretakers of these gifts and return to God a portion of what, in truth, is already His. The DSA provides us with an opportunity to reach out to the members of our larger faith community — the Diocese of Charlotte.

This column is prepared by the Diocesan Office of Development.

the Saints by Luke

ST. SIMEON



SIMEON (OR SIMON) IS MENTIONED IN MATTHEW 13:55 AND MARK 6:3 AS ONE OF THE RELATIVES OF JESUS AND HE WAS SAID TO BE THE SON OF CLEOPHAS, ST. JOSEPH'S BROTHER. AND HENCE A FIRST COUSIN OF THE LORD.

SIMEON WAS ELECTED SUCCESSOR TO JAMES AS BISHOP OF JERUSALEM WHEN JAMES WAS MARTYRED.

ACCORDING TO TRADITION, SIMEON WAS SUPERNATURALLY WARNED OF THE DESTRUCTION OF JERUSALEM BY THE ROMANS IN 66 AND LED A GROUP OF CHRISTIANS TO THE CITY OF PELLA, WHERE THEY REMAINED UNTIL IT WAS SAFE FOR THEM TO RETURN TO JERUSALEM.

SIMEON ESCAPED THE DEATH ORDERED BY EMPERORS VESPASIAN AND DOMITIAN WHEN THEY DECREED THAT ALL OF JEWISH ORIGIN WERE TO BE EXECUTED, BUT WAS ARRESTED BY THE ROMAN GOVERNOR ATTICUS DURING THE PERSECUTION OF CHRISTIANS UNDER EMPEROR TRAJAN. HE WAS TORTURED AND CRUCIFIED, REPUTEDLY WHEN HE WAS 120-YEARS-OLD. HIS FEAST IS FEB. 18.

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Entertainment

TV Programming Nags The West's Conscience

By Henry Herx

NEW YORK (CNS) — Some American television viewers will remember Michael Wood as the engaging writer-host of "Legacy," the 1992 PBS series on ancient civilizations and their connection to the modern world.

Wood is a much more familiar figure on British television, where over the past decade he has built a considerable body of work, mostly cultural programs of which only some have aired here.

Combining a degree in history from Oxford and training as a BBC journalist, Wood has made a career out of popularizing the art and history of the past.

It's somewhat surprising, therefore, to come across a current affairs program entitled "Saddam's Latest War: A Commentary by Michael Wood," on the PBS schedule for Tuesday, Feb. 22, 10-11 p.m. EST.

The program reports on Saddam Hussein's war on the marsh Arabs of southern Iraq and takes the West to task for not coming to their aid.

In a telephone conversation, Wood explained that he took on what is essentially a political question because "the modern history of these people is so tragic, the subject cannot be avoided."

While doing the "Legacy" episode, "Iraq: The Cradle of Civilization," Wood discovered that the marsh Arabs have "the longest history in the world," one that he now fears is on the brink of being ended by what he sees as Saddam's "policy of genocide."

Wood is outraged at Saddam's "ruthless terror state" which is run by the military and politicians he likens to "Mafiosi."

Though the Arabs of the southern marshes are Shiite Muslims and those of central Iraq are Sunni Muslims, Wood says the war in the South is not religious but purely political in Saddam's quest for total power.

Since the Gulf War, the West has been more interested in pursuing the question of Iraqi reparations and disarming missiles than in intervening in what Wood sees as a human rights tragedy in the south.

Saddam, he says, has not allowed the United Nations to position observers in the region nor permitted humanitarian agencies, such as Catholic Relief Services, to distribute food or provide medical aid to the victims of the fighting.

Speaking from Washington, where he had just taped an interview with Martin Indyk, the National Security Council's senior director for Near East and South Asian affairs, Wood said that the Clinton administration is "extremely sympathetic towards the victims."

U.S. policy is committed to keeping pressure on Saddam by isolating his regime and threatening to try Saddam for crimes against humanity.

But such long-term approaches, Wood points out, are next to useless in stopping the short-term catastrophe now taking place.

In waging his two-year war against the southern Arabs, Saddam has been systematically draining the marshes upon which their 5,000-year-old way of life is based.

By damming the Euphrates River, Saddam is far on his way to destroying the delicate ecosystem of an area once regarded by some as the biblical Garden of Eden.

The tragedy, he says, is not only human but environmental, disrupting the chain of life dependent upon these once-lush marshes.

As an historian concerned about "the survival of the past," Wood says he is appalled by what he has seen happening in Iraq.

And as a journalist, he feels compelled to report these events to the public.

Wood knows that the chances of stopping the killing and saving the marshes are now "very slim."

Yet he doesn't regard the program as a "testament" to what once was and how it is being destroyed.

Wood cannot allow himself to believe that the Western powers will not intervene, despite their failures in Bosnia, Somalia and the Sudan.

His last words on the phone are that "the outside world could force an end to the atrocities. All it takes is the political will to do it."

This appeal to the conscience of the world's leaders is from Wood's heart and if the program has even half the passion, pain and moral outrage of the phone conversation, perhaps some of them will respond.

It isn't often that a journalist on the culture beat gets to use television as a bully pulpit for an oppressed minority. It's to Wood's credit that he took the chance.

Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.

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CNH 2/94

The way Lent really used to be

By Father Lawrence E. Mick
Catholic News Service

The speaker in the following quotation is named John, but I've heard the same basic comments a number of times from others:

"I remember when Lent was really Lent! We fasted every day and went to stations of the cross every week and gave up candy or cigarettes for the whole 40 days. Today, Lent doesn't seem to mean much. I think we should go back to Lent the way it used to be."

The irony is that the changes in Lent since Vatican Council II were intended to go back to the way Lent used to be. The question is how far back we're looking.

John was looking back only to his earlier life, and he believed that Lent was always the way he knew it then. The church took a much longer view at the council and looked back to the origin of Lent and its original meaning.

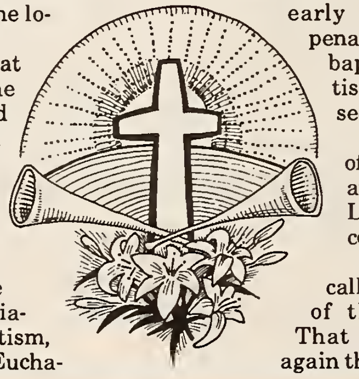
The problem with Lent as most of us experienced it in childhood is that it was missing its heart. The core of Lent is preparation for baptism and for baptismal renewal. Though we all renewed our baptismal promises every Easter, not many people saw baptismal preparation as essential to Lent.

■■■

Vatican II, in its Constitution on the Sacred Liturgy, called for a recovery of "the baptismal features proper to the Lenten liturgy," along with the penitential features with which we were familiar. Lent is a season of preparation for Easter. And Easter is the premier time for baptism in the church.

Before there was Lent, there were catechumens — people preparing to enter the church. Adults who wished to be baptized spent a lengthy period in formation, often two or three years. These catechumens shared in the Liturgy of the Word at Mass and in the life and ministry of the local church.

When it was judged that they were ready for the sacraments, they entered into a period of final preparation called the purification or enlightenment. This time was spent in prayer and penitential practices — a kind of retreat before the sacraments. The initiation sacraments — baptism, confirmation and first Eucharist — were most commonly celebrated at the Easter Vigil, so the time of retreat preceded Easter.



The early church also had a short fast before Easter, initially just two days in length. In time this fast was extended until it reached 40 days, linked to Jesus' time in the desert or to the 40 years the Israelites spent wandering in the desert.

Since this fast coincided with the immediate preparation of the catechumens for Easter, it enabled the whole community of believers to accompany the catechumens who were preparing for the Easter sacraments. Fasting and praying with them, the community offered them support and its members also sought to renew their own baptismal commitment.

Now, those who already had been baptized were assumed to have left sin behind, at least all serious sin. But some who were baptized fell into serious sin again. It appeared that their conversion to Christ had not really taken root in their lives. So the community developed an order of penitents, modeled on the catechumenate.

As the catechumens were nurtured through a conversion process before baptism, penitents were called into a similar process to renew their conversion. They were given penances to do over a period of time. Once these penances were completed, they were reconciled to the community by the bishop, often just before Easter.

So penance was designed to renew baptismal commitment. Many early writers even called penance a kind of "second baptism." The first baptism was with water, the second with tears.

Thus the association of the sacrament of penance with the season of Lent comes from its connection to baptism.

Vatican Council II called for the restoration of the catechumenate. That has given us once again the core of Lent.

CNS photo by Mimi Forsyt

> **"The problem with Lent as most of us experienced it in childhood is that it was missing its heart. The core of Lent is preparation for baptism and for baptismal renewal."**

As catechumens prepare for the sacraments of initiation at the Easter Vigil, all others in the community are called to give them support by prayer and penance, and in that process all are called to renew their own commitment to live more fully the baptismal promises renewed each Easter.

Penitential practices and the celebration of the sacrament of penance during Lent are some ways we try to deepen our own conversion to Christ.

Conversion is a life-long task. Lent offers us a sort of prime time each year for conversion. If we have turned from Christ, it is a tim to return and to begin again.

But even if we have been faithful i most things, there are always aspect of our lives that need improvement.

The origin of Lent teaches us th meaning of Lent. It is a time of prepa ration for baptism and a time of baptis mal renewal.

That's the way Lent really used t be. That's the Lent the church is tryin to recover today.

(Father Mick is a priest of the Arch diocese of Cincinnati, Ohio, and a free lance writer.)

FAITH IN ACTION

How we think makes a difference, and Lent is an opportunity to take stock of how we think. "Jesus challenged people to shake off their everyday, routine ways of looking at things," writes Father Stephen C. Rowan in *The Parables of Calvary, Reflections on the Seven Last Words of Jesus* (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, Conn. 06355. 1994. Paperback, $4.95). Father Rowan teaches at Seattle University. The cross contradicts common symbols of success and importance, he writes. "The cross ... cancels out the usual understanding of what counts for success in our time and shows us success in the most unlikely places."

Reflection: What is my idea of success? Is there another way for me to envision success? As Lent gets under way, my examination of conscience will focus not only on areas where I haven't succeeded, but on areas I've overlooked before and in which, supported by God's presence, I may be enjoying more successes than I've recognized.

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FAITH alive!

FAITH alive!

Hell on Earth

By Steve Heymans
Catholic News Service

"We must picture hell as a state here everyone is perpetually con- erned about his own dignity and ad- ancement, where everyone has a rievance and where everyone lives e deadly serious passions of envy, elf-importance and resentment." C.S. ewis said that.

If Lewis was right in his definition f hell, we need not travel too far to el its heat. I say this because feelings envy, self-importance and resent- ent are all too familiar to many of us.

Such "deadly serious passions," it ems to me, are the byproducts of a lture driven by the politics of dissat- faction. Remember Mick Jaggar's re- ain: "I can't get no satisfaction."

Even if we get no satisfaction, how- er, we seldom doubt it can be found st around the corner. Maybe the ords "If only ..." serve as our motto: f only we had a high definition televi- on." "If only I made $10,000 more per ar." "If only I had a little recogni- on."

The words "if only" represent dis- tisfaction driven by envy: Everyone se has a nicer car, gets the Caribbean vacation or has a better marriage.

So we become driven — driven by envy to get what others have and driven by resentment when we can't get what others have. In the process, according to Lewis, we create for ourselves a living hell. In this hell, envy, self-importance and resentment become the warp on which the fabric of our lives is woven.

■■■

Take, for example, how guarded and sparing we are with our compliments. Like a precious resource in times of scarcity, we spare compliments out of fear that in acknowledging the gifts and fortunes of others we may diminish our self. If we feel threatened and resentful, the result is pettiness and greed.

On the other hand, I realize there is something unfair about telling people to accept their lot, to be satisfied, when the contrast between the haves and have-nots is so sharp.

Among those who have little and are repeatedly reminded of their low status, resentment is an understandable response. Likewise, it is easy to resent those who possess things in excess since they often are the ones who most hoard their wealth.

Moreover, the wealthy may be tempted to assume that what they have is not a gift but something they earned by the sweat of their brow, or that it is their privilege.

I speak of the "politics" of dissatisfaction because dissatisfaction is a political ideal that we have culturally and economically institutionalized.

How many of us simply assume that a "healthy" economy is an expanding one — an expansion driven by increased consumption? How many of us consider ourselves "successes" when we obtain careers which bring the prestige and money needed to pay for our increased consumption?

Lent is a time to slow down and discover how driven we are. Feelings of envy, resentment and self-importance are hard to see or assess in the frenzy of everyday life. Like the air we breath, they are all around us.

I see Lent as the time when we try to identify attitudes which may have become habits that drive us. Although painful, such examination can, in the end, get us some satisfaction.

(Heymans is director of campus ministry at St. John's University, Collegeville, Minn.)

FOOD FOR THOUGHT

Want to give something up for Lent? Here are three suggestions:

1. Give up worry. Find something that worries you but that in fact is beyond your control. Realize that while worry expresses your concern, it also expresses your desire to exercise power over the outcome of events — an outcome in this case that is in God's hands, not yours.

2. Give up always having the last word. People who always have the last word tend to be people who don't listen enough or who lecture too much. Realize that some people will come around to your point of view more readily if they don't feel your viewpoint was imposed on them.

3. Give up some of your time. In a complex society, people hang on tightly to their time. Realize, however, that often what others most need from you is not something you could purchase for them, but just your time and what goes with it: a smile, compassion and hope.

Are these worthy Lenten objectives? I think so. None can be accomplished without ongoing meditation; each will benefit from prayer; and even moderate success in any of these areas would represent a real conversion of one's existence.

David Gibson
Editor, Faith Alivel

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CNS illustration by Janine Applegate

Lenten microcosm of the Christian life

By Father John J. Castelot
Catholic News Service

Peter had delusions of grandeur in acclaiming Jesus as Messiah (Mark 8:29). Like most of his contemporaries, Peter looked for a messianic leader who would be a military victor, a powerful political leader. As one of Jesus' intimates, Peter fancied himself in a front office.

Then Peter was silenced by Jesus, who went on to speak of his coming suffering, rejection, death. And Peter was aghast!

In other words, Jesus corrected Peter's sense of values: "You are thinking not as God does, but as human beings do" (8:33).

Then Jesus issued a call to conversion: "Whoever wishes to come after me must deny himself, take up his cross and follow me."

Mark started his account of Jesus' public ministry with the bold proclamation: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the Gospel" (Mark 1:15).

> **"Lent and Easter allow us to view the Christian life in miniature.... Jesus blazed the trail ... empowering us every step of the way for conversion, repentence, radical change."**

For centuries God's people yearned for the coming of the kingdom — not for a static political entity but for the dynamic power of God's saving love at work in human lives.

That power was now uniquely present in the person and ministry of Jesus. The time of fulfillment was here. The path leading to that fulfillment, as Peter discovered, is the path of repentance and of the cross.

Let me talk about repentance, which involves more than sorrow for the past or simply "turning over a new leaf." The Greek word translated "repent" means to undergo a complete change of mind and heart.

Like God's saving love itself, repentance is a process, a program for living.

This can sound formidable, almost frightening. People are aware of their weaknesses. They know they are attached to the ways of society.

How can they possibly change in a radical way? The "good news" is that they can change.

"Believe in the Gospel!" Trust in the good news (gospel) of God's love, which is not a static reality but a dynamic power.

Jesus' whole life was one of empowering love, a life enabling people to rise above limitations, selfishness, sinfulness. He reached out to free them from their disabilities, to reconcile them to God with whom all things are possible.

Even before he started his ministry Jesus entered into a conflict with the forces of evil, rejecting the seductive temptation to compromise with evil. And his whole life was a continuation of this struggle.

The heart of Mark's Gospel is the account of Jesus' resolute journey to the cross, which was foolishness in the world's eyes, but actually the path to fulfillment and glory.

What does all this have to do with Lent? Lent and Easter allow us to view the Christian life in miniature, you might say. Lent is a time of heartfelt conversion leading to Easter's fulfillment.

Jesus blazed the trail, leading us, reassuring us, empowering us every step of the way for conversion, repentance, radical change.

"Believe the good news!"

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN THE MARKETPLACE

What attitude or addiction would you like to address this Lent?

"I would like to work on patience. Sometimes I'm pretty short with people when I think they're not getting something fast enough or not moving in the right direction. It leads to a judgmental attitude and a lack of charity." — Norman Johnson, San Diego, Calif.

"I would like to change my attitude about time so that I can focus it more on prayer." — Nancy Borchard, Somis, Calif.

"I will try to be more aware of how God is present in every moment. There is such a tendency to get caught up in work and what I'm doing in the moment instead of focusing on just being in communion with God no matter what I'm doing." — Jackie Helmle, Kokomo, Ind.

"I'd like to turn your question around and be proactive rather than reactive. For me, it's an attitude of seconds, being mindful of each moment. I believe there's a center in me where God dwells. So I want to focus on the resurrection steps in my Lenten journey." — Roger Vanden Busch, Green Bay, Wis.

An upcoming edition asks: Describe how you or someone you know is "gifted" by God. If you would like to respond for possible publication, please write: Faith Alivel 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

People In The News

Mexican Archbishop In Stable Condition Following Auto Accident

MEXICO CITY (CNS) — Archbishop Jose Trinidad Medel Perez of Durango, Mexico, was reported in stable condition after suffering internal injuries and broken bones when his car rolled and burned Feb. 5 on a highway between Durango and the city of Gomez Palacio. According to a member of the archdiocesan staff, Archbishop Medel underwent surgery in the Sanitorio Espanol hospital in Torreon for injuries to his stomach, a broken shoulder and broken hip after his driver lost control of the car in which they were traveling. The accident occurred about 11 a.m. Archbishop Medel, 65, was listed in critical condition upon his arrival at the hospital. The archdiocesan worker, who asked to remain anonymous, told Catholic News Service that the archbishop was recovering in the hospital's intensive care unit.

Catholic University Philosophy Dean Wins National Award

WASHINGTON (CNS) — Jude P. Dougherty, professor and dean of the School of Philosophy at The Catholic University of America, is the 1994 recipient of the Aquinas Medal, the highest honor conferred by the American Catholic Philosophical Association. Dougherty will receive the award March 26 at the association's annual meeting in Atlanta. The award recognizes contributions to the advancement of philosopher scholarship. Previous winners in the 44-year history of the award include French philosopher Jacques Maritain and Pope John Paul II, who received the award in 1979 as Karol Wojtyla.

Brother Of Top Vatican Official Arrested In Corruption Case

ASTI, Italy (CNS) — The brother of the Vatican's No. 2 official has been arrested in northern Italy on suspicion of corruption involving public works contracts. Alessandro Sodano, 62, head of his own engineering firm, was arrested Feb. 7 in connection with investigations into a building project for an industrial zone in the Asti area and for projects to provide natural gas to several area communities. His brother, Cardinal Angelo Sodano, is the Vatican's secretary of state, the equivalent of a prime minister, and Pope John Paul II's top adviser. The cardinal is not involved in the criminal investigation.

Indonesian Cardinal, Convert From Islam, Dies

VATICAN CITY (CNS) — Cardinal Justinus Darmojuwono, a convert from Islam who baptized his parents shortly after his ordination to the priesthood, died Feb. 3 in Semarang, Indonesia, where he served as archbishop from 1964 to 1981. Pope John Paul II, informed about the death of the 79-year-old cardinal, sent a telegram to the archdiocese offering his condolences to the priests, religious and laity. Cardinal Darmojuwono's death leaves the College of Cardinals with 103 members under 80 years old and therefore eligible to vote in a papal conclave. Born Nov. 2, 1914, to a Muslim family in Godean, Indonesia, the future cardinal attended Catholic schools operated by the Jesuits. At the age of 18, he asked to be baptized into the Catholic Church and two years later entered the seminary.

Pope's Philippine Visit To Coincide With International Events

MANILA, Philippines (CNS) — Pope John Paul II's planned visit to the Philippines in January 1995 will coincide with international, pan-Asian and national celebrations. While in Manila, the pope is scheduled to host World Youth Day, a biennial gathering of international youth delegates that he initiated in 1985. He is also slated to address the sixth plenary of the Federation of Asian Bishops' Conferences, reported UCA News, an Asian church news agency based in Thailand. The sixth plenary is also the federation's 25th anniversary. Pope John Paul is scheduled to arrive in Manila in the evening of Jan. 12 and leave for Papua New Guinea on the morning of Jan. 15.

Scholarship Winners...

Winners of Knights of Columbus scholarships for Belmont Abbey College students majoring in special education are (front, l-r) Heather Andrews of Arnold, Md., Pamela Paratory of Greensboro, Kimberly Horne of Gastonia and Norma Whitesides of Bostic. Richard Grebner of Gastonia (rear, l) presented the awards for the K of C. With him are John Marshall, Belmont Abbey vice president for institutional deveelopment, and Anne Stevens, the school's financial aid director.

U.S. Black Bishops Denounce Comments Of Farrakhan Aide

WASHINGTON (CNS) — U.S. black Catholic bishops in a Feb. 2 letter to *The New York Times* said they deplored the "blatant anti-Semitic remarks" and insults to the pope made by a leader of the Nation of Islam. Their statement came in reaction to remarks by Khalid Abdul Muhammad, a senior official and national spokesman for the organization. "Black Catholics in the United States not only look to Pope John Paul for moral and spiritual leadership, but also hold him in great esteem for bringing about understanding and tolerance among diverse groups and people in this troubled world," said the letter, sent by Baltimore Auxiliary Bishop John H. Ricard.

Philadelphia, Los Angeles Get Auxiliary Bishops

WASHINGTON (CNS) — Pope John Paul II has named three new auxiliary bishops in Los Angeles and one in Philadelphia. The new Los Angeles auxiliaries are: Msgr. Thomas J. Curry, 51, director of the archdiocesan Secretariat for Church Ministerial Services; Msgr. Joseph M. Sartoris, 66, pastor of St. Margaret Mary Alacoque Parish in Lomita; Msgr. Gabino Zavala, 42, rector of St. John's Seminary in Camarillo. His appointment increases the number of active Hispanic bishops in the country to 21. The new Philadelphia auxiliary is Msgr. Edward P. Cullen, 60, archdiocesan vicar for administration and former director of Catholic Social Services. The appointments were announced in Washington Feb. 8 by Archbishop Agostino Cacciavillan, papal pronuncio to the United States.

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Scripture

Readings for the Week of February 20 - February 26

Sunday: Genesis 9:8-15; 1 Peter 3:18-22; Mark 1:12-15.

Monday: Leviticus 19:1-2, 11-18; Matthew 25:31-46.

Tuesday: 1 Peter 5:1-4; Matthew 16:13-19.

Wednesday: Jonah 3:1-10; Luke 11:29-32.

Thursday: Esther 12:14-16, 23-25; Matthew 7:7-12.

Friday: Ezekiel 18:21-28; Matthew 5:20-26.

Saturday: Deuteronomy 26:16-19; Matthew 5:43-48.

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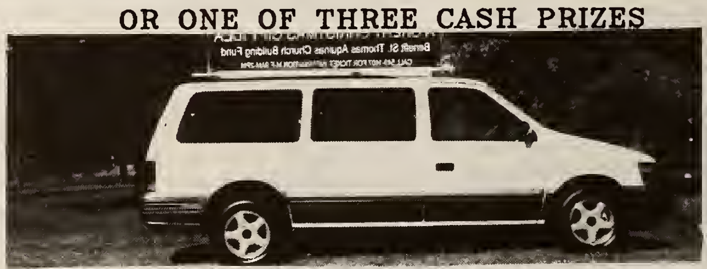

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Officials Say Possible Papal Trip To U.N., U.S. Under Discussion

VATICAN CITY (CNS) — Vatican officials said that discussions are underway on a possible visit by Pope John Paul II to the United Nations in October which would include other stops in the United States.

Tentative plans would have the pope making brief pastoral visits to New York, Newark, N.J., and Baltimore, said the officials, who are in positions that put them close to papal trip planning. The officials asked to remain anonymous.

They described the prospect of a trip as a strong working hypothesis at the moment.

Archbishop Renato Martino, the Vatican's permanent observer to the United Nations, is studying details of the visit with U.N. officials, but no decision has been reached yet, the officials said. Archbishop Martino declined to comment.

Vatican spokesman Joaquin Navarro-Valls also would not comment Feb. 10 on the possible visit, except to say that officially nothing has been decided. A final decision is expected by late March.

In Washington, Msgr. Robert N. Lynch, general secretary of the National Conference of Catholic Bishops, said Feb. 10 that although there had always been "rumors about the possibilities of the U.N.," he was surprised to hear the pope might visit other cities. "I've heard absolutely nothing about it," he said.

Msgr. Lynch explained that a visit to the United Nations would be in the protocol area of Archbishop Martino and Cardinal John J. O'Connor of New York. However, once the pope crosses the Hudson River into New Jersey, that visit would fall under the jurisdiction of the U.S. bishops' conference, Msgr. Lynch said. If that is the plan, the conference official said he would normally be informed of it.

Vatican officials said the trip would take place in mid-October, after the United Nations opens its 49th General Assembly at its New York headquarters.

The visit would come in the middle of a Synod of Bishops on religious life — a scheduling conflict that presents problems but not insurmountable ones, Vatican officials said. The pope, who presides over the synod's general deliberations, would be absent during a period of group discussions and voting, when his presence is not required, they said.

Pope John Paul visited the United Nations during his first U.S. trip in 1979 and used the occasion to appeal for world peace and the protection of human rights. In recent years, he has emphasized the U.N.'s growing role in defusing tensions and coordinating humanitarian relief in international trouble spots.

In a historic one-day visit to New York and the United Nations in 1965, Pope Paul VI delivered a plea for peace to the 20th General Assembly, telling world representatives: "No more war! War never again.... If you wish to be brothers, let the arms fall from your hands."

Christophers Sponsor College Video Contest

NEW YORK — College students: who enter The Christophers' video contest by the deadline, Friday, June 10, 1994 can turn their imagination and creativity into cash. The contest has prizes of $3,000, $2,000 and $1,000 for the top three entries and five honorable mention awards of $500 each.

Film or video productions must be five minutes or less in length and capture the contest theme: "One Person Can Make A Difference." In the past, students have used such techniques as animation, music video, news report, documentary, comedy and drama to capture their vision on how one person can make the world a better place.

The competition is sponsored annually by The Christophers, a New York-based international media organization which produces the syndicated television series "Christopher Closeup." In addition to the cash prizes, winning entries will be featured on the weekly program, which has aired for more than 40 years.

To qualify, entrants must be currently enrolled college students in good standing. Productions may be submitted on VHS or 3/4-inch cassette and a completed entry form must accompany each submission. Official Entry Forms are available from college Mass Media or Communications departments and from The Christophers, 12 East 48th Street, New York, NY 10017, or call (212) 759-4050.

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Ecumenical Group Focuses On Work Of Aging-Related Ministries

By MATT PROPST

The Interfaith Symposium on Aging is a deserving name. It is the product of think-tank activities in the Gerontology Department — including a Catholic professor — of Baptist-run Mars Hill College. Administration is by a multifaith management team and a staff that includes the Christian cousins — Catholics and Episcopalians.

The symposium is based on the philosophy that the local church is more than a facility used solely for liturgically based worship activities.

The sponsor list reads like a youngster with a hundred uncles. In addition to the well-represented major denominations, the list includes organizations such as the State of North Carolina Division on Aging, the VA Medical Center at Asheville, and the Brian Center Corporation, one of the largest operators of senior care centers in the Southeast.

The need for an annual educational event such as the symposium becomes more important every year as life expectancies increase. Some authorities say the average life expectancy will jump to 110 years in the foreseeable future.

If aging were a business, it would be a leading growth industry. But, as a fact of life, it calls for revisions in concepts about aging.

While everyone who wants to learn more about subjects related to aging is welcome, the symposium focuses on those who direct or participate in aging-related ministries. Attendance, therefore, is a mixture of ordained, religious and laity.

Every effort is made to gather quality faculty and outstanding keynote speakers. Consequently, there is a growing participation and support by mainline denominations. The keynote speakers at four of eight annual sessions have been Catholics and Catholic attendance has been increasing each year.

This same regard for quality led symposium managers to seek a facilitiy other than the typical convention hotel. The Kanuga Park Conference center, a 2,200-acre Episcopalian facility near Hendersonville, was picked for this reason. The chapel is at the edge of the woods and adaptable to the liturgical use of any denomination. The 1994 Symposium — Sept. 27-30 — will be the fourth session at Kanuga Park.

The symposium has achieved national recognition. The 1993 event drew 300 people from 26 states from California and Oregon to Minnesota, Rhode Island and New York. The day opens with morning prayer at 7:15 a.m., but for the true early birds, there is a liturgy at 6:30 a.m. Following the keynote address, five concurrent seminars are offered in the morning and another five after lunch. The evening schedule includes Denominational Focus Groups so those with similar religious convictions can interchange reactions. These sessions have become one of the symposium's most popular features.

MATT PROPST

Why all this attention to aging? After all, it has been around as long as the world has existed. From billion-year-old rocks to yesterday's toast, the process is inexorable. But in the case of mankind, there has been a significant change.

At the turn of the century, retirement was apt to mean nothing more than a few years in a rocking chair on the front porch. But better food choices, improved living conditions and medical advances are turning seniority into the longest age period people pass through. This phenomenon is about to make seniors our largest population group. And we can't have the largest population group whiling their time away in their rockers, not participating in life.

Issues such as facilities for retirees, health care, ministries, second careers and adult education are gaining more attention. The symposium gives church personnel an opportunity to exchange information on this multi-faceted subject of aging. For pressing reasons, participation of church establishments in aging problems and ministries are essential.

Why church? One reason is religious commitment and personal spirituality increase with age. The average age of congregations is higher than the average of the population at large.

Religious denominations recognize the opportunity not only to serve the fast growing number of seniors, but also to involve the seniors in expanded ministerial services. Meanwhile, the Interfaith Symposium on Aging is growing in scope and effectiveness.

Matt Propst, a parishioner at St. Margaret Mary Church in Swannanoa, participates in the Interfaith Symposium On Aging.

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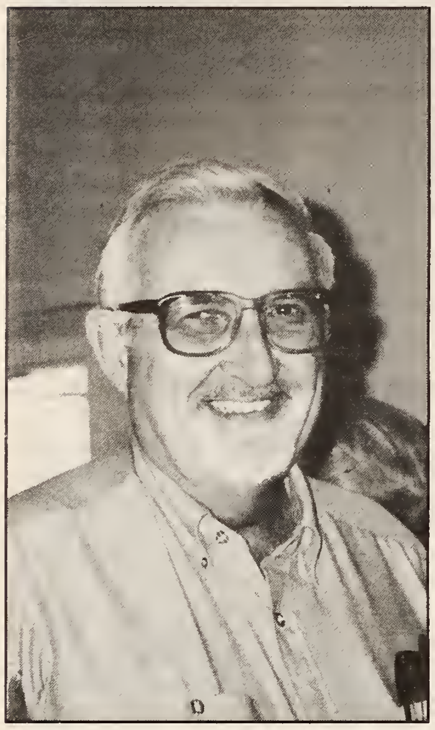
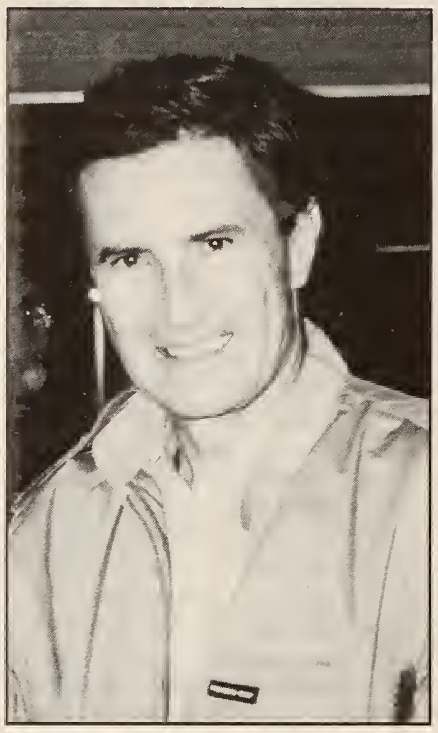


El Padre James P. Byrne, OSFS, también ha empezado su ministerio hispano en la Diócesis de Raleigh, Carolina del Norte.



El Padre Augusto Soler, natural de Colombia, recientemente comenzó su ministerio pastoral con los hispanos de la Diócesis de Charleston, Carolina del Sur.

Adoramos El Señor En La Eucaristía

Muy cerca de Medellín está el barrio de Santa Rita. Es un barrio de invación, ubicado al pie de las bravas canteras de Sodeca. Zona de terrenos orosionables y casi inaccesibles es su parte superior. Cuenta con un conglomerado de 900 familias que han ido llegando de diferentes regiones de Colombia. Barrio marginal que sufre los impactos de la inseguridad, la violencia, el desempleo, el anafabetismo, la falta de salud.

Allí tenemos una comunidad que quiere estar inserta en medio de esa interpelante realidad. Con nuestro carisma de Esclavas del Sagrado Corazón tratamos de dar respuesta, de alguna manera, a sus necesidades más sentidas.

Adoramos al Señor en la Eucaristía, en nombre de la Iglesia, con culto público. Queremos que Cristo sea acogido por todos como Salvador y Señor. Compartimos el pan de la Palabra, dando realce a la celebración eucarística compartida diariamente con el pueblo y evangelizando en la escuela "Fe y Alegría" y el Hogar Infantil, al mismo tiempo que nos dejamos evangelizar por los pobres. Compartimos el pan material proporcionando comida diariamente. Al terminar de almorzar podemos ver los platos vacios y los rostros alegres y agradecidos de nuestra gente. Esta rica experiencia nos hace sentir que "el misterio Pascual" hecho presente en la Eucaristía, es el centro de nuestro mensaje.

Comunidad de Santa Rita

To Our Friends

Luis Lecaros gives us more information about the document "Go and Make Disciples," a National Plan and Strategy for Catholic Evangelization in the United States. There is a diocesan office in El Paso, Texas, helping Hispanics obtain legal residence in our country and defending their human rights. Church workers explain the rebellion of the Indian population of Chiapas, Mexico, as one coming out of desperation and injustice. A community of Handmaids of the Sacred Heart in Santa Rita, Medellin, Colombia, center their life and ministry with the poor in the Eucharist. They have daily liturgy and adoration of the Blessed Sacrament shared with the people of the town. They are teachers who also share the Word of God as well as a daily meal. Sisters evangelize and feel like they are being evangelized by the poor.

Vayan Y Hagan Discipulos

Por LUIS A. LECAROS

Continuamos el tema de la semana pasada sobre evangelización. Una de las afirmaciones que más me impresionó en el taller presentado por los Padres de San Pablo, Frank DeSiano y Kenneth Boyack, al que asistí y participé gustosamente en noviembre del '93, en Charlotte, fue: que la Iglesia Católica ha madurado en los Estados Unidos y ya no se considera una minoría, sino como una de las iglesias más grandes en comparación con las otras denominaciones cristianas. También la Iglesia Católica alza su voz profética y deja sentir su influencia en la sociedad.

Hoy quiero transmitir los objetivos y algunas de las estrategias del Plan Nacional de los obispos. Para la primera meta:

• Fomentar una experiencia de conversión en el corazón de cada creyente, que lleve a un vivir más activo de la vida católica. Se recomiendan retiros, Cursillos, renovación carismática, RENEW, encuentros juveniles y matrimoniales, etc.

• Fomentar una experiencia de conversión y renovación en cada parroquia. Se propone el catecumenado y los ministerios de reconiliación.

• Fomentar el aprecio por la Palabra de Dios en la vida de todos los católicos, por medio de la lectura y el estudio compartidos de la Bibilia.

• Fomentar más explícita la dimensión evangelizante de la Eucaristía dominical. Posibles estrategias: saludando y dando la bienvenida a las personas/Creando un sentido más profundo de oración durante la Misa/ fomentando un sentido de comunidad/ acogiendo a los visitantes y recién llegados en la Misa del domingo/ desarrollando formas de incorporar a los feligreses nuevos, a través de rituales y de reconocimiento público.

• Fomentar una apreciación de la presencia de Cristo en la Eucaristía y en todos los sacramentos. Por medio de celebraciones de liturgias llenas del Espíritu/programas de preparación sacramental/alentar la devoción y adoración de la Eucaristía/planificación cuidadosa de liturgias y prácticas ceremoniales/ temas de renovación y actividades basadas en los sacramentos.

• Fomentar una mayor apreciación por el poder de la Palabra en nuestro culto. Preparación compartida de la homilía dominical/mejor preparación de los lectores.

• Fomentar un sentido más profundo de oración entre la gente católica. Se recomiendan los grupos de oración/ experiencias de retiros/entrenamiento en métodos de meditación y contemplación.

• Fomentar un entendimiento renovado de la fe entre los católicos. Estrategias: revisión de materiales catequéticos/desarrollo de métodos catequéticos basados en la familia y el hogar.

• Fomentar un sentido de discipulado entre los adultos y los niños católicos. Estrategias: estudio de la evangelización/entrenamiento para el discipulado/participación más amplia en el ministerio y servicio como parte de la administración de dones que Dios da a la Iglesia.

• Fomentar un sentido de Iglesia doméstica dentro de los hogares, inculcando la oración familiar, celebraciones que dicte el calendario litúrgico, formación de grupos de padres de familia.

• Promover y desarrolar una espiritualidad en los centros de trabajo.

• Formentar una mayor apreciación por la espiritualidad cultural y étnica

Noticias Internacionales

EL PASO, Texas (CNS) —La Diócesis de El Pado ha comenzado un nuevo programa para ayudar a los inmigrantes a disminuir el papeleo necesario para obtener la residencia legal en los Estados Unidos. Tambén se les ayuda a reunirse con los miembros de sus familias en los Estados Unidos. Seg·n José Moreno, director diocesano de la oficina para los Servicios de Migración y Refugiados, "Una sensación de temor ha llegado a ser la norma en la frontera" ... "Sabemos que hay una necesidad y estamos satisfaciéndola". Dijo el señor Moreno que "la meta no es solamente la de informar a las personas, sino la de asegurar que se protejan sus derechos".

CIUDAD DE VATICANO (CNS) — El Papa Juan Pablo II en su mensaje para el Día de la Paz, deploraba el "hecho muy triste" de que niños y niñas se ven obligados cada vez más unirse a las milicias armadas y a combatir por causas que no siempre comprenden. UNICEF estima que 200,000 niños menores de 15 años de hallan enrolados actualmente en ejércitos o milicias. Muchos se ven obligados a unirse y se les dan narcóticos para hacerlos insensibles a la violencia que se espera que ellos cometan, dijo un informe de UNICEF.

CIUDAD MÉXICO (CNS) — Los trabajadores religiosos de los derechos humanos en el estado meridional mexicano de Chiapas dicen que la desesperación llevó a los indígenas a rebelarse contra el gobierno. El pacto de comercio entre México, el Canadß y los Estados Unidos era "una sentencia de muerte" virtual para las culturas indígenas de México, dijo un dirigente rebelde. El Padre Pablo Romo, presidente del centro diocesano para los derechos humanos "Fray Bartolomé de las Casas", en San Cristóbal de las Casas, dijo que las injusticias sociales, tales como el hambre, la pobreza y la discriminación contra la población indígena son las causas raigales del levantamiento.

Black Catholic Leader: Racism Lingering In Society, Church

PITTSBURGH (CNS) — Racism continues to afflict both society and the Catholic Church in the 1990s, according to the head of the nation's oldest diocesan office dealing with the African-American apostolate.

"In the '60s and '70s, laws were passed and enacted, but hearts were not changed," said Margretta "Greta" Stokes, who assumed the post of director of the Pittsburgh diocesan Office for Black Catholic Ministries on Jan. 20.

"I'm interested in the change of hearts," she added in an interview with the *Pittsburgh Catholic* diocesan newspaper. "I'm interested in how we bring people to an awareness of what is just, how does that impact on our faith as Catholic Christians, and how does our faith impact upon how we make changes.

"Can we discriminate against any group of people and yet call ourselves followers of Jesus?" Stokes asked. "We know Jesus would say no."

Stokes has a bachelor's degree in religious studies and psychology from Seton Hill College in Greensburg, Pa., a master's in religious education from Duquesne University in Pittsburgh and is working on a doctorate in theology at Duquesne. She and her husband, Vincent Tucker, have a 5-year-old daughter, Alysia.

"Sometimes the Church is unfortunately a reflection of society," Stokes said of racism. "I look forward to the day when we will not have to talk about this issue. Sometimes I wonder whether or not that will happen in my lifetime, or even in my daughter's lifetime. So while it is still very much a part of American society, and very much a part of the Church, we have to do what we can to eradicate it."

She said events like the National Black Catholic Congresses in 1987 and 1992 have helped to "move black Catholics into the mainstream of the Church." The congresses' recommendations on issues such as jobs, health care, unemployment and homelessness can help "families regardless of color," she added.

"I think and truly believe that African-Americans and African- American Catholics have such an important leadership role to play in this country and this Church," Stokes said. "The issues that affect us are going to touch upon the greater society.

"What we do, what we enact, what we reflect upon in the end helps everyone," she added. "So I think it does behoove the larger part of the society to listen to the (black) community."

Human (From Page 5)

Viewing violence on television alerts us to its many forms both natural and unnatural, and how vicious and irrational it can become.

What is needed to curtail violence is not censorship but mentoring. We need learned people and good things to read that can help us reflect on what we see in our world, to distinguish the natural from the unnatural and to learn how to uproot the causes of violence.

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Exchanging Valentines...

Catholic schoolchildren exchange Valentine's Day greetings with their classmates. The origin of St. Valentine's Day is uncertain but some legends about the day date back to the third century. (CNS photo by Michael Hoyt)

Federal Appeals Court Upholds North Dakota Abortion Law

FARGO, N.D. (CNS) — A federal appeals court has upheld a North Dakota law that requires women seeking an abortion to wait 24 hours before having it.

The 8th U.S. Circuit Court of Appeals in a 2-1 decision said the state's "informed consent" law was not an undue burden for rural women and pregnant minors. The Supreme Court ruled in June 1992 that states may adopt requirements such as a 24-hour waiting period as long as they do not impose an "undue burden."

The clinic that challenged the law is the only place offering abortions in North Dakota. Attorneys for the clinic had contended the waiting period imposes an undue burden on women who must travel to the clinic.

Under the law, which was allowed to take effect last April in spite of the pending appeal, women have to wait 24 hours to obtain an abortion after being advised of the medical risks, the approximate stage of development of the fetus and alternatives to abortion. In the case of a pregnant minor, the information must be given to her parents.

Pope (From Page 4)

The many U.S. Lutherans who come to visit the Vatican are also a sign of improved relations between Catholics and Lutherans in the United States, he said.

In remarks the same day to participants in a World Council of Churches graduate course in ecumenism, the pope talked about the value of prayer in striving for unity.

He said ecumenical process must leave room for spiritual inspiration, recognizing that the healing of divisions among Christians depends not only on human endeavors but on the acceptance of the divine gift of unity.

"With unshakable confidence we turn to the Father, who gives good gifts to those who ask him. And we shall never cease to follow the path of repentance, so that, purged of all mistrust, we can receive his grace when it is given," he said.

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Retreat To Focus On Women Of The Bible

VALLE CRUCIS — A weekend retreat, "Clothed With the Sun: Women of the Bible and Us," is April 8-10 at the Valle Crucis Conference Center near Boone. Participants will study Scriptural references to women and reflect on the meaning of the stories in their lives. The retreat will conclude with a healing ritual of remembrance.

The cost is $95 and includes housing accommodations and meals for the weekend beginning with supper on Friday and ending Sunday after lunch. Early registration is encouraged. For information, call (704) 963-4453.

'Life Goes On' Star Chris Burke Is Christopher Award Winner

NEW YORK (CNS) — Chris Burke, a spokesman for the National Down's Syndrome Society who starred in the ABC series "Life Goes On," will be honored with a youth award as part of the 45th annual Christopher Awards to be presented Feb. 24.

The Hallmark Hall of Fame was named to receive a special Christopher Award for its long-standing commitment to excellence in television drama. Other winners of Christopher Awards include the writers, directors and producers of four movies, six TV specials and 11 books.

Burke will receive the James Keller Youth Award, named for the founder of the Christophers. The award is given to individuals who have made a significant contribution to the well-being of young people.

Movies named to win Christopher Awards are "In the Name of the Father," "Schindler's List," "Rudy" and "Shadowlands." Television specials honored include PBS' "Something Within Me" and "The American Experience: Eisenhower" and ABC's "There Are No Children Here."

Among the books named to receive awards are *Dead Man Walking: An Eyewitness Account of the Death Penalty in the United States* by Sister Helen Prejean, a Sister of St. Joseph of Medaille; *Having Our Say: the Delany Sisters' First 100 Years* by centenarians Sarah and A. Elizabeth Delany with Amy Hill Heath; and former Beirut hostage Brian Keenan's *An Evil Calling: The Five-Year Ordeal of a Hostage.*

Young people's books winning awards include *It's Our World, Too! Stories of Young People Who Are Making a Difference* by Phillip Hoose, and *Anne Frank: Beyond the Diary* by Ruud van der Rol and Rian Verhoeven, and translated by Tony Langham and Plym Peters.

Dean Of Students

Full-time Dean of Students for Charlotte Catholic High School needed beginning with the 1994-95 school year. Applicants must have a BA or BS degree, a minimum of two years work experience in an educational institution; strong administrative, clerical and communication skills; and knowledge of curriculum for secondary education. Send resume, salary expectations and request for application to: Sister Paulette Williams, RSM, Charlotte Catholic High School, 3100 Park Road, Charlotte, NC 28209.

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Diocesan News Briefs

Lenten Meditations

MOORESVILLE — The sufferings of Christ will be remembered through prayer, dialogue and meditation at St. Therese Church each Friday evening beginning Feb. 18 at 7:30 p.m. The last session will be on Good Friday, April 1 at 3 p.m. outside the church, weather permitting.

Lenten Services

BELMONT — There will be a 7 p.m. service each Friday during Lent at Queen of the Apostles Church. The service will include Stations of the Cross, a Lenten sermon and benediction.

CRISM Picnic Planning Meeting

CHARLOTTE — Any Catholic senior citizen interested in the CRISM Picnic is invited to a planning meeting on Thursday, Feb. 24 from 10:30 a.m.-2 p.m. at the Catholic Conference Center in Hickory. Call Suzanne Bach, (704) 377-6871 ext 314 for reservations.

CCHS Seniors Receive Scholarships

CHARLOTTE — Wendy Hamilton has been offered a full scholarship to play volleyball at Furman University. She was recently named Mecklenburg County Player of the Year and led her team in kills for two years. She has not yet decided to accept the offer.

Nicole Vandermaas has accepted three academic scholarships: the Presidential Honors Scholarship, the College of Charleston Academic Scholarship and the College of Charleston Foundation Scholarship, totaling $6,200 per year. She will attend the College of Charleston.

David Johnson has been nominated for the Bob Allen Scholarship at Appalachian State University. He has been offered a $400 Bob Allen Alternate Scholarship and a $500 Academic Scholarship.

Anna Ferry has been named a semifinalist in the Coca-Cola Scholars Foundation Scholarship program.

Upcoming Diocesan Events

Feb. 19 Dollars and Good Sense
Workshop for Pastors,
Parish Finance Councils and
Parish Finance Personnel
St. Charles Borremeo
10 am - 3 pm
Sr. Jean Linder, OSF
(704) 331-1712

Feb. 20
First Sunday of Lent

Feb. 25-27 Dreams:
Songs of the Soul
Living Waters,
Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

Feb. 26 Lay Ministry Training
Prayer/Spirituality
St. Gabriel, Charlotte
10 am - 4 pm
Sr. Timothy Warren, RSM
(704) 334-1805

Feb. 27
Second Sunday of Lent

March 5 Lay Ministry Training
Christian Morality, Session I
Our Lady of Grace, Greensboro
10 am - 4 pm
Sr. Timothy Warren, RSM
(704) 334-1805

March 6
Third Sunday of Lent

March 6 Grand Prix Party
Atrium, First Union Building
Charlotte, 6 pm
Jim Brownd (704) 364-7425

Lenten Day of Prayer

CHARLOTTE — Jesuit Fathers Gene McCreesh and Jim Devereux will lead a morning of prayer at St. Peter Church on Saturday, Feb. 19 at 9:30 a.m. They will reflect on conversion of the heart and the movement from resentment and estrangement to renewal and gratitude. The morning will close with Mass at 12:10 p.m., followed by lunch.

Natural Family Planning

SALISBURY — Classes are taught the second Friday of the month, by appointment only. For reservations or information, call Maria Perkins at (704) 633-9551

CHARLOTTE — Classes are taught the third Wednesday of the month at 7:30 p.m. at the Catholic Center. For reservations and information, call (704) 377-6871.

SHELBY — The Couple to Couple League will teach a series of four classes on the sympto-thermal method of Natural Family Planning on Sunday, Feb. 27 beginning at 3 p.m. at St. Mary Church in the parish hall. For information and registration, call Frieda Ashworth at (704) 484-0997.

Abbey Experience

BELMONT — Belmont Abbey College will host a visitation day for high school juniors and seniors on Friday, Feb. 25, beginning at 9 a.m. Visitors will learn about North Carolina's only Catholic college, attend classes and tour the campus. College officials will be available to answer questions. Call the Admissions Office at (704) 825-6665 or (800) 523-2355 for details.

Grief Support Training

GREENSBORO — Hospice at Greensboro will offer a program on grief support training on Feb. 28, March 7 and March 14 from 6:45 p.m.-9 p.m. at First Presbyterian Church in the Virginia Gilmer Room. Participants will develop skills to help others deal with grief, loss and other major life changes. Cost is $5 per person.

Courage To Care

GREENSBORO — The Guilford Regional AIDS Interfaith Network and Triad Health Project will present "Courage To Care," the 1994 HIV/AIDS Conference for Ministers and Laity, on March 4-5 at Mt. Zion Baptist Church, 1301 Alamance Church Rd. Registration is $25 before Feb. 25 and $30 after that date. Call (910) 275-1654 for information and reservations.

Learn To Meditate

CLEMMONS — Holy Family Church is offering a Lenten Renewal Program, "Learning to Meditate," at the church Wednesday evenings during March from 6:15 p.m.-7:30 p.m. The nursery will be available. The cost is $3. For more information, call Marcy at (910) 766-8189.

Middle Ages Seminar

BELMONT — Belmont Abbey College will sponsor "The Storied World: Europe in the High Middle Ages," a series of lectures and performances examining the history, literature, art and philosophy of the period. The series will be at the college on six consecutive Wednesday evenings at 8 p.m., beginning Feb. 23 and concluding March 30. The fee is $10 and advanced registration is recommended. For information, call the Office of Continuing Education at (704) 825-6672.

Secular Franciscan Inquiry Sessions

CHARLOTTE — The St. Maximilian Kolbe Fraternity of the Secular Franciscan Order will host inquiry sessions at St. John Neumann Church, 8451 Idlewild Rd. The sessions are Sunday March 13 and April 10 from 2 p.m.-3:30 p.m. Anyone desiring to know more about Secular Franciscans or are interested in membership are invited. For more information, call (704) 542-6794 or (704) 362-2705.

Coping With Grief

CHARLOTTE — Catholic Social Services is beginning a coping group for widows and widowers with new grief or unresolved grief. The first informational meeting is Sunday, Feb. 27 at the Catholic Center, 1524 East Morehead St. from 2:30 p.m.-4 p.m. To participate, call Suzanne Bach at (704) 377-6871 ext. 314, or come.

Annual Newman Lecture

ROCK HILL, S.C. — The Rock Hill Oratory will host the 14th Newman Lecture on Saturday, March 5 at St. Ann Church, 1694 Bird St., beginning at 10 a.m. Mass will be celebrated at noon, followed by a bag lunch. The afternoon session is from 2 p.m.-4 p.m.

Franciscan Father Richard Rohr, founder of the Center for Action and Contemplation in Albuquerque, N.M., will present "Scripture and Liberation" and "Action and Contemplation."

The lecture is free. Pre-registration is not required. Parking is limited. For information, write to Newman Lecture, The Oratory, P.O. Box 11586, Rock Hill, SC 29731 or call (803) 327-2097.

Lenten Retreat Day

CHARLOTTE — "The Message of the Book of Revelation for Today" is the theme for a Lenten Day of Reflection at St. Gabriel Church on Saturday, Feb. 26. Franciscan Father Stephen Doyle, lecturer, teacher, author and Holy Land guide, is the featured presenter. The day will begin with a morning session from 9 a.m.-noon followed by a brown bag lunch with beverages available. The afternoon session is 2 p.m.-4 p.m. The fee is $15 and pre-registration is encouraged. Participants should bring Bibles. For registration and information, call Sharon Mease at (704) 366-2738.

Post-Abortion Reconciliation

CHARLOTTE — Post-Abortion Reconciliation Services will be offered on Thursday, Feb. 24 at Holy Family Church in Clemmons and Thursday, March 3 at St. Gabriel Church in Charlotte. Services will begin at 7:30 p.m. Dr. Martha Shuping, a Winston-Salem psychiatrist, will speak at both.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

Catholic Colleges Face Cultural, Multicultural Challenges

WASHINGTON (CNS) — Catholic universities are called to be centers of dialogue in culture, Father J. Brian Hehir, chief Catholic chaplain of Harvard University, told a gathering of some 200 presidents and other top officials of the nation's Catholic institutions of higher learning. Father Hehir, pastor of St. Paul's, the Harvard-Radcliffe campus ministry parish in Boston, gave the keynote speech Feb. 1 at the annual meeting of the Association of Catholic Colleges and Universities in Washington. The priest, also a longtime public policy adviser to the U.S. bishops, said Catholic higher education should be using and developing the resources of the Catholic tradition to address major issues in contemporary American society such as bioethics and the role of the United States in the post-Cold War world.

Legal And Illegal Alike Deserve Quake Aid, Bishops Say

WASHINGTON (CNS) — Excluding illegal immigrants from federal disaster assistance such as earthquake aid "denigrates human values," U.S. bishops have told Congress. In a Feb. 4 letter, Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the bishops' Migration Committee, called on Congress to "set an example and not adopt punitive measures toward newcomers that in reality do little to address public concern about immigration." The letter was signed by 11 members or consultants to the Migration Committee. The House on Feb. 3 approved $8.6 billion in disaster relief for victims of the Los Angeles earthquake. The bill included a compromise provision that allows people who are in the United States illegally to receive emergency food, medical help and shelter, but no cash or long-term housing.

Priest Says Impact Of Economic Development Must Be Addressed

UNITED NATIONS (CNS) — A Vatican representative said the 1995 World Summit for Social Development should generate "some basic internationally respected principles" to deal with the social consequences of economic development. "When growth does not result in social equity or social justice, it carries within itself a self-destroying element," said Msgr. Diarmuid Martin, undersecretary of the Pontifical Council for Justice and Peace. Addressing the preparatory committee for the summit Feb. 3 at United Nations headquarters in New York, he urged that the summit not only support the principle of keeping concern for social justice tied to promotion of economic growth, but apply it in specific areas.

Card Of Thanks

Thanksgiving for blessings and graces received.
Viva el Santo Niño! The Holy Spirit, St. Anthony of Padua, St. Rita de Casia.

MLA

Thanks to the Blessed Mother, Sacred Heart and St. Jude for favors and prayers answered for my family.

CK

Thanks to the Blessed Virgin Mary and St. Jude for prayers answered and favors granted.

MAR

No Federal Funds If Schools Curb Voluntary Prayer Says Senate

WASHINGTON (CNS) — The U.S. Senate voted Feb. 3 to bar federal funds for state or local jurisdictions that prevent voluntary prayer in public schools. The 75-22 vote came after a sharp debate on an amendment to an education bill proposed by Sen. Jesse Helms, R-N.C. Helms won the support of key senators when he changed his amendment to refer specifically to "constitutionally protected" prayer, meaning voluntary prayer initiated by a student. On Feb. 4 lawmakers also voted 78-8 for a nonbinding amendment proposed by Sens. John Danforth, R-Mo., and Nancy Kassebaum, R-Kan., encouraging educators to allow "a brief period of daily silence for students for the purpose of contemplating their aspirations ... for drawing strength from whatever personal, moral or religious beliefs of positive values they hold."

Human Dignity Precludes Embryo Research, Catholic Ethicists Say

BETHESDA, Md. (CNS) — In testimony before a special panel formed by the National Institutes of Health, several Catholic ethicists strongly criticized the idea of human embryo research that would cause the death of the embryo. "Government decisions on human experimentation (should) be guided by a clear commitment to the dignity of human life at every stage of existence," said Richard Doerflinger of the U.S. bishops' Secretariat for Pro-Life Activities. Doerflinger addressed the NIH Human Embryo Research Panel, a 19-member commission of ethicists, lawyers, scientists and university officials that convened to draw up guidelines for federal funding of human embryo research. The panel held public hearings Feb. 2-3 at the Marriott Hotel in Bethesda.

Families Urged To Share Stories During Black History Month

WASHINGTON (CNS) — Black History Month fills a need not yet met in schools or U.S. society for African-American youth to hear about the contributions of black Americans, according to the head of the U.S. bishops' Secretariat for African-American Catholics. "One thing we're finding is that it is real important for youth and children — and for ourselves — to share family stories, to talk about family successes and the contributions that family members have made to the church, community and society," said Beverly A. Carroll, executive director of the secretariat. Ms. Carroll spoke about the importance of Black History Month, observed annually in February, in a Feb. 8 interview with Catholic News Service.

Jerusalem Conference...

Father Stanislaw Wielgus (r), rector of the Catholic University of Lublin, Poland, and Auxiliary Bishop Edward Ozorowski (c) of Bialystok, Poland, talks with Jewish Professor Henry Weinberg during a break in the International Jewish/ Christian Conference earlier this month in Jerusalem. Nearly 500 Christian and Jewish leaders from 97 countries participated in the four-day meeting. (CNS photo from Reuters).

Hospital, University To Co-Sponsor Symposium On Sexual Addictions

WASHINGTON (CNS) — St. Luke Institute in Suitland, Md., and The Catholic University of America in Washington will co-sponsor a June 6-10 symposium on the causes, treatment and disposition of sexual addictions among church personnel. The symposium in Washington will be open to only 50 participants and is aimed at those involved with the formation or ongoing development of church personnel. "Those who attend the symposium will gain a better understanding of who is likely to commit sexual abuse of minors, conditions under which such abuse is likely to occur, the nature of the sexual offenses and the short- and long-term impact of the crimes on victims," said Dr. Peter Cimbolic, director of the university's Counseling Center.

Patriarch Says Mideast Peace Depends On Religious Equality

JERUSALEM (CNS) — Equality for all believers is a necessary condition for peace in the Holy Land, said the leader of the region's Latin-rite Catholics. "God does not permit his love for one people to become an injustice to another people," said Latin-rite Patriarch Michel Sabbah. While Christians, Jews and Muslims claim Jerusalem as a holy city, it has been a site of conflict among them "in contradiction to their own belief in the one and same God," the patriarch said Feb. 4 during a meeting of Christian and Jewish leaders in Jerusalem.

British Petition Campaign Targets Fetal Egg Harvest

MANCHESTER, England (CNS) — A national petition drive has been launched in Britain against the use of aborted fetuses to create embryos for infertility treatment. It calls on the government's licensing body, the Human Fertilization and Embryology Authority, to support moves to outlaw such practices before they come into use. Although no harvest of eggs from aborted human fetuses has been reported, research by scientists in Edinburgh, Scotland, has shown that a similar process with mice has been successful. The petition, organized by the Society for the Protection of Unborn Children, was launched at the House of Commons with the support of at least 40 members of Parliament.

Mexico Criticizes U.S. Congressional Hearings On Chiapas Rebellion

MEXICO CITY (CNS) — Mexico strongly criticized U.S. congressional hearings on the Chiapas uprising as "openly meddling" in Mexican affairs. "The implementation of the North American Free Trade Agreement does not give anyone outside Mexico the right to sit in judgment on matters that Mexicans are solely responsible for resolving," Deputy Foreign Secretary Andres Rozental said. Rozental said in a statement Feb. 3 that a congressional hearing convened Feb. 2 by Rep. Robert Torricelli, D-N.J., was "openly meddling and anti-Mexican." But Torricelli, who chairs the House Foreign Affairs Western Hemisphere subcommittee, said the U.S. government has a responsibility to inform investors seeking to do business in Mexico about any security problems.

Exiled Lebanese General Says Papal Trip Plays Into Syrian Hands

MILAN, Italy (CNS) — Exiled Lebanese Gen. Michel Aoun said Pope John Paul II's planned visit to Lebanon this spring will, in effect, bless Syrian control over the Middle East country. "The West and the Holy See accept the dictatorial Syrian regime," Aoun said, referring to Syria's continued military presence and political influence in Lebanon. In the late 1980s, Aoun headed a breakaway enclave within Lebanon primarily occupied by Maronite Catholics, following disputed claims to the Lebanese presidency. The general moved to France in 1991 after the enclave was overwhelmed by Syrian-backed forces.

China Restates Rules On Religion

BEIJING (CNS) — China has publicly restated its regulations governing religion in a step that seemed at least partly in response to religious unrest in the country's largely Muslim western provinces and in Tibet. Analysts also said that the re- publication of longstanding rules also arises from Communist Party concern that state-controlled religious institutions — Buddhist, Taoist, Protestant, Catholic and Islamic — are losing their influence on Chinese believers. Chinese ordinances forbid proselytizing by foreigners and bar churches from engaging in what the government calls destructive, independent, unauthorized or overseas-financed activities.

A View From Rome: A Seminarian's Reflection

Mark Lawlor, a seminarian for the Diocese of Charlotte, spent his inter-term break in Rome, studying Christian art and architecture. He is a fourth-year student at Saint Meinrad Seminary, St. Meinrad, Indiana.

By Mark S. Lawlor

As I stood in the elliptical piazza of St. Peter's Basilica, caught up in the moment. I had just recently arrived to the "Eternal City" of Rome and it was a peaceful and mild night. Suddenly the canceled flights, the long layovers, and the unknown whereabouts of my luggage did not seem to matter. I stood in silent wonder at the steps of the most famous church in Christendom, a church that began as a small memorial erected by a persecuted flock of Christians over the martyred remains of the Galilean fisherman who was the first Bishop of Rome. The great dome of St. Peter's, the columns, the fountains, and the statues all added to my initial sense of awe.

> I stood in silent wonder at the steps of the most famous church in Christendom, a church that began as a small memorial ... over the martyred remains of the Galilean fisherman who was the first Bishop of Rome

Photo by Mark Lawlor

Officially, I had come to the city of Rome as a student. Thirteen of us from St. Meinrad School of Theology would be spending almost two weeks visiting churches and studying their art and architecture to learn about the theology and vision that shaped their style. It was all very interesting, but deep down, I had the heart of a simple pilgrim. Seeing the many places of martyrdom and visiting the tombs of many of the "heroes" and "heroines" of our faith proved to be an inspiring and formative experience for me. Some of the more famous relics of Rome such as the chains that bound St. Peter reminded me that following Christ is usually not the path of least resistance, but that dedication to the gospel entails making choices and often sacrifices. I am also aware that the persecution of Christians still exists and in many places of the world today, men and women are putting their physical lives on the line for the faith. In the Second Century, Tertullian correctly observed that "the blood of the martyrs is the seed of the church."

Within the ancient city of Rome lies the Vatican City, the smallest sovereign state in the world with an area of only 110 acres and a population of about 900. Its importance, however, goes well beyond these meager figures. The pope, while head of the legislative, executive, and judiciary branches of the Vatican City, is more importantly the Bishop of Rome and thus the successor of St. Peter, to whom the Lord had entrusted the "Keys to the Kingdom" [Mt. 16:18]. For this reason the Holy Father has what is called *primatus jurisdictionis* or supreme jurisdictional power of the Catholic Church. The pope also had the charism of teaching infallibly when he proclaims by a "definitive act" some doctrine of faith or morals. I like to think of the pope as our leading pastor who works together with all the other bishops to shepherd Christ's Church.

I had the privilege to be at the ordination of thirteen men to the episcopacy on the Feast of the Epiphany. It was a very powerful experience of the universality of the Church. These thirteen men were from thirteen different nations of four continents. St. Peter's Basilica reportedly has a maximum capacity of about sixty thousand people and it was full on this joyous occasion. The liturgy was done in several different languages and from the universal representation of the congregation, I knew that I was part of something greatly beyond mere human invention. As St. Paul wrote, the Church is the Body of Christ [I Cor. 12:27] and as we are united with Christ, our Savior, we are also related to all of our brothers and sisters in the Lord.

The view of Rome and the view from Rome left a lasting impression on this seminarian.

Photo by Mark Lawlor

Above: St. Peter's Square by night.
Top Left: Seminarian Mark Lawlor on top of the great dome of St. Peter's.
Bottom Left: St. Peter's Square.

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CATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte
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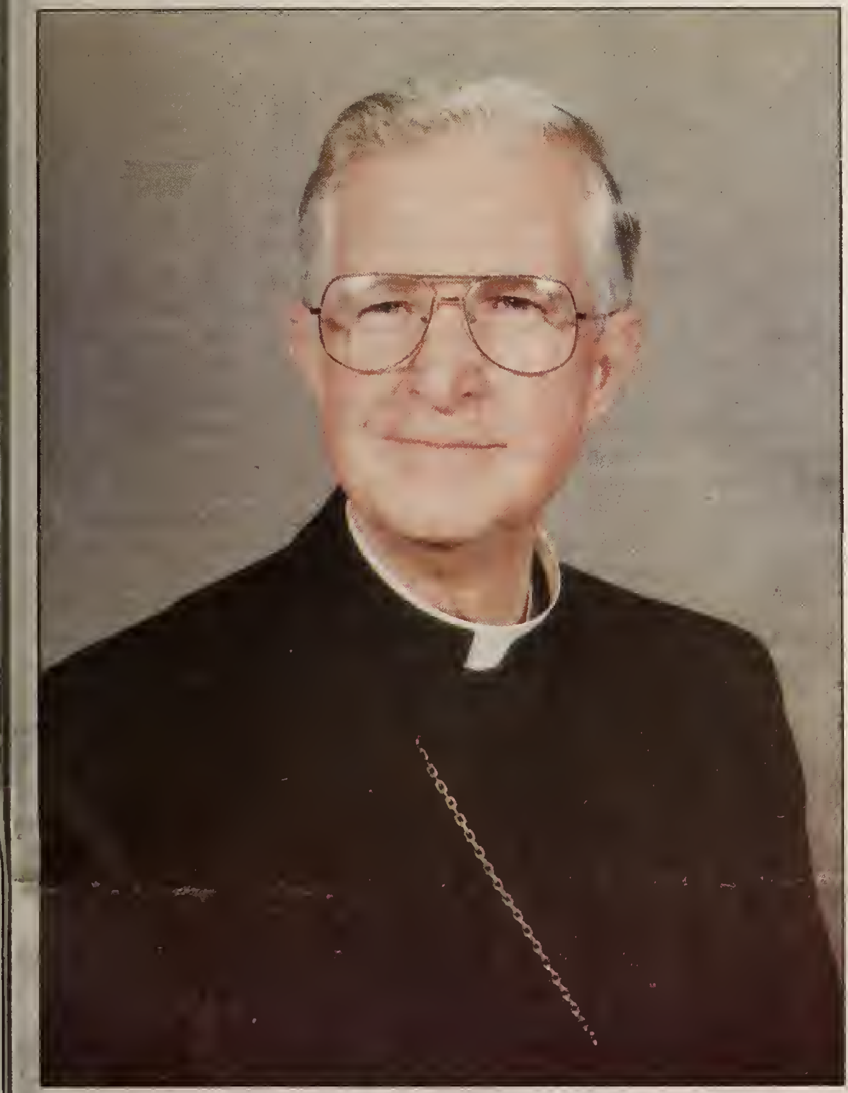
Bishop William Curlin To Head Diocese



BISHOP WILLIAM G. CURLIN

Flock's Spiritual Needs Top Shepherd's List Of Priorities

By CAROL HAZARD
Associate Editor

CHARLOTTE — The new chief shepherd for the Diocese of Charlotte, Auxiliary Bishop William G. Curlin of Washington D.C., wont be spending much time behind his desk.

After six months without a bishop, the diocese was honored by Pope John Paul II with a man of God whose best friend and mentor is Mother Teresa. Bishop Curlin, 66, is a "parish priest" who wants to be out among the people.

"I want to come here to help you find the Jesus in everybody," Bishop Curlin told Catholic Center employees at a Feb. 22 reception hours after the announcement was made in Washington by Archbishop Agostino Cacciavillan, Apostolic Nuncio to the United States.

"I'm not a business manager or a financier," he said.

A priest for 37 years, Bishop Curlin will be the third bishop of Charlotte. He will be installed April 12-13. He succeeds Bishop John F. Donoghue, who became archbishop of the Archdiocese of Atlanta on Aug. 20, 1993.

"I am one of you," Bishop Curlin told employees. "I have come here sent by God to be your brother in Christ, not to be the man with all the answers ... I come with love for you, with kindness and a full heart. I love you and hope you might some day love me too."

Bishop Curlin said he is "ecstatic" about moving to Charlotte. He has wanted to come here for 10 years ever since he gave a retreat for diocesan priests at the Living Waters Catholic Reflection Center, Maggie Valley. "I so loved the priests I met here. There was much sharing, laughter and deep spiritual camaraderie."

In introducing Bishop Curlin to employees, Msgr. John J. McSweeney, diocesan administrator, said, "We welcome you profusely. We are happy you are here for us."

His warm reception here was tempered by feelings of great loss by the people and priests of Washington.

"Charlotte's gain is sure our loss, 100 percent," said Juanita Vidi, a longtime friend of the bishop. "Charlotte is getting the most wonderful man who ever lived. To know him is to love him. The only consoling factor for us is that it's not that far between Washington and Charlotte."

Father Gabriel Duffy, pastor of Epiphany Church in Georgetown, said Bishop Curlin is a "very, very dedicated priest not interested in much else but the Church and the Church's work. He is very friendly to priests, hospitable to everybody."

Besides the Church, Father Curlin has at least one other passion. A football fan, he quipped that he wanted to come to Charlotte as part of a package deal with Joe Gibbs, former Washington Redskins coach and leading candidate to coach the new Carolina Panthers football team.

"I am so happy for all of you," said Father Ronald Potts, who traveled with Bishop Curlin to Charlotte for the announcement. "You are getting a truly pastoral bishop. He will be a great gift to serve you and bring Christ to you. But of course, we are very sad. He has been such a loving shepherd in our midst."

Father Potts recalls how Bishop Curlin helped Mother Teresa open a convent for the Missionaries of Charity in Washington. To welcome the sisters and get the house ready for them, Bishop Curlin scrubbed the floors.

See **Bishop**, Page 16

Lenten Reflection

Imagine the power
Of a loving God
Who knows our every need,
Who can cause a tall
And mighty tree
To grow from a tiny seed!

Think of beginning
A kingdom of love,
As tiny as a grain,
That will grow and grow
'Til the world is one
Where God will always reign.

From *Ash Wednesday Through Easter*, by Elaine M. Ward, a book written as a way of "walking and talking" with Jesus during Lent, as a way of being with God.

Photo right: Fruit bearing trees in Seville, Spain.
Photo by JOANN KEANE

Diocesan Support Appeal

The annual Diocesan Support Appeal, a major source of funding for 30 ministries, is now underway. The campaign began Feb. 6 and will continue through April 10 with a goal of $1,806,000.

Bishop Joseph L. Howze of Biloxi, Miss., greets parishioners following a Mass at St. Lawrence Basilica in Asheville where he served as pastor before being named a bishop in 1972. Photo by TIM REID

Bishop Howze Returns To St. Lawrence For Parish Celebration

By TIM REID

ASHEVILLE — God urges Christians to reach out to all people just as Christ did, Bishop Joseph L. Howze of Biloxi, Miss., told parishioners of the Basilica of St. Lawrence recently.

Bishop Howze, who was pastor at St. Lawrence at the time of his appointment as auxiliary bishop of Natchez-Jackson, Miss., in 1972, came back to Asheville for the parish's annual celebration of African-American history and culture.

"In baptism we are all the people of God — a committed people rich in diversity," Bishop Howze said. "The task of the Church is to preach the good news."

Christ broadened people's concept of neighbor to go beyond their clan, tribe or neighborhood, Bishop Howze said. Jesus cured a leper to make people realize that even those regarded as outsiders are not outside God's love, he said.

Christianity is like a body with many parts — no part can say to another that it is not needed, he added. There is a great need today for healing in the Church and in society, according to Bishop Howze.

"Many people feel alienated. They feel as if they are lepers, as though they are outsiders or unclean. They are waiting for us to welcome them and put them at ease."

African-American History Month is not just a celebration of the accomplishments of black people but of all people who have joined in the struggle to eradicate racism, he said.

"Love is not achieved by court orders and federal intervention. They have their place, but they are not enough to change the human heart," he said. "The more we are able to move out of ourselves to serve others, the more intensely we experience the presence of God within ourselves."

Bishop Howze spoke at all Masses the weekend of Feb. 12-13 and participated in the parish's special program celebrating African-American history and culture Sunday afternoon.

Lettie Polite gave a history of the contributions of black people dating back to biblical times. Many of the early saints were black, she said, and blacks have played an important role in the church in America.

Bishop Howze paid special tribute to the late Bishop Vincent S. Waters, who integrated Catholic churches in North Carolina in 1954 and was the principal reason for his becoming a priest in this state.

Bishop Howze said he had received a "fantastic" reception at St. Lawrence.

"I always feel very much at home here," he said. "I have fond memories of my pastorate here. You prepared me well for ministry as a bishop in Mississippi."

Bishop Howze said that Mississippians have made wonderful progress in race relations " even better than many Northern states." There are a number of black mayors, and many people are working for racial harmony, he said. As bishop he has not encountered any hostility or blatant racism.

Bishop Howze said he was pleased to see that St. Lawrence is a growing parish offering many wonderful programs such as perpetual adoration. He commended the pastor, the Rev. Carl Kaltreider, for his leadership of the historic church, an architectural masterpiece that recently was designated the 34th basilica in the United States.

The program included a meal of traditional African-American favorites prepared by the St. Anthony Society, which is named for the church that served Asheville's black community before it was integrated into St. Lawrence. Assisting in the event was the Parish Involvement Committee.

Shea and Dollie Drummond sang traditional African-American spirituals.

Lenten Reflection

By FATHER VINCENT DONOVAN

Christianity is not an ideology, a call to a set of doctrines or philosophies or rules or commandments. It is a call to follow a person — Jesus Christ. When we forget that, we are in danger of losing our way. No preconceived philosophy or theology should stand in the way of our getting to know Jesus of Nazareth as He appears in the Gospels. Philosophically we might feel it is more satisfying and pious to think that Jesus had detailed instructions from the Father as to how to carry out every action of His life, a kind of morning communique from God as to what to do that particular day. On the contrary, it appears that Jesus heard no voices, had no vision of God except on the two momentous occasions mentioned specifically in the Gospel pages — at His baptism in the Jordan, and at the Transfiguration on the mountaintop.

Some of us — Francis of Assisi, Joan of Arc, Martin Luther King — have heard voices, seen visions and have been to the mountaintop. But by and large, for most of us, God has been a silent God, as silent as a winter night or high noon in the desert. And for most of His life, Jesus was like us, praying to a silent God. He spoke to God constantly, but we have no record of anything God said to Him except on those two special occasions. On the last night of His life in the Garden of Gethsemane, God was a silent God, despite His tears and sweat and blood. On the afternoon of the Friday that is called Good, God was a silent God, moving Jesus to cry out in near despair, "My God, my God, why have you forsaken me?"

Jesus needed that time on the mountain top before He got to Jerusalem and the horror of Golgotha. He needed to hear that voice again which He had heard across the waters of the Jordan. He needed to have that vision to give meaning to what was going to happen to Him, the "passage which He was about to fulfill in Jerusalem." And what more fitting people with whom to converse than those harassed and harrowed prophets of Israel, Moses and Elijah.

His disciples needed that time on the mountaintop also, if ensuing events were not to destroy them. "Lord, it is good for us to be here," Peter said. He spoke for us, too. Every year the Church makes certain that we hear the story of the mountaintop almost immediately on entering the season of Lent so that the light of Easter might give meaning to the often grim and foreboding 40 days of passion, suffering and penance. And not just for Lent. We need the mountaintop vision for our lives also. Inexplicable suffering, loss, disappointment and betrayal often fill our lives. We Easter people need the view from the top, from the mountaintop, to see all the way to the end, to the outcome and the meaning of our lives. "It is good for us to be here."

For the Second Week of Lent

Follow the way of love

The story of Abraham and his son Isaac points out to us the importance of trust in the Lord and even the inevitable suffering which occurs in family life.

God tests the faith of Abraham by asking him to give up his beloved son. Although families may not be asked to make such a sacrifice, they too, will endure times of doubt and suffering. We receive from God, not an explanation of why families suffer, but a belief that in some way God lifts up our lives into a meaning that is deeper than our own understanding.

— Where is God challenging you/your families trust most painfully these days?

— How can you/your family respond most productively to this?

— In what ways can this suffering bring you/your family closer to the Lord?

"We honor all families who, in the face of obstacles remain faithful to Christ's way of love?"

Vietnamese Seminarian Pursues Boyhood Dream Of Being Priest

By CAROL HAZARD
Associate Editor

Ever since he was a boy, Tang “Peer” Pham wanted to be a priest. Chances are the 30-year-old seminarian for the Diocese of Charlotte would already be a priest if his country had not been in war's midst.

The youngest of six children in a Catholic Vietnamese family, Pham was an impressionable 7-year-old when he met a priest who would become his spiritual mentor.

THANG PHAM

The priest encouraged Pham to attend minor seminary and, at age 12, Pham was ready to take his advice. But it was 975, the year of the Fall of Saigon, and Pham's beloved priest was killed that fateful April 30. What's more, all the eminaries were shut down.

“From then on, I was not sure what God wanted me to do, but the image of becoming a priest was always in my mind,” recalls Pham.

One seminary was allowed to reopen in Saigon in 1977, but it was only for former students. The door was closed o Pham. His break came when a priest secretly gave preparatory classes for new seminarians. The group met once a week to learn more about the Bible and “to share God's Word with each other,” says Pham.

The Saigon seminary was closed and reopened again, but Pham did not meet the criteria. He was excluded because he had a brother who escaped to he United States from Vietnam in 1981 and two brothers who were soldiers before the communists took over.

Pham escaped from Vietnam in 1987 o pursue his vocation to the priesthood. Claiming religious persecution, he was granted permission to come to the United States. His brother, who lives in Charotte, sponsored him.

Pham arrived in the Diocese of Charotte in September 1988. He was sent to St. Joseph Seminary College in New Orleans. Completing four years in phiosophy there in May 1993, he has four more years in theology before ordinaion.

Meanwhile, he has taken a year off to absorb what he has learned, continue the discernment process and work for future expenses. Pham lives at Our Lady of Consolation Church, Charlotte, and works in the uptown library. He helps with the Vietnamese Ministry and sings in the choir at the Hispanic/Vietnamese Center.

In early May, he departs for a three-month trip in Europe. Expenses will be paid by a priest who is a friend of his father. Pham will visit the priest in Rome, his mother's sister in Sicily and his father's sister in Germany. His parents are still in Vietnam, living outside Saigon. Except for his oldest brother, who cares for their parents, his brothers and sisters are in the United States. They all send money for their parents' care.

Pham speaks of humbleness as an indispensible condition of the priesthood.

“The priesthood for me is a special gift from God, an invitation to help others in the Word, the sacraments, in witness and service,” Pham says.

“A priest is God's faithful servant who dares to take up the cause and follow the footsteps of Christ regardless of the ups and downs in the troubled world. Moreover, to be God's servant is to be without destructive ambitions or expectations of majesty, glory and fame ... The more immoral human society is and the more needy the priesthood, the more commitment and conviction I have to God and my vocation.”

Winston-Salem Olympian Builds Success On His Catholic Faith

By CAROL HAZARD
Associate Editor

Randy Jones thought he'd left his glory days behind as a track and football star. The 1992 Duke University graduate in mechanical engineering had set his sights on working for Ford Motor Co.

Jones never considered bobsled racing. But that was before he listened in disbelief to a message on his answering machine asking him to try out for the U.S. bobsled team. A recruiter had seen him compete at a track meet in Boston.

“He thought it was a prank,” recalls his father, John Jones, a parishioner at St. Benedict the Moor Church, Winston-Salem.

Even so, Jones returned the call. In Lake Placid, N.Y. — home of the U.S. Bobsled and Luge Federation — Jones set a new record not once but twice to handily win the trial in the side push competition.

Jones, 23, is a member of the U.S. Olypic bobsled team in Lillehammer, Norway. His sled came in thirteenth in the two-man bobsled race last weekend. But Jones has another chance in the four-man race on Feb. 26, 27.

The 5-11, 190-pound Jones is the brakeman. This means he's the last person to jump on the sled and give it momentum and the one who brakes to stop the sled at the end of the run. The driver is Brian Shimer of Naples, Fla., one of the top two drivers in the United States.

Jones' four-man team won the bronze in the 1992 World Cup. If the team succeeds in Lillehammer, it will be the first American team to win an Olympic medal in bobsledding since 1956.

John Jones and his wife, Lois, left for Norway this past Monday to cheer for their son and his team. As always, the elder Jones said he intends to remind him “to keep his faith and thank God for letting him succeed as much as he has in life.”

“Randy builds his success on his faith. A lot of time in his travels, he's not able to attend Mass, but he has a strong belief in God and his Catholic faith.”

The Jones have been cheering their son since he played Pop Warner Football at age 9.

At Robert B. Glenn High School in Winston-Salem, Jones was a 1986 100-meter dash All American. In 1986, he was state champion for the 200-meter dash and All-State in track. In his senior year in 1987, he was state champion for both the 100- and 200-meter dash, and All-State in football and track.

He won scholarships to Duke University in both football and track. He was the Blue Devils' football team captain. He holds the Duke kickoff return record and was recognized in 1990 as the Most Valuable Performer. In 1988 and 1992, he was the track and field Most Valuable Perfomer.

“Randy is not a very emotional person,” said the elder Jones. “He takes everything in stride, but I could tell he was excited (to be in the Olympics).”

Pope Opposes Family Rights For Gay Couples

VATICAN CITY (CNS) — Pope John Paul II denounced recent efforts to guarantee family rights to homosexual couples, saying a true family is not composed of two men or two women.

The Church opposes all discrimination against homosexuals, he said. But giving same-sex couples legal status as a family would “legitimize a moral disorder,” he said at his weekly Angelus blessing Feb. 20.

The pope castigated the European Parliament for passing a nonbinding resolution that called for granting homosexual couples the same rights as heterosexual couples — specifically in the areas of adoption, housing and pensions.

The resolution gave “an institutional value to behavior that does not conform to God's plan, encouraging human weaknesses,” he said.

“It was an effort to indicate to the inhabitants of our continent moral evil — deviation, a form of slavery — as a way of liberation. A true family is not constituted by a tie between two men or two women, and even less can one give to such a union the right of adoption of children,” he said.

“These children would be gravely harmed, because in this ‘substitute family’ they would not find father and mother, but ‘two fathers’ or ‘two mothers,’” he said.

The pope urged the national parliaments of Europe to avoid implementing the resolution of the European Parliament, which has no legislative authority in individual countries.

He emphasized that the European Parliament's action goes beyond the defense of homosexuals from unjust discrimination, which the church supports.

“On this point the Church is in agreement, because every human being is worthy of respect. What is not morally admissible is the legal approval of homosexual practice,” he said.

He compared the Church's attitude to that of Jesus with the adulteress: Christ forgave the woman and saved her from stoning, but told her, “Go and sin no more.”'

Give prayerful thought
to considering a vocation
to the priesthood
in the Diocese of Charlotte.

Contact
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

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His Will
In Yours.

“A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live.”
Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

“I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works.”

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

The Wait Is Over

It has been a long six months since former Bishop John F. Donoghue left us to become archbishop of Atlanta but it has been worth the wait. The wait has been even longer for our new bishop-designate.

Bishop William G. Curlin's first exposure to the Diocese of Charlotte came almost 10 years ago when he accompanied then-Msgr. Donoghue to Charlotte for his ordination and installation as bishop. He fell in love with the area and says he had hoped ever since that some day he might serve in the diocese. Even as auxiliary bishop of the Archdiocese of Washington, he retained that dream.

The appointment of Bishop Curlin as our third bishop bodes well for the future of the Diocese of Charlotte. Bishop Curlin is a worthy successor to Archbishop Donoghue and to retired Bishop Michael J. Begley.

Bishop Curlin's priestly ministry has been mainly pastoral and he describes himself as "only a parish priest." Meeting with the diocesan staff after the announcement of his appointment, he made it clear that he views his role as bishop as that of pastor.

He says his only agenda for the future is "to preach the mercy and love of God, revealed in His Son, Our Lord and Saviour, Jesus Christ. It is the love of God and neighbor that is the basis for our growth in Christ and as a Church. To this purpose, I pledge my life and ministry as your bishop. Let us always pray for one another as we work together to build His kingdom of peace, justice and love."

As regional bishop for the southern Maryland part of the Archdiocese of Washington, Bishop Curlin has spent much of his time on the road. We expect that he will continue that practice after he assumes his duties in Charlotte in April. We predict he will be a very familiar face to the people of the parishes and missions across the diocese.

We also predict that he is going to become a very popular bishop. Many of the parishioners of the churches around Waldorf, Md., were weeping openly Tuesday after learning that Bishop Curlin would be leaving them.

Bishop Curlin will become not only the bishop of the Diocese of Charlotte but also the publisher of *The Catholic News & Herald.* We are very happy to welcome him in both capacities.

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Pro-Life Corner

Respect
Life

Formerly known as Girls Clubs of America, Girls Incorporated has official positions endorsing a full range of reproductive health services for girls, including "age appropriate sexuality education." "Without recommending or endorsing abortion, Girls Incorporated supports a woman's freedom of choice, a constitutional right established by the U.S. Supreme Court in 1973 in Roe vs. Wade." (Girls Inc., Resolution XIII, Sexuality, and Resolution XIV, Reproductive Freedom, received by A.L.L. 1/5/94)

The Respect Life Office Diocese of Charlotte (704) 331-1720

Christians Called To Conversion During Lent

VATICAN CITY (CNS) — During Lent Christians are called to conversion, to turn away from the sin that gives rise to conflict in the world, Pope John Paul II said on Ash Wednesday.

"Certain sad current events make us reflect and worry," he said. "These are the fruits of interior human decisions, arising in the context of that struggle between good and evil, which takes place in the depths of every conscience and which manifests itself in relations between people."

Speaking at his weekly general audience Feb. 16, Ash Wednesday, the pope said Christians should fast, pray and perform penance for personal holiness, the strength of families and peace in the world.

"Good, like evil, is contagious," the pope said. "It multiplies and spreads, producing 'structures of good' and 'structures of sin' which influence the lives of men and women."

Christians should bring their prayers, reflection and influence to bear on those social structures as well as on their personal spiritual lives during Lent, he said.

Speaking to a group of Catholic university students from Japan, the pope said that during Lent "we ask God for pardon and for the grace of reconciliation."

"I ask you to join me in begging for the gift of reconciliation with God and among men so that as soon as possible, through the intercession of the Queen of Peace, peace will reign in the martyred lands of war and hatred," he said.

Pope John Paul said the penitential season leading to Easter is a time to take seriously Christ's admonition: "Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction, and those who enter through it are many."

The broad gate, he said, "is the gate of moral autonomy, it is the way of intellectual pride; how many, even among Christians, live in indifference, adapting themselves to the mentality of the world and giving in to the flattery of sin."

Lent is the time to review one's life and conduct, participate in the sacraments and be more decisive in following Christ, thereby entering through the narrow gate to eternal life, he said.

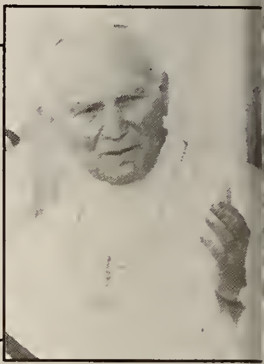
"We are not afraid of presenting ourselves to Christ laden by our infidelity; he is the redeemer," the pope said. "God always remains the one who pardons."

During the 1994 celebration of the International Year of the Family, the pope said Lent should be a special time of prayer and reflection with family members. He said he hoped that a special letter he has written to families will help in their preparations fo Easter.

The letter is expected to be published in lat February.

POPE JOHN PAUL II

The Pope Speaks



Pope Tells Seminarians They Are Signs Of Hope

ROME (CNS) — Pope John Paul II told seminar ians that they and young Catholics throughout th world are signs of hope.

"We can be optimists," he said Feb. 12 during hi annual visit to Rome's major seminary.

Deacon Dario Gervasi asked the pope, "How ca we not be concerned and anxious before a world i which it seems that the light of faith is being extin guished, swallowed up as if by dark warnings o division and evil?"

The seminarian, who is scheduled to be ordained t the priesthood with 20 classmates in May, asked fo encouragement in finding ways to give an affirmativ response to Jesus' question in Luke's Gospel: "Whe the Son of Man comes, will He find faith on earth?"

"This question is a bit worrying, not only for thos who are older — for me — but also for young people,' the pope responded.

It is true that sin exists in the world and that growing number of people seem to go through life a if God did not exist, the pope said. But it is also true tha faith is a gift of God that cannot be stopped, he said.

One of sign of hope, Pope John Paul said, is th growing number of students enrolled at Rome's majo seminary, as well as the thousands of young peopl who participated in the celebration of World Yout Day last August in Denver and the thousands mor who are already getting ready for the 1995 Worl Youth Day gathering in Manila.

"The young people tell us that there is hope," h said.

What's The Next Step?

BOB GATELY

Editor's Notebook

Now that the NATO threat to bomb Serbian positions around Sarajevo seems to have led to the withdrawal of the Serbs' heavy guns from around the besieged city, it appears that President Clinton is thinking about trying the same tactic elsewhere in Bosnia-Herzegovina.

There are any number of other cities which are under siege by one side or the other in the ethnic war in what was once Yugoslavia. Maybe what worked once will work again.

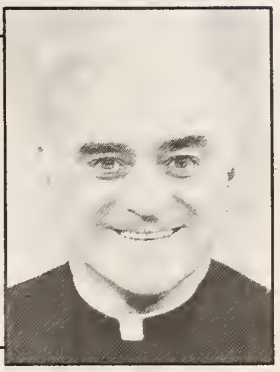
There is, however, one problem. It has taken about 4,000 U.N. peacekeeping troops to supervise the withdrawal at Sarajevo. I don't see anyone rushing to commit more troops to Bosnia to carry out similar operations elsewhere. Maybe NATO will just take the words of the Serbs or Muslims or Croats (as the case may be) that weapons are being withdrawn fro whatever besieged city the president decides should b rescued next.

See Notebook, Page

Building Up The Church

FATHER JOHN CATOIR

Light One Candle



Many Catholics these days are feelg more and more distressed about the ate of the Church. The reasons vary om disturbing bank scandals in the atican, to the shocking revelations of e sexual abuse of minors by members the clergy. Our Catholic people have d enough.

Mass attendance in the U.S. is down bstantially from the 1960 levels. In rope only 5 percent go to church on a gular basis. The downward trend sugsts a need for new remedies. I think e Holy Spirit is tell us something, and hink what He is telling us will have r-reaching effects.

The age of the laity has begun. In her words, the responsibility for buildg up the Church is now more in the nds of the laity than the clergy.

Some say we should downsize the ructure. Others demand radical anges, like women priests, or a mard clergy, but this kind of restructurg of the clergy is window dressing; it ill not solve the basic problem. After l, many Protestant churches have had omen priests and a married clergy for years, but they too have been experiencing a severe decline. Structural changes are not the answer.

We have to face up to a more serious problem, namely the erosion of faith. If we are to keep the faith alive we must find new and convincing ways to pass along the stories of faith to the next generation.

This is why Pope John Paul II has made evangelization a constant theme of his papacy. He calls upon every lay person to participate in the effort to reach out to lapsed Catholics and to the unchurched. Echoing the words of Jesus, "Don't hide your light under a bushel basket...let your light shine," the Pope challenges all of us to tell our faith stories to those who are spiritually alienated. Where will the courage to do this come from? The average Catholic needs help and support in assuming this kind of responsibility.

To awaken the faith in others, you need to speak from the heart about your beliefs. How does one find the courage to do that? Many hidden opportunities come along even without looking for them. For instance, when people tell you their problems, don't be afraid to encourage them to pray. You can even offer to pray with them. People respond surprisingly well to the simple invitation to pray.

Support prayer groups like those of the FIAT movement are springing up all over, giving strength and encouragement to Catholics who want to do more. These groups meet periodically for a holy hour. There are no strict rules. They first call upon the Holy Spirit to help them be carriers of Christ's love and truth in the world. They pray to the Holy Spirit in union with Mary, as the Apostles did in that upper room 2,000 years ago. Then they exchange stories about their efforts during the week to make the Lord better known and loved.

The Apostles were 12 frightened men, before the Holy Spirit descended upon them. The rest is history.

For more information about FIAT, write to FIAT, c/o 130 West First Street, Clifton, NJ 07011.

(For a free copy of the Christopher News Note, "Praying Together," send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017)

Father John Catoir is director of The Christophers.

How To Handle A 2-Year-Old

MARTHA W. SHUPING, MD

Crosswinds

Q. I have a 2-year-old daughter. I ay angry all the time because of her. seems like the only word she knows ymore is, "No!" She constantly tries do the opposite of what I tell her. m always yelling at her, and then I el guilty. I don't know how to handle r.

A. Your daughter sounds a lot like a rmal 2-year-old. This is a normal velopmental stage that she's going rough but an extremely frustrating e for mothers.

To gain her cooperation, avoid ask questions or giving directions that n be answered with a yes or no; you ow what she'll say. Instead, give her o choices. "Would you like to wear e blue dress or the red dress today?" , "Would you rather have peas or rrots today?" She will immediately cus in on making her choice and you've both won. I would give two choices for almost everything; she can't say no. Be sure, however, that they're always choices you can live with and don't confuse her with more than two.

You also need to learn how to pick your battles. When you tell her she can't do something, you know she'll resist. It's not good for you to give in to her but it's not good for either of you to be constantly fighting each other. Keep the rules and limits as simple as possible. If there are things she shouldn't play with, put them out of sight so that you're not always saying, "No!" When something important is involved, be firm about setting limits and sticking with them.

The book, *When You Feel Like Screaming*, by Pat Holt and Grace Ketterman, M.D., gives a number of practical suggestions to help you to cope and stay in control (available through Charismatic Renewal Services, 1-800-348-2227).

Another book, *SOS! Help for Parents* is filled with research-tested behavior management strategies that work to control children's behavior (Parents Press, P.O. Box 2180-W, Bowling Green, KY 42102). This book is highly readable and entertaining with cartoons on almost every page to illustrate the problems you face as well as some solutions.

If you continue to have problems, your pediatrician or a counselor may be able to help.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

How Sad Should We Feel About The Church?

FATHER EUGENE HEMRICK

The Human Side

I brooded a little when I heard that he Chicago Archdiocese is considerg putting laypeople in charge of some rishes because of a priest shortage." ut my mood changed as I thought out it more.

First, however, I remembered servg Mass at Resurrection Parish in Chigo, which had 10 priests. Masses overowed, devotions abounded and there as a wonderful sense of parish unity d pride.

I tried to sooth my nostalgia by lling myself that what seemed idyllic en was probably not that great. This ought boosted me until I found myself entally reviewing current "indicators" the Church's health.

The number of seminarians contins to drop little by little, causing some observe that nibbles have become a g bite.

Forty percent of U.S. dioceses now ve one or more parishes administered someone other than a priest.

Court cases against priests continue to grow in number.

Dioceses that once enjoyed outstanding financial support are now studying ways to avoid bankruptcy. Many dioceses financially troubled dioceses are cutting programs, which in turn is lowering morale among Church ministers and others.

A fairly good number of sisters and priests no longer work together as well as they once did. Fighting between liberals and conservatives sometimes becomes as intense as the war in the former Yugoslavia.

Numerous Catholic universities are upset about the possibility that requiring theology professors to have a mandate to teach from the bishop will violate academic freedom.

Anyone who really cares about the Church must be saddened by the decline of priestly and religious vocations, the disunity and the financial pressures.

But when we take a second look at how many people really do care about the Church's mission and the forms of service this is taking, we can't really be sad. Studies of parishes are revealing that parish life not only goes on despite the current difficulties, but that in many ways it is thriving.

For example, some parishes have built homes for the aged or have created innovative lay-ministry programs that serve the sick, the divorced, separated, singles and those who have left the Church.

Numerous Catholic schools are models of how to educate youth who might otherwise end up in gangs or on drugs.

Parishes are designing programs to better welcome and serve the diverse cultural groups whose presence in society is expanding. And dull liturgical celebrations that once reflected only one culture are now coming to life as communities adapt and adjust to the needs of multiculturalism.

Parishes are much more efficient from a financial point of view thanks to growing lay participation.

See **Human**, Page 6

Ecumenical Marriage In A Protestant Church

FATHER JOHN DIETZEN

Question Box

Q. Our son is planning to marry a Lutheran girl next fall. We like her very much, but are wondering what kind of classes they will need to take. They hope to have the ceremony in her church where her father is a prominent member. I have heard that is possible. Would they need to talk to a priest beforehand? Should they talk with someone in her church? (California)

A. Normally, by Catholic Church law, a Catholic must be married in the presence of a bishop, priest or deacon for that marriage to be valid in the Catholic Church.

For serious reasons (the one you mention is not uncommon), the bishop has authority to dispense from this requirement so that the couple may be married in a civil or religious ceremony performed by another official.

This is referred to as a dispensation from the form of marriage. A marriage performed in a Protestant church, for example, with such a dispensation is as valid a Catholic marriage as one performed before a priest in a Catholic church.

It is not necessary for a priest to be present at such a wedding, though he may attend and participate at the request of the bride and groom and at the invitation of the pastor of that congregation.

The Catholic Church is, of course, as concerned about the long- term health and stability of this kind of marriage as of any other.

Therefore, whatever programs, Engaged Couples Encounters, pre-marriage inventories or pre-marriage classes otherwise are required before Catholic marriages must normally be completed before a bishop will grant a dispensation for marriage in the church of another denomination.

For advice and help in fulfilling these requirements, the couple will need to talk with a priest in the Catholic's parish, possibly several times. Pursuing these programs usually takes at least a few months, so it is vital for the couple to discuss their plans with the priest before a wedding date is set.

You ask whether the couple should talk with someone in her church. Yes they should. And not only about the details of the wedding ceremony.

A difference of religious traditions, especially when that difference is deeply rooted, needs to be understood, reflected on and discussed as thoroughly as possible before the marriage.

Toward that end, and for the unity of their marriage, "both parties should learn more about their partner's religious convictions and the teaching and religious practices of the church or ecclesial community to which he or she belongs" (1993 Vatican Directory on Ecumenism, No. 149).

Discussion with the appropriate pastor or minister is clearly one of the most helpful ways to make that happen. Such conversations will also deepen their knowledge of the religious heritage they share, particularly if both are Christians.

To help them live the Christian inheritance they have in common, the directory continues, "they should be reminded that prayer together is essential for their spiritual harmony and that reading and study of the sacred Scriptures are especially important."

So be sure they take two actions as quickly as possible. Talk to the Catholic's parish priest to begin the needed preparatory programs. And talk with the pastor or minister of both parties to understand better what each is committed to in his or her denomination and in personal religious faith.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Human (From Page 5)

Priests are devising new ways to give each other support in the new roles they fulfill, and they're helping each other cope with and respond to the changing priesthood statistics. More priests are continuing their education.

The Church has restructured its screening procedures to better ensure the suitability of those who serve it as ministers.

A closer look into Church life reveals that we're in an age of unique innovation, responding to current needs with services that once did not exist.

When we step back and study this we also see that society at large is undergoing great changes. In many ways the Church, like society, is being shaken up.

But by no means has the Church been reduced to self-pity and defeat. Rather, the pressures it experiences are serving as a catalyst for the Church, moving communities to discover how to meet the needs of our times.

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Notebook (From Page 4)

By the way, the cease-fire and the end to the shelling of Sarajevo hasn't done much of anything to lift the siege of the city. The Serbs still control the roads and decide who or what can enter or leave the city. The people of the city may not have to duck shells every little bit but they sure aren't eating very well. And those who want to leave, even for needed medical treatment, have to trust the tender mercy of the Serbs in order to get out. Even the city's Serbian residents are suffering just as much as the Muslims and Croats.

Because the appointment of Bishop Curlin was announced on Tuesday, our usual deadline day, some of you will be receiving this issue of *The Catholic News & Herald* later than usual. As of this writing late Tuesday afternoon, it still was uncertain whether we would print on Wednesday as usual or on Thursday.

In coming weeks, you'll be reading more in our pages about plans for the installation of Bishop Curlin as our third bishop. In connection with the installation, we are planning a special commemorative edition for the issue of April 15. It will be similar to the special issue published last August when Archbishop Donoghue left to become archbishop of Atlanta. With what we learned from that one, we hope this one will be even better.

We're sure you'll want to watch for it and save it.

Sister Elizabeth Teresa Landry

SISTER ELIZABETH TERESA LANDRY

ASHEVILLE — Sister Elizabeth Teresa Landry, a member of the Religious of Christian Education at St. Genevieve-of-the-Pines Convent, died Feb. 1 in a local health care center. She was 87.

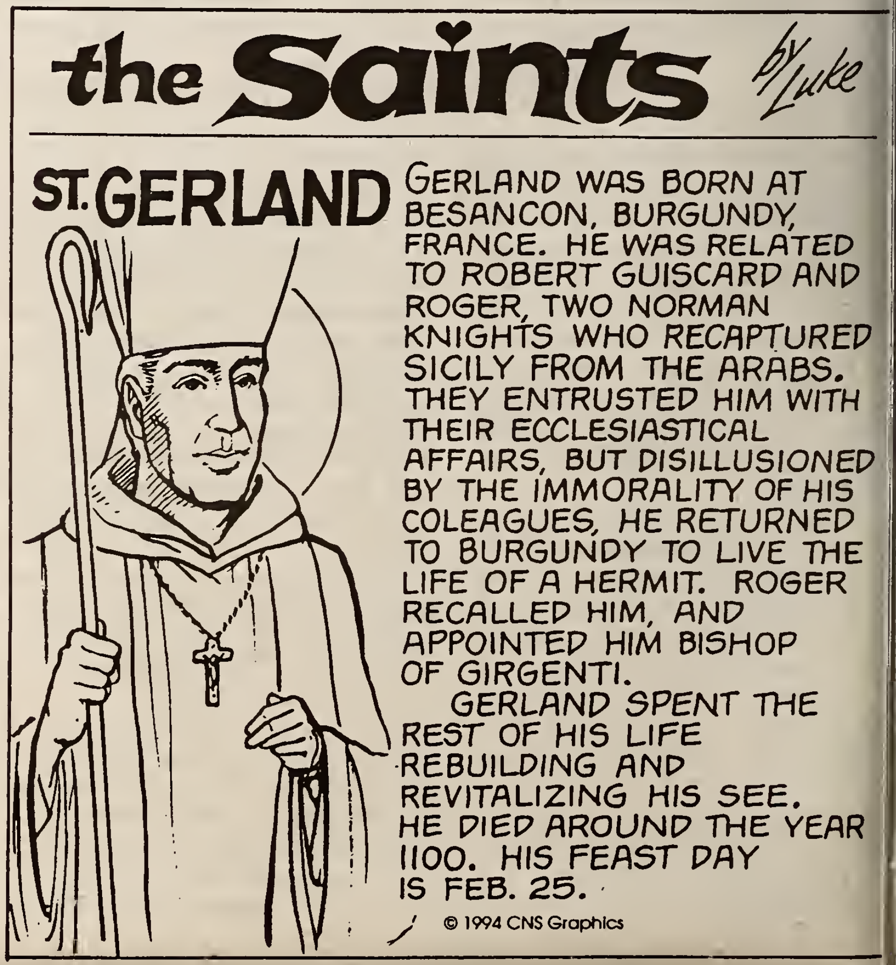
Born in Chelsea, Mass., she was educated by the Religious of Christian Education in Waltham, Mass. and by the Jesuits at Boston College. She entered the order in 1927 and pronounced her first vows in Milton, Mass. in 1929. She made her final profession in the Motherhouse of the order in Tournai, Belgium in 1934.

Sister Elizabeth's teaching assignments included St. Peter School in Waltham; Immaculata School, Hendersonville, N.C.; Jeanne d'Arc Academy, Milton, Mass.; St. James School, Arlington, Mass.; and Gibbons Hall School for Boys, Asheville.

She served as superior at St. Peter Convent, Waltham; Immaculata Convent, Hendersonville; St. James Convent, Arlington; and St. Genevieve-of-the-Pines. For two years prior to her retirement in 1990 she served as treasurer of St. Genevieve.

She is survived by one sister, Mrs. Helen Gaddis of Waltham.

A Mass of Christian Burial Feb. 4 at St. Lawrence Basilica in Asheville was followed by burial at Lewis Memorial Cemetery.



GERLAND WAS BORN AT BESANCON, BURGUNDY, FRANCE. HE WAS RELATED TO ROBERT GUISCARD AND ROGER, TWO NORMAN KNIGHTS WHO RECAPTURED SICILY FROM THE ARABS. THEY ENTRUSTED HIM WITH THEIR ECCLESIASTICAL AFFAIRS, BUT DISILLUSIONED BY THE IMMORALITY OF HIS COLEAGUES, HE RETURNED TO BURGUNDY TO LIVE THE LIFE OF A HERMIT. ROGER RECALLED HIM, AND APPOINTED HIM BISHOP OF GIRGENTI.

GERLAND SPENT THE REST OF HIS LIFE REBUILDING AND REVITALIZING HIS SEE. HE DIED AROUND THE YEAR 1100. HIS FEAST DAY IS FEB. 25.

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Entertainment

Game Purity, Big Money Clash In 'Blue Chips'

Paramount Movie Dramatizes Sorry State of College Athletics

A passionate basketball coach comprises his ethics to lure new talent to his college in "Blue Chips" (Paramount).

Never one to consider "buying" a recruit through clandestine — and illegal — bribes, Western University's coach Pete Bell (Nick Nolte) concludes that is the only way he can be sure to lock in three targeted players he desperately needs to produce a winning team — and save his job.

A wealthy alumnus (J.T. Walsh) is happy to accommodate the coach. Swiftly and secretly Ricky (Matt Nover) gets a gym bag bursting with bucks and a new tractor appears on the family farm; Butch's (Anfernee Hardaway) hard-pressed mom (Alfre Woodard) finds herself with a cushy job and a new home; and 7-foot-tall Neon (Shaquille O'Neal) finds a luxury car on his doorstep. They also find themselves leading Western University's Dolphins to victory.

But what price glory? The coach can't live with himself as a cheat and a liar whose ex-wife (Mary McDonnell) no longer respects him. And how can he mold his students into upstanding young men when he is part of the problem by participating in the corruption of their talent?

Such are the heady — and very timely — concerns of director William Friedkin's sports drama. Using a near-documentary approach with dizzying camera movements, he takes us furiously onto the court, into the locker room and under the table as the dirty deals are worked out.

However, the relevant theme of sports corruption gets undercut by a script riddled by melodramatics and Nolte's shrilly over-the-top performance. Coach is a character who handles every frustration with earsplitting invective. In fact, Mary McDonnell's ex-wife role seems created solely to show that Nolte can occasionally stop chewing the scenery, albeit briefly.

Supporting roles run the gamut from fine to fair, with Louis Gossett Jr. very commanding in a cameo as a savvy priest, Walsh reduced to a one-note villain surrounded by buxom bimbos and hoopsters O'Neal, Hardaway and Nover acquitting themselves respectably in the acting department.

The lightning-paced game scenes look pumped up to the max. It may thrill basketball fans, but it leaves other moviegoers with only a sense of phony excitement.

When the coach finally takes decisive action, the script goes into overdrive with a lamely executed ending that is positively corny.

Yet on the plus side, the movie does vividly dramatize the sorry state of collegiate athletics where the purity of the game and big money interests clash — and everyone loses.

Due to the somewhat ambiguous treatment of ethical issues, some sexual references and minimal rough language, the USCC classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

WESTERN
50
WESTERN
42
UNIVERSITY
WESTERN
22

'BLUE CHIP' — Actor Nick Nolte (center left) plays a coach who compromises his ethics to lure new talent to his college in "Blue Chips." The athletes are played by Shaquille O'Neal (left), Anfernee Hardaway (right) and Matt Nover. (CNS Photo/Paramount Pictures)

Classifications

NEW YORK (CNS) — *The following are classifications of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.*

"Blank Check" (Disney) — U.S. Catholic Conference classification, A-II — adults and adolescents. Motion Picture Association of America rating, PG — parental guidance suggested.

"The Cement Garden" (October) — USCC classification, O — morally offensive. Not rated by the Motion Picture Association of America.

"Reality Bites" (Universal) — USCC classification, A-III — adults. Motion Picture Association of America rating, PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

Videos

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating.

"Strictly Ballroom" (1993)

Old-fashioned success story of an Australian youth (Paul Mercurio) with his own ideas about dance steps teaming with an ugly-duckling novice (Tara Morice) to compete for the championship in a traditional ballroom dancing contest. Directed by Baz Luhrmann, the outcome of all this is as obvious as the eventual romance between the two principals is inevitable, but the movie's pleasure comes along the way in watching the energy and determination of the young dancers and their innocence in confronting unsympathetic parents and manipulative contest organizers. Mild sexual references, domestic difficulties and several instances of profanity.

The USCC classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

"The Mystery of Kaspar Hauser" (1975)

Compelling German drama begins in 1828 when villagers discover a teen-age boy capable of speaking but a few words, barely able to walk and apparently without any experience of human society. The mystery of his origins make him an object of curiosity, exhibited in a sideshow and studied by scientists and philosophers until his equally mysterious murder in 1833. In dramatizing these fact-based events, director Werner Herzog is mainly interested in portraying the injustices committed against a totally innocent outsider by a complacent, self-satisfied society. Subtitles. Mature themes. **The USCC classification is A-III — adults. Not rated by the Motion Picture Association of America.**

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4,429 Years Of Dioce

Recently, the Diocese of Charlotte took two Sundays
Catholic Conference Center -- and in Charlotte, at St. Gab
pins.

"We don't say thank you often enough," said Msgr. J

"We come together in celebration of 4,429 years of service,"
in Hickory. "That's 44 centuries."

As employees of the diocese were recognized for service,
the Diocese of Charlotte was established — 4,225 individu

On Feb. 6 in Hickory and Feb. 13 in Charlotte, many of the ne
for service to the diocese.

"As a community of faith, we must remember, these are not j
Jesus Christ alive."

Thirty six-year employee, Ann Hoover, secretary at St. Ann parish in Charlotte with Msgr. John J. McSweeney.

5 Years

Diane Alexander
Sister Marian Arroyo, RSM
Mary Bachand
Robert Belcher
Bernadette Bourne
Marcy Boyer
Sister Kathy Boyle, SSJ
Susan Brown
Sharon Cable
John Camerlengo
Elizabeth Caveny
Ellen Chase
Joan Conrad
Julie Crover
Carolyn Distefano
Cathy Druckenbrod
Evalina Emory
Elizabeth Fair
Patricia Foster
Patricia Geisler
Wanda Gibson
Barbara Grisinger
Louise Huffman
Eugenia Ivy
Gena Jemsek
Sally Kirk
Susan Krasniewski
Marie Lacaria
Elizabeth McGeorge
Sister Judith McKenna, CSC
Sheilah Miller
Angela Montague
Maggi Nadol
Roberta Palombit
Marilyn Riehle
Marcy Rothe
Margaret Schram
Susan Seufert
Sue Sheets
Joann Soporowski
Beth Springett
Mary Ann Studenberg
Suzanne Taylor
Karen Templeman
Loretta Tracey
Bonnie Vess
Michael Vien
Cynthia Voyles
Tina Walters
Marylou Weekley
Mary Erin White
Angeline Williams

6 Years

Marisa Alvarez
Janet Armstrong
Barbara Backmeyer
Sue Banks
Martha Baxley
Jean Marie Beckman
Virginia Beiles
Janet Berry
Roger Berry
Sam Bolden
Patricia Bradin
Joyce Breland
Carol Brown
Joyce Carroll
Diane Durica
Amelia Edmond
Paul Ehrenberg
Katie Elsasser
Margaret Fleming
Trish Formichella
Joan Frazer
Wanda Garrett
Robert Gately
Sue Geraghty
Franklin Gunnells
Lynette Harris
Ethel Jenkins
Janice Johnson
Janette Keplinger
Jane Kester
Marilyn Krug
Kae Mattingly
Francis McGrail
Bill McKinny
Susan McManus
Sharon Mease
Debbie Miller
Johanna Mims
Sister Helene Nagle, SSJ
Virginia Noble
Anthony O'Meara
Sheryl Peyton
Mary Ann Poli
Anne Price
Deborah Robinson
Paula Robinson
Kathleen Sanders
Kim Schick
Betty Lynn Scholtz
Elizabeth Shaw
Paulette Shemelya
Arlyn Sherwood

Madelyn Sullivan and Aloha Linhares, Chancery office secretaries, pictured with Msgr. Joseph Kerin and Msgr. McSweeney.

Cathy Sienkiewicz
Sister Joan Suberati, SSJ
Kathleen Sturm
Mary Ann Sullivan
Iris Tiearney
Cathy Tilley
Sue Tracy
Smith Turner, IV
Virginia Versteegen
Luz Vickers
Lydia Wenning
Darlene Whitaker
Rebecca Wood

7 Years

Patricia Abondolo
Judith Akins
Julia Bedritzsky
Rita Bernacchi
Janice Bosman
Sandra Breakfield
Marti Burnoski
Bertie Joe Burtnett
Gerard Carter
Kathleen Cylkowski
Sharon Davis
Catherine Dillon
Merle Downs
Mary Dunn
Gay Edwards
Sister Beverly
Eichler, OSF
Jacqueline Ferry
Carol Flynt
Miriam Frail
Marie Givner
Marie Hall
Sister Carol Hoban, SC
Carol Hofschulz
Charlotte Holman
William Rainey, Jr.
Barb King
Marijane Lanwehr
Glain Lewis

Iris Waugh, a 20-year employee of St. Lawrence in Asheville.

Mary Jo Lucey
Patricia McDonal
Diane McLaughli
Jean McLenna
Carol Meyerriecks
Debbie Mills
Mary Ann Osmo
Aileen Polk
Theresa Powers
Georgette Schraede
Carole Schwarzer
Teresa Sibley
Lynn Stee
Thomas Taaffe
Karen Taylo
Sister Laretta
Williams, RSM
Sister Mary Norma
Woodend, CLHC

8 Years

Linda Avery
Nell Baker
Theresa Bookou
Sharon Broxterma
Nancy Chiarell
Susan Cornis
Joanne Evans
Jim Goss
Eunice Gul
Jim Kelley
Ruth Kraushaa
Herb Lachne
Carol Londo
Carla McGuir
Vicki Neuman
Karen Parsons
Sue Scalcion
Jane Schnebl
Arlene Sulliva
Charlene Thomas
John Michael Thompso
Donna Webbe
Cheryl Williams
Judy Wilso
Sister Mona Wingert, OS
Sister Barbara Worley, SS
Marty Wray

Msgr. McSweeney greets Dennis Allen, from Bisho
McGuinness High School in Winston Salem.

an Service Honored

iocesan employees. In ceremonies in Hickory — at the
ed employees received recongnition certificates and service

Sweeney, diocesan administrator.
veeney, said to a group of 50 at the Catholic Conference Center

e able to recall a truly mission diocese. In 1972 — when
lentified as Catholic. Today, that number exceeds 95,000.
viduals with five to 40 years of employment received recognition

id Msgr. McSweeney. "We're working to bring the message of

9 Years

Sarah Allen
Sandra Arend
Barbara Brown
Barbara Carter
Molly Farrington
Martha Fisher
Rose Marie Gaeto
Jane Kaufman
Jean Lawrence
Sister Jean Linder, OSF
Gail McCaslin
Patricia Miller
Maureen Nicholls
Ann Parks
Mary Lou Schline
Shirley Shaw
Trish Stewart
Mary Szura
Mary Tait
Cassandra Thompson
Carol Thummel
Lucy Ulmer
Gail Hunt Violette
Sister Mary Willmanns, SSJ

Bea Lamb of St. Eugene in Asheville receives a certificate of recognition from Msgr. McSweeney.

Sister Timothy Warren, RSM, Msgr. McSweeney and Father Thomas Walsh of Holy Family parish in Clemmons.

10 Years

Susan Banks
Marilyn Bittleman
Helen Buening
Robin Chandler
Patsy Conrad
Jean Degnan
Betty Jo Dengler
Sister Jacqueline DeWar, RSM
Luke Garrison
Annette Guggino
Bernice Hager
Sonia Hayden
Sister Gretchen Hermanny, RSM
Gladys Howell
Barbara Kenley
Betty Ann Kline
Dorothy Lyndon
Gail McLaughlin
Sister Eileen McLoughlin, MSBT
Mrs. Michael McManus
Sandra McMonagle
Delores Moshier
Gypsy Nelson
Christine Newman
Maureen Patti
Roger Patton
Joyce Price
Leath Rowe
Marion Scherger
Debbie Stathakis
Catherine Tepper
Arva Thomas

11 Years

Bettie Berry
Theresa Callahan
Myra Carpenter
Mary Catherine Connolly
Wilma Crates
Martha Cushman
Pat Driver
Robert French
Grace Gignac
Gerry Hagarty
Nancy Hoffman
Mona Horan
Kathleen Hoyle
Lena Johnson
Janice Kolb
Sister Geri Rogers
Shirley Russell
Phyllis Whitehead

12 Years

Jean Davis
Harriet Davis
Edger Dawson
Barbara Douglas
Patsy Edminston
Mary Herr
Luther Hurlocker
Bea Lamb
Cathy Melvin
Mug Munoz
Patricia O'Neill
Lorraine Phillip
Cira Ponce
Mary Lou Roche
Jessica Small
Dan Spainhour
Dottie Tippett
Mickey Wiggins

13 Years

Eugenia Beall
Carolyn Bergman
Sister Patricia Dolan, RCE
Patricia Dutcher
Carol Eastwood
Richard Eklund
Bernadette Gibson
Linda Kennedy
Patti Lanier
Gail Mintz
Lorraine Oddo
Helen Rasmussen
Lorraine Swenson
Elizabeth Thurbee
Sterling Watts
Sister Emma Yondura, SSJ

Smith Turner IV and Glain Lewis of Our Lady of Consolation parish in Charlotte with Msgr. McSweeney

14 Years

Marilyn Armstrong
Lynn Armstrong
Barbara Bazluki
Carol Belle
Eunice Bircher
Ruth Cloos
Rachel Dunn
Kathy Foushee
Diane Kloiber
Mary Leva
Georgia Manikas
Mary Lou Marston
Michele Moore
Corinne Olson
Marie Pruitt
JoAnn Rich
Charlene Roof

Mattie Killian, a 17-year employee serving Living Waters in Maggie Valley.

15 Years

Randy Belk
Miriam Chouteau
Ellie Fagan
Annie Belle Grant
Kathy Healy
Theo Johnson
Joan Kramer
Sister Mary John Madden, RSM
Jane Marie Malmfelt
Harry Owensby
Elizabeth Saunders
Frances Schweiber
Peggy Theim
Sister Josephine Marie Thomas, RSM
Helene Wyatt

16 Years

Jane Combs
Carol Dawson
Belinda Hawley
Sister Jeanne Marie Kienast, RSM
Sister Monica Perez, RSM
Madelyn Sullivan

17 Years

Nancy Campbell
Kenneth Hazen
Elaine Hoover
Mattie Killian
Julius Lewis
Dolores Morris

18 Years

Emily Baldwin
Nancy Fahy
Sylvia Grohs
Patricia Hoodmaker
Nicole Rothe
Helene Sheely
Shirley Thomas

19 Years

Michael Browne
Sister Carolyn Mary Coll, RSM
Jim McCullough
Patricia Murphy
Louise Musselman
Sister Carolyn McWatters, RSM
Gabriel Tindal

Katherine Ford from Queen of the Apostles in Belmont with Msgr. McSweeney.

20 Years

Dennis Allen
Thelma Cuthbertson
Carolyn Hildebrand
Mary Lou Hildreth
Beverly Lenk
Aloha Linhares
Lorraine Malphurs
Sister Roberta McKinnon, OSF
Elaine Michaels
James Oddo
Sister Jane Schmenk, OSF
Martha Setzer
Agnes Tomkins
Iris Waugh

21 Years

Kathryn Claiborne
Anthony DiDonata
Helen Ruolo
Nancy Wood

22 Years

Sister Loretto John Meehan, SC
Mary Ann Palumbo
Sister Paulette Williams, RSM

23 Years

Joanna Case
Grace Crovi
Carol Ganly
Gerry Healy
Walter Przygocki
Sister Anita Sheerin, RSM
Sister Mary Robert Williams, RSM

24 Years

Anita O'Dell

25 Years

Roberta Hutchcraft, OSF
Helen Keiger

26 Years

Dorothy Reuss

28 Years

Jane Keifer

29 Years

Sister Mary Timothy Warren, RSM

31 Years

Ofelia Alvarez

34 Years

Linda Pahutski

36 Years

Ann Hoover

40 Years

Raymond Guice

41 Years

Geneva Moran

Photos by
Joann Keane

People In The News

Cardinal Cordiero Of Pakistan Dies After Long Illness

VATICAN CITY (CNS) — Cardinal Joseph Cordeiro, archbishop of Karachi, Pakistan, for 36 years and a leading voice on international church issues, died Feb. 11 after a long illness at age 76. Pope John Paul II, in a condolence message, praised the cardinal as a "zealous shepherd who wisely and generously served both his own people and the Church universal." His death leaves the College of Cardinals with 102 members under the age of 80 and therefore eligible to vote in a papal conclave.

Catholic Alaskan Wins First U.S. Winter Olympic Gold Medal

PALMER, Alaska (CNS) — Catholic skier Tommy Moe may have been unknown before he picked up the United States' first gold medal in the 1994 Winter Olympics, but back at his parish in Alaska he's remembered as a nice guy who helps the parish's teens. "He's genuine. He's a genuinely nice young man," said Moe's pastor, Father Michael Shields of St. Michael Parish in Palmer, where Moe lives. Moe edged Norway's Kjetil Andre Aamodt by four-hundredths of a second to win the gold Feb. 13 in downhill skiing with a time of 1 minute, 45 seconds. He celebrated his 24th birthday Feb. 17 by winning his second medal, the silver in the men's Super-G slalom. Father Shields said Moe has gone out of his way to be helpful to parish teens despite his rigorous training regimen.

TOMMY MOE

Family-Based Operation Rice Bowl Program Begins 17th Year

BALTIMORE (CNS) — Catholic Relief Services kicked off its 17th annual family-based Operation Rice Bowl program of prayer, fasting and almsgiving on Ash Wednesday, Feb. 16. The Lenten program, which raised more than $3 million last year, urges families to fast for one meal each week, or eat a smaller meal, and donate the money they would have spent to CRS, the U.S. bishops' overseas aid agency. Three-quarters of the funds raised go to CRS projects abroad, while the rest is used within the family's parish to help the poor locally.

U.S. Archbishop, Returned From Bosnia, Urges Stronger U.S. Action

NEW YORK (CNS) — Archbishop Theodore E. McCarrick of Newark, N.J., said after a visit to Bosnia-Herzegovina that the United States and Europe should take stronger action to end the conflict in the former Yugoslavia. Asked if this should include a military response, he called for "whatever steps are necessary." "But I would hope that this could be done through diplomacy and the embargo," he said in a telephone interview Feb. 15, the day following his return to the United States. He made the trip in his capacity as chairman of the bishops' committees on Migration and on Aid to Central and Eastern Europe, and as a member of the International Policy and Administrative committees.

French Cardinal Dies When Train Smashes Into Car

TOULOUSE, France (CNS) — Cardinal Francois Marty, the retired archbishop of Paris who was a leading figure in the French Church in the turbulent late 1960s, died when a train smashed into his car Feb. 16 in southwest France, police said. Cardinal Marty, 89, was driving near the town of Villefranche-de-Rouergue when his auto was trapped on the tracks between the barriers of a railroad crossing and was struck by a train which dragged the vehicle about 100 yards. None of the train's passengers was injured. A police official said the crossing's warning systems seemed to have been working normally at the time of the accident.

Intervention In Bosnia Must Disarm All Aggressors, Nuncio Says

VATICAN CITY (CNS) — In order to be effective, international intervention in Bosnia-Herzegovina must aim at disarming the aggressors on all sides, said the Vatican nuncio in Bosnia, Archbishop Francesco Monterisi. It should be recognized that attacks are being carried out by Serbian, Muslim and Croatian forces, the archbishop said in an interview published in the Feb. 23 issue of the Italian magazine *L'Europeo*. Archbishop Monterisi was explaining the position of Pope John Paul II and other Vatican officials, who have called for "humanitarian intervention" and "disarming the aggressor" in war-ravaged Bosnia.

Mother Teresa Asks Supreme Court To Hear Fetal Rights Case

WASHINGTON (CNS) — In an unusual plea from a noncitizen to the U.S. courts, Mother Teresa formally asked the Supreme Court to consider the question of when human life begins. In the case of a New Jersey man who has asked the court to decide whether a developing fetus has individual civil rights, the Nobel Peace Prize-winning founder of the Missionaries of Charity petitioned the Supreme Court as "a true citizen of the world," said her attorney, Robert P. George, a professor at Princeton University. In a Feb. 15 press conference outside the Supreme Court, George said Mother Teresa's appeal to the court was carrying on "her life's work of devotion to the poor, the weak, the despised, the forgotten."

Bishop Urges Changes On Abortion, Undocumented In Health Plan

WASHINGTON (CNS) — The Clinton administration's health care reform plan must be revised to exclude abortion, include undocumented immigrants and better protect the disabled and low- income workers, a Catholic bishop told a Senate committee. In written testimony submitted to the Senate Committee on Labor and Human Resources Feb. 8, Auxiliary Bishop John H. Ricard of Baltimore, chairman of the U.S. bishops' Committee on Domestic Policy, reiterated many of the points made earlier by representatives of the bishops about the health reform plan. "For us, health care reform should be judged not by how it treats doctors or insurance companies, the well-off and powerful, but by how it serves the poor and unserved, the unborn and the undocumented," the bishop said.

Cardinal's Aide Urges End To Public Criticism Of Vatican Documents

LONDON (CNS) — An aide to Cardinal John J. O'Connor has called for a "permanent moratorium" on public criticism of Vatican documents and appointment of a special papal panel to monitor catechisms worldwide. Msgr. Michael Wrenn, the New York cardinal's consultant on religious education, said the Catholic faith is not helped by public complaint over the documents. "The time has come for a permanent moratorium on criticizing and undermining the documents of the Holy See as if they were just one more subject for debate, scholarly or otherwise," he told a London conference Feb. 12. Msgr. Wrenn also said that those who are unable to accept the new *Catechism of the Catholic Church* "should in all honesty move into some other line of work or endeavor."

Chaplans Back 'Humanitarian' Intervention To Protect Populations

VATICAN CITY (CNS) — An international meeting of military chaplains supported "humanitarian intervention" to protect human rights and to assure that relief supplies reach people "in extreme poverty." The chaplains cited the U.S.-led Persian Gulf War against Iraq and the United Nations peacekeeping forces in Somalia and Bosnia-Herzegovina as examples of "interventions aimed at humanitarian aid." A final statement also asked greater U.N. flexibility in allowing chaplains from one nation's contingent to minister to members of the same religion from another country. The meeting of interreligious military chaplains from Europe and North America was held in Stockholm, Sweden, Jan. 31-Feb. 4. The concluding statement was broadcast by Vatican Radio Feb. 10. Attending were Catholic, Protestant, Orthodox, Jewish and Muslim chaplains.

New President Chosen For Christian Brothers University

MEMPHIS, Tenn. (CNS) — Christian Brothers University in Memphis has named Christian Brother Michael J. McGinniss as its new president, effective July 1. He will become the 19th president in the 123-year history of the school. A religion professor at La Salle University in Philadelphia, he is also chairman of the university's religion department, vice president of La Salle's board of trustees, and a member of the La Salle College High School board of trustees. Currently the executive secretary of the Catholic Theological Society of America, he has doctoral and master's degrees from the University of Notre Dame, and a bachelor's degree from La Salle. He succeeds Christian Brother Stanislaus Sobczyk, who was interim president after Christian Brother Theodore Drahmann left to become director of education for the Christian Brothers Conference.

Scripture

Readings for the Week of February 27 - March 5

Sunday: Genesis 22:1, 2-9, 10-13, 15-18; Romans 8:31-34; Mark 9:2-10.

Monday: Daniel 9:4-10; Luke 6:36-38.

Tuesday: Isaiah 1:10, 16-20; Matthew 23:1-12.

Wednesday: Jeremiah 18:18-20; Matthew 20-17-28.

Thursday: Jeremiah 17: 5-10; Luke 16:19-31.

Friday: Genesis 37: 3-4, 12-13, 17-18; Matthew 21:33-43, 45-46.

Saturday: Micah 7:14-15, 18-20; Luke 15:1-3, 11-32.

COMING MARCH 9 & 10
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1-Basic Seminar - **Wednesday, March 9 7-10 p.m.**
2-Advanced Seminar - **Thursday, March 10 7-10 p.m.**

WHERE: QUEENS COLLEGE
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Our Lady Of Grace Students Stage Own Olympics

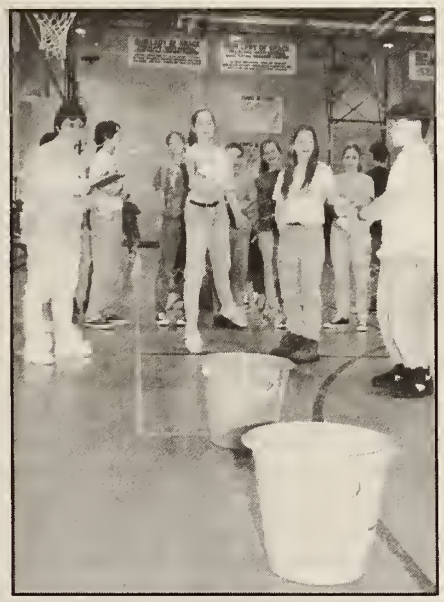
Students at Our Lady of Grace School in Greensboro staged their own version of the Olympic Games Feb. 18. Some of the "events" may not have borne much resemblance to those in Lillehammer, Norway, but everyone had fun. And that was the point of the whole thing.

Seventh grader Aaron Showers lights the "Olympic flame" to open the games at Our Lady of Grace School in Greensboro.

OUR LADY OF GRACE
PANTHERS
CLASS OF '86

Members of the gold medal-winning Blue Team show off their medals with Matrian Father David Lord (l eft rear), Athletic Director Sue Siefert next to coach Patty Scram (right, rear).

Photos by John Gilligan



While her teammates cheer her on, Anna Miller does the "chicken chuck" for the Yellow Team.

Sarah Ann Davis throws the discus while teammate Matt Bethel kneels in prayer.

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Canadian Adventure

Announcing a 12-day Adventure to Northwest Canada — Banff, Lake Louise, the Canadian Rockies.

Leaving Charlotte June 13.
Under the Leadership of Msgr. Richard Allen, St. Ann Church, Charlotte.

Write: Mrs. Jean Ponischil, 1614 Dilworth Rd. East, Charlotte, NC 28203. Call (704) 375-2366 or (704) 522-8694.
Cost $1475.

Comunidad Hispana
Comuniquémonos

Angélica Anaya canta en el coro hispano de San Patricio y sobresale por su hermosa voz. Aquí aparece con su hija Angie detrás, en el salón de la casa de retiros de Maggie Valley.

Entrevista

Por RAFAEL TORRES MORA*

Un día conversó con Angélica Anaya acerca de su matrimonio con Tony y lo que ella me contaba informalmente me parecía como si el romanticismo de esta historia hubiese sido totalmente planeado en el cielo.

Llegaron a los Estados Unidos en 1972. Angie vino de Lima, Perú, a la casa de su hermana, quien vivía en Charlotte. Tony vino también de Lima, pero su destino fue diferente, porque se encaminó a vivir mucho más lejos en la ciudad de Los Angeles, California.

Más tarde Angie decidió ir a visitar a otros miembros de su familia, que providencialmente vivían en Los Angeles, así que coincidió con la oportunidad de encontrarse de nuevo con Tony, quien había sido su amiguito de juegos en Lima cuando los dos tenían siete años de edad.

Desde aquel momento sintieron que eran lo una para el otro y después de un tiempo de noviazgo, vinieron para Charlotte a casarse en 1979. Tuvieron dos hijos, Tony Jr. y tres años más tarde nació Angie. Es una familia muy unida y son felicísimos. Los cuatros sirven al Señor en las celebraciones litúrgicas. Tony Jr. toca el órgano y despliega gran talento musical.

El propósito de Tony y Angie es dar buen ejemplo a sus hijos, reconociendo, sin merecerlo, que han recibido mucho más de lo que ellos han podido dar al Señor.

Esta entrevista tuvo lugar en Maggie Valley durante un retiro espiritual, al que la familia entera fue invitada para animar al grupo compartiendo sus talentos musicales. Los solos que cantó Angie emocioinaron a muchos de los participantes y todos quedamos agradecidos del servicio que la familia Anaya nos ofreció en esta ocasión. Sabemos que podemos contar con ellos para ayudarnos en otros programas. En el pasado Tony, Angie y sus hijos han animado con su música en celebraciones de otras comunidades locales situadas fuera de Charlotte.

Nosotros le pedimos al Espíritu Santo que los llene de sus dones y carismas.

Antonio Anaya, natural del Perú, toca la guitarra y dirige el ministerio de la música en las liturgias que celebra el Presbítero Aurelio Ferrín en la catedral de San Patricio, los domingos a las siete de la tarde.

* *Nota: Estando listos para imprimir esta entrevista, recibimos la noticia del fallecimiento de nuestro querido amigo Rafael, sobre quien escribiremos en la próxima edición.*

Noticias Diocesanas

Tercer Taller sobre La Comunicación en el Hogar

El próximo taller con la Dra. Cecilia Montero será el sábado 12 de marzo, de 10:00 a.m. a 4:00 p.m., en el Centro Católico Hispano de Charlotte. Cecilia es una sicóloga peruana que está ayudando a las familias que desean mejorar sus relaciones humanas dentro del hogar, ya sea de esposos entre sí o de padres e hijos. Estos talleres responden a la campaña de los obispos de los Estados Unidos "Niños y Familias Primero". Para mßs información, llamar al (704) 335-1281.

Guías Para La Cuaresma

1. Los católicos deben observar este tiempo especial de Cuaresma son oración, penitencia y obras de caridad.

2 El Miércoles de Ceniza y el Viernes Santo, en particular, son los días penitenciales más importantes del año litúrgico. Son días de ayuno y abstinencia. Todos los viernes de Cuaresma son días de abstinencia.

3 El ayuno pide que se tome una sola buena comida al día o dos pequeñas comidas suficientes para mantenerse fuerte, pero que juntas no equivalgan a otra comida entera. Comer entre comidas rompe el ayuno, mas sí se pueden tomar líquidos. Esta regla del ayuno obliga a todos los católicos de 18 años de edad hasta los 59.

4 La abstinencia se refiere a comer carne. Bajo la presente ley, no incluye huevos o productos de leche, sopas o salsas de carne. Obliga a todos los católicos desde los 14 años de edad o mayores.

5 La esencia de observar las leyes eclesiásticas del ayuno y la abstinencia de carne es una obligación seria. Aquellos que por razón de trabajo o de salud no son capaces de cumplirlas, quedan excusados. Es la conciencia individual la que puede decidir si tiene causa suficiente para quedar excusado. Se necesitan razones más serias para excusarse el Miércoles de Ceniza y el Viernes Santo.

6 Se recomiendan ayunos voluntarios en los otros días de semana durante la Cuaresma. La abstinencia de carne todos los viernes del año también se recomienda mucho. La carta pastoral sobre La Paz de los obispos americanos afirma que la oración es incompleta sin la penitencia y urge a todos los católicos a ofrecer la abstinencia de carne todos los viernes del año por la paz del mundo.

7 Padres y maestros deben educar a los pequeños, que todavía no están obligados por las normas del ayuno y la abstinencia, en una atmósfera que conduce al sentido de la penitencia.

8 Se anima a todos los fieles a recibir el sacramento de la Penitencia durante la Cuaresma. Debe ofrecerse la oportunidad adecuada antes de la Pascua.

9 Las directivas litúrgicas del Sacramentario y del Leccionario deben seguirse fielmente en los ritos especiales de la Semana Santa.

10 No se permiten Misas de funeral el Jueves Santo, Viernes Santo y Sábado Santo. Puede hacerse el rito del funeral fuera de la Misa en la iglesia o capilla durante esos días, la Misa se celebraría más tarde.

11 El catecumenado RICA se incorpora dentro de la liturgia de Cuaresma. El rito de elección se celebra el primer domingo. Los escrutinios tienen lugar en los siguientes domingos durante la Misa.

(Estas guías provienen de la Cancillería)

Un Solo Corazón Y Una Sola Alma

Estamos celebrando estos días — del 18 al 25 de enero — la Semana de oración por la unidad de los cristianos, que tiene por tema: "Llamados a tener un solo corazón y una sola alma". Con el telón de fondo del Año de la familia, que acaba de comenzar, todos los cristianos esparcidos por los cinco continentes, como recordó su Santidad en el Angelus del domingo pasado, "estamos llamados a redescubrir la exigencia de la unidad de la Iglesia como familia de Dios". El modelo al que debemos mirar es la comunidad primitiva, descrita por los Hechos de los Apóstoles, que tenían un solo corazón y una sola alma (Hch. 4, 32-33), pues sólo acogiendo a Cristo con humildad y sinceridad los creyentes podrán resolver las divisiones aún existentes, dando así una contribución más eficaz a la solución de los conflictos que desgarran a diversas zonas del mundo.

Esta Semana de oración por la unidad de los cristianos, prosigue Juan Pablo II, ha de ser una ocasión propicia para hacer un balance, analizando los progresos realizados en el ámbito ecuménico, los impedimentos eliminados, las dificultades aún por resolver, el diálago incesante y sincero. Y, sobre todo, debe ser una intensa y perseverante experiencia de oración, con el renovado propósito de cumplir la voluntad del Señor, que llama a sus amigos a una comunión cada vez más plena, para que la Iglesia sea para todos "sacramento de unidad" (Lumen gentium, 1).

(L'Osservatore Romano, *edición semanal en lengua española, 21 de enero de 1994*)

To Our Friends

Tony and Angie Anaya are faithful music ministers with their two children. They were childhood friends in Peru, later they met again in Los Angeles, where they decided to get married and live in Charlotte. During the Week for Christian Unity, the Holy Father called all to be of one heart and one soul. The guideline for Lent follows. Our third workshop to improve communication in the homes will be March 12, with psychologist Cecilia Montero.

Vietnamese Catholic Ministry

Faithfulness

By SISTER CECILIA TONG

In the "Little White Bird," J.M. Barrie has written, "The reason why birds can fly and we can't is simply that they have perfect faith, for to have faith is to have wings." These words intrigued me very much. I often wonder why I can't fly like a bird. It would be wonderful to be able to fly in the sky and forget all the pains of life below—pain such as illness, loss and disappointment, pain of seeing so much crime and violence in our cities and even pain of racism and sexism in the human communities. If only I can forget! But unfortunately our world is so filled with those ills and the abbreviation for those terms is death and death happens every day in our life. We Catholics need to be reminded of that point every time we prepare to receive ashes on our foreheads. All must die. There is no exception. From kings and queens, popes and famous women and men to the poorest of he poor, all must go through the gate of death. At this moment we face the naked truth of our mortality. We are exactly the same as everyone — helpless and broken. However, the Christians are different at this moment because we have hope — hope to rise up and fly in freedom because the God who loves us until death has promised to raise us up from the last day if we continue to have faith in Him. Yes we can fly like a bird. The power to fly and the power to die are in our hands. So, to have faith is to have wings.

Recently our Vietnamese community celebrated Tet or New Year. The group of young people presented a play that was so significant to the whole idea of Lent that I want to share it with our readers. The play was called "Hon Vong Phu" or "A Wife Turned Into Stone Through Waiting For Her Husband."

The legend describes a faithful wife and mother who urges her husbands to go to the front to defend the country from foreign invasion. The husband seemed very reluctant to go but she promised to be faithful to him and to raise their son and wait for his return. The husband went to war to defend his country. After many months, the victory was won and he was to return home. The wife held her son in her arms and waited for him. Day in and day out, she looked for him in the direction of the sun. Every sunset, one could see her casting a gloomy shadow over the countryside and everyone sighed. She was waiting, waiting in faith for his return. One day her strength gave out and she was turned into a stone slab to remind the people of her tremendous faith and determination. That is why we say "as steady as a stone slab."

Like her we will never perish even if we apparently die. Facing the sun who is the God of our life, we will have the strength and energy to go on dying inch by inch until one day we turn into the cross of our Lord. A block of ice was caused by drops of water year in and year out. So, pain and suffering day in and day out will make a cross and constancy deepened by faith will turn that cross of ours into the cross of Christ. "Only when you are empty are uypou at a standstill," says Kahlil Gibran. But it was more magnificent still when Christ said, "unless a grain of wheat die..."

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

The Vietnamese Catholic communities of the Triad area celebrated Tet, the Vietnamese New Year, Feb. 6 at Christ the King Church in High Point.

Handmaids Sister Cecilia Tong (c) with Binh An (l) and Hang in their "ao dai" costumes at the Tet celebration Feb. 6 in High Point.

Trung Thành

J.M Barrie trong cuốn truyện "Con Chim Trắng" dã viết: "Lý do vì sao chim bay được, còn chúng ta không thể bay, vì loài chim có sự trung thành tuyệt dối, sự trung thành cho chúng cánh bay." Tư tưởng trên gởi lại trong tôi thêm nhiều tư tưởng mới lạ nữa. Đôi lúc tôi tự hỏi mình tại sao tôi không thể bay như loài chim nọ? Tôi hình dung hạnh phúc biết bao khi mình có thể bay bổng trời cao và quên hết những phiền muộn của cuộc dời: nào bệnh hoạn, nào mất mát, nào khổ dau, cực lòng, rồi những tội ác tầy trời, bạo hành trong những thành phố cũng như kỳ thị chủng tộc, kỳ thị nam nữ tiềm ẩn trong các cộng dồng nhân loại v.v. Ước gì tôi có thể quên dược. Nhưng không may cho tôi, vì thế giới ngày nay chồng chất những ưu sầu mà dã dược mệnh danh là "cõi chết" và sự chết chóc này vẫn rình rập mọi ngày, vì thế chúng ta những người công giáo dã dược nhắc nhở mọi lần khi chúng ta chịu tro trên dầu. Không ngoại trừ ai, hết thảy sẽ phải chết. Từ vua chúa, quan quyền, những vị giáo hoàng, những danh nhân nam nữ cho tới những người nghèo khổ cùng dinh hết thảy phải di qua cửa chết. Và trong lúc cùng cực này, khi chúng ta giáp mặt với sự thật sỗ sàng của cái mau qua chóng hết, chúng ta cảm thấy mọi người giống nhau hết: chỉ có yếu hèn và dổ vỡ. Nhưng ngược lại, những người tin vào chúa thì rất khác biệt trong lúc này vì họ có hy vọng. Hy vọng sẽ dược vươn dậy và bay nhảy trong tự do bởi vì tin vào tình thương của chúa, ngài thương tới chết và ngài dã hứa sẽ nâng ta dậy trong ngày sau hết "nếu" chúng ta tin vào quyền năng ngài. Vâng dúng vậy, chúng ta có thể bay dược như loài chim kia. Quyền bay và quyền chết dang ở trong tầm tay chúng ta mỗi ngày Vì thế có dức tin là có cánh.

Mới rồi cộng dồng Vietnam chúng tôi dã mừng Tết. Một nhóm các em dã có nhạc cảnh mang nhiều ý nghĩa của mùa chay và tôi muốn chia sẻ với quí vị bạn dọc. Đó là câu truyện "Hon Vọng Phu."

Huyền thoại lưu lại rằng ngày xưa có một người thục nữ. Nàng khuyên chồng ra trận dể giữ gìn non sông. Người chồng rất bịn rịn và phân vân, không muốn ra di nhưng người vợ khuyến khích và hứa sẽ chung thủy lo lắng cho con chờ chồng trở về. Người chồng lặng lẽ lên dường vì bổn phận. Sau nhiều tháng anh trở về. Trong khi người thục nữ ôm con nhìn hướng mặt trời. Mỗi khi chiều về người ta thấy bóng nàng trải dậm trên dồng và rồi ai cũng thở dài thương cảm cho nàng. Nàng chờ dởi tong sự trung thành chờ ngày trở về của chàng cho tới khi nàng kiệt sức. Trở nên một tấm dá thi gan cùng tuế nguyệt dể nhắcnhở cho dời một dức tin quyết liệt và kiên trì. Và chúng ta gọi kiên trì như dá là vậy!

Cũng như nàng, nếu chúng ta có dức tin chúng ta sẽ không bị hủy diệt ngay cả khi chúng ta dối diện với thần chết. Nhìn vào thái dương là mặt trời của chúa là sức sống của ta, chúng ta sẽ có thêm nghị lực và sức mạnh dể chết từng giây và từng phút chờ ngày chúng ta trở nên thập tự chúa kito. Một tảng dá lạnh dã dược cấu kết nên bởi những giọt nước ngày này qua ngày khác vì thế những khổ dau mỗi ngày cũng sẽ dược cấu tạo chút một nên cây thập tự của dời ta và nhờ dức tin thập tự dó sẽ trở nên thập giá chúa kito: "Chỉ khi nào bạn bỏ mình bạn mới có thể dứng yên tại chỗ và lấy lại quân bình," Kahlil Gibran. Nhưng lời chúa còn sáng lạn dộc dáo hơn nữa khi ngài quả quyết rằng: "một hạt lúa chỉ khi nào chết di ..."

Diocesan News Briefs

Patron Saint Celebration

CHARLOTTE — The parishioners of St. Patrick Cathedral invite all senior citizens in the diocese to celebrate the Feast of St. Patrick at the cathedral on Saturday, March 19. An 11 a.m. Mass will be followed by an Irish dinner. The Mass will be celebrated by Msgr. John J. McSweeney, diocesan administrator, and priests of the diocese. The dinner is free. For reservations, contact your parish senior citizens' group or call the cathedral at (704) 334-2283.

Volunteers Needed

CHARLOTTE — Volunteer positions are available in the Justice and Peace Ministry working with the diocesan coordinator to promote parish social ministry in the southern, northern and western regions of the diocese.

Positions are also available working with the Catholic legislative network, "Voices for Justice," monitoring legislative activity in the following areas: economic support for children and families, health care reform and peace making/peace keeping.

These positions are currently volunteer, with potential for part-time stipends or college credits. For more information, call Scott Spivak, Justice and Peace Ministry coordinator, (704) 331-1714.

Discover Your Giftedness

MORGANTON — St. Charles Borromeo Parish will present a Lenten program, "Discovering Your Giftedness," on Tuesdays through March 22 at 7 p.m. The speakers and topics are: March 1 — Jim Kelley, "Acknowledging God's Presence;" March 8 — Mercy Sister Carolyn Mary Coll, "Receiving God's Forgiveness;" March 15 — Scott Spivak, "Expressing One Another's Concern;" March 22 — Franciscan Sister Jean Linder, "Sharing God's Gifts." For more information, call the church office at (704) 437-3108.

Scouting Awards

HICKORY — Nominations are being accepted for the highest honor presented to a person involved in Catholic scouting. The St. George Award for outstanding or distinguished service to scouting by an adult will be awarded at the Catholic Camporee on May 1. To nominate someone, call Frank Thompson in Charlotte at (704) 359-5208 or George Waddell in Morganton at (704) 437-8049.

Upcoming Diocesan Events

Feb. 27
Second Sunday of Lent

March 5 Lay Ministry Training
Christian Morality, Session I
Our Lady of Grace, Greensboro
10 am - 4 pm
Sr. Timothy Warren, RSM
(704) 334-1805

March 6
Third Sunday of Lent

March 6 Grand Prix Party
Atrium, First Union Building
Charlotte, 6 pm
Jim Brownd (704) 365-7425

March 11-13 "Let Us Pray"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

March 12 Lay Ministry Training
Vatican II Documents, Session I
St. Barnabas, Arden
10 am - 4 pm
Sr. Timothy Warren, RSM
(704) 334-1805

March 13
Fourth Sunday of Lent

Catholic Camporee Meeting

HICKORY — The next planning meeting for the 1994 Catholic Camporee will be at the Catholic Conference Center on March 6 at 2:30 p.m. Interested adult scouters are encouraged to attend. Call Frank Thompson at (704) 359-5208 for information.

Women, Faith And Violence

GREENSBORO — The North Carolina Council of Churches will sponsor a conference March 18-19 at Christ United Methodist Church that will address violence against women and how they as people of faith can support victims, promote healing and reduce the incidence of violence. The keynote speaker is Dr. Mary Pellauer, feminist ethicist, theologian and author of *Sexual Assault and Abuse: A Handbook for Clergy and Religious Professionals.*

The conference begins at 12:30 p.m. on March 18 and ends at 3 p.m. the following day. Cost is $35 for both days and includes supper on Friday, lunch on Saturday and conference materials. Cost for one day is $20. Child care and scholarships are available. For information, call Bridget Johnson, (910) 282-2970, Greensboro, or the Resource Center for Women and Ministry in the South, (919) 687-0408, Durham.

Inner Healing

WINSTON-SALEM — A one-day retreat on Inner Healing will be presented by Bobbie May at Our Lady of Mercy Church on March 12 from 9:30 a.m.- 4:30 p.m. Participants will learn how to bring the light of God into the hurting areas of their lives and gain inner strength through a stronger relationship with God. A $10 donation is suggested and will include lunch. For reservations, call Franciscan Sister Patrice McCabe, (919) 722-0028.

Monthly Adoration

THOMASVILLE — Our Lady of the Highways, 943 Ball Park Rd., has adoration of the Blessed Sacrament for 24 hours on the fourth weekend of every month, beginning Saturday at 8:30 a.m. and ending Sunday with 8 a.m. Mass. All are welcome. The adoration this month is Feb. 26-27. For information, call (919) 475-2732.

Vocation Night

CONCORD — The Knights of Columbus Council 7450 will host a panel discussion on religious vocations on Sunday, Feb. 27 from 6:15 p.m.-7:45 p.m. at St. James Church. The discussion is for the junior/senior religious education classes and anyone who is interested. Speakers are Vivian Reichart representing the lay ministry; Deacon Dan Carl, permanent diaconate; Father Frank O'Rourke, vocation director; Redemptorist Father Peter E. Sousa, Benedictine Father Placid Solari and Mercy Sister Carolyn McWatters.

Lenten Meditations

MOORESVILLE — The sufferings of Christ will be remembered through prayer, dialogue and meditation at St. Therese Church each Friday during Lent at 7:30 p.m. The last session will be on Good Friday, April 1 at 3 p.m., outside the church, weather permitting.

Lenten Services

BELMONT — There will be a 7 p.m. service each Friday during Lent at Queen of the Apostles Church. The service will include Stations of the Cross, a Lenten sermon and Benediction.

Natural Family Planning

SALISBURY — Classes are taught the second Friday of the month, by appointment only. For reservations or information, call Maria Perkins at (704) 633-9551

CHARLOTTE — Classes are taught the third Wednesday of the month at 7:30 p.m. at the Catholic Center. For reservations and information, call (704) 377-6871.

SHELBY — The Couple to Couple League will teach a series of four classes on the sympto-thermal method of Natural Family Planning on Sunday, Feb. 27 beginning at 3 p.m. at St. Mary Church in the parish hall. For information and registration, call Frieda Ashworth at (704) 484-0997.

Grief Support Training

GREENSBORO — Hospice at Greensboro will offer a program on grief support training on Feb. 28, March 7 and March 14 from 6:45 p.m.-9 p.m. at First Presbyterian Church in the Virginia Gilmer Room. Participants will be taught skills to help others deal with grief, loss and other major life changes. Cost is $5 per person.

Courage To Care

GREENSBORO — The Guilford Regional AIDS Interfaith Network and Triad Health Project will present "Courage To Care," the 1994 HIV/AIDS Conference for Ministers and Laity, on March 4-5 at Mt. Zion Baptist Church, 1301 Alamance Church Rd. Registration is $30. Call (910) 275-1654 for information and reservations.

Learn To Meditate

CLEMMONS — Holy Family Parish is offering a Lenten Renewal Program, "Learning to Meditate," at the church Wednesday evenings during March from 6:15 p.m.-7:30 p.m. The nursery will be available. The cost is $3. For more information, call Marcy at (910) 766-8189.

Secular Franciscan Inquiry Sessions

CHARLOTTE — The St. Maximilian Kolbe Fraternity of the Secular Franciscan Order will host inquiry sessions at St. John Neumann Church, 8451 Idlewild Rd. The sessions are March 13 and April 10 from 2 p.m.-3:30 p.m. Anyone who would like to know more about Secular Franciscans or is interested in membership is invited. For more information, call (704) 542-6794 or (704) 362-2705.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

Sudanese Offensive Disrupts CRS Effort, Official Says

WASHINGTON (CNS) — The Sudanese government's new offensive against southern rebels has played temporary havoc with Catholic Relief Service's food aid program by forcing hundreds of thousands of displaced Sudanese into flight, a CRS official said. "Now they are relocating, we have to come up with alternative strategies to reach these people," Adjavon Venonyi, CRS assistant country representative for Sudan, told Catholic News Service. The refugees have been forced from camps they have been occupying and are being "squeezed" into an increasingly narrow band along Sudan's border with Uganda, he said. CRS has thousands of tons of food ready to deliver, but for now the relief effort is on hold, Venonyi said.

Pheonix Abortion Clinic No-Speech Zone Ruled Unconstitutional

PHOENIX (CNS) — A federal judge has tossed out a Phoenix law that created a "bubble zone" at abortion clinics to restrict how close abortion protesters could get. U.S. District Judge Stephen McNamee ruled Feb. 11 that the ordinance unconstitutionally restricts free speech rights. An attorney for the American Center for Law and Justice, which challenged the ordinance, said McNamee's ruling sends a strong message that "the free speech rights of pro-life demonstrators must be respected."

Sudan Mandates Islamic Dress Code, Segregated Classes In Schools

KHARTOUM, Sudan (CNS) — Sudan has decreed that all female students must cover all parts of their body except the face and hands in line with the Islamic dress code. The Muslim-dominated government also ordered that female and male students must be taught in separate classes from their sixth year in elementary school. An elite Catholic girls' school in Khartoum closed for a week last August when it balked at a government order requiring its 800 teenage students to wear Islamic dress instead of their customary uniform. The 91-year-old school reopened with a compromise in which Muslim girls wear Islamic dress and non-Muslims adopted longer skirts but not the veil.

Christians Obliged To Care For Suffering, Pope Says

VATICAN CITY (CNS) — During the International Year of the Family, Christians have a special obligation "to embrace with special affection" every suffering human family, Pope John Paul II said. Celebrating a special Mass for the sick Feb. 11, the feast of Our Lady of Lourdes, the pope said that families are entrusted with the special task "of welcoming every human life, healthy or ailing, from its beginning to its end." The Mass in St. Peter's Basilica marked the second annual celebration of the World Day for the Sick.

Pope Calls For New Pastoral Efforts For Uruguayan Families

VATICAN CITY (CNS) — Pope John Paul II called for new pastoral efforts to support the family in predominantly Catholic Uruguay, where most couples live outside the sacrament of marriage. The situation is a challenge to the local Church and to civil authorities in the country, the pope told Uruguayan bishops Feb. 12. The bishops have called for a national congress on family issues later this year. The pope said that despite its Catholic background and its deep religious roots, Uruguay is showing "symptoms of secularization," including increasing divorce and abortion.

Vatican, PLO Intensify Dialogue In Wake Of Israeli Agreement

VATICAN CITY (CNS) — The Vatican and the Palestine Liberation Organization are intensifying dialogue in the wake of a recent Vatican-Israeli agreement, said the Vatican's representative to Israel and Palestine, Archbishop Andrea Cordero Lanza di Montezemolo. The PLO requested more direct contacts with the Vatican after Israel and the Vatican established a joint commission in 1992. That commission's work led to a Vatican-Israeli "fundamental agreement" on church-state questions, an accord that provoked mixed reaction among Palestinians, the archbishop told Vatican Radio. He said that the PLO had at first requested a permanent working commission, too.

Alleged Torture Of Civilians Overshadows Mexico Peace Talks

MEXICO CITY (CNS) — The mutilated remains of three Indian elders allegedly tortured in a rectory by Mexican soldiers have been discovered about 10 miles outside the village of Morelia. The discovery for the moment overshadowed expectations over delayed peace talks between the government and the mostly indigenous rebels of the Zapatista National Liberation Army. Father Pablo Romo, a Dominican priest and director of the San Cristobal Diocese's Fray Bartolome de las Casas Human Rights Center, told Catholic News Service that Mexican rights activists and observers from the U.S.-based rights monitoring organization Americas Watch found the dismembered skeletons of the villagers in a ditch.

Canadian Bishops Express Sadness In Assisted Suicide Case

OTTAWA (CNS) — The Canadian bishops expressed sadness over the doctor-aided death of Sue Rodriguez, a handicapped Canadian woman who had become famous for her campaign to legalize assisted suicide. "We respected Ms. Rodriguez and sympathized with her in what were very painful and compelling personal circumstances," the bishops said in a statement released Feb. 14. But they added that "we could not support her request that the courts suspend the existing law, which makes is a crime for a third party to participate in a suicide." The bishops' statement, which did not mention the manner of the woman's death, came as Canadian police hunted for the unidentified doctor who helped Mrs. Rodriguez kill herself.

Vatican Newspaper Condemns Benetton Ad As 'Image Terrorism'

VATICAN CITY (CNS) — The Vatican newspaper condemned as "image terrorism" an advertising campaign that features the blood-soaked clothes of a soldier killed in Bosnia-Herzegovina. The campaign by Benetton, the Italian clothing company, began in mid-February with two-page color spreads in newspapers and on billboards. The ad shows next to the Benetton logo the shirt and pants worn by 29-year-old Marinko Gagro when he was slain. "Faced with sights like this, one can only think that 'image terrorism' is an ever-increasing threat that knows no boundaries. Even someone who has lost his life continues to lose something: dignity and respect," said a commentary by *L'Osservatore Romano*, the Vatican daily.

Pope Says Catholics Don't Pay Enough Attention To Fasting

VATICAN CITY (CNS) — Catholics don't give fasting enough attention or practice, Pope John Paul II said.

"Especially those of us who are older, who are over 60, know that this issue once was much more regulated by the Church with very detailed rules," the pope said Feb. 17 during a meeting with the clergy of Rome.

'Today, fasting as a requirement has been reduced to two days a year (Ash Wednesday and Good Friday); the rest is left to personal initiative, as something more private for each Christian to decide," he said.

Pastorally and theologically that approach has solid support, he said, "but I fear that the climate of the age in which we live is contrary to fasting."

Fasting is a powerful tool in Catholic tradition, the pope said. Jesus told his disciples that there are some types of evil which only prayer and fasting can overcome. People are still willing to fast, Pope John Paul said. Many people answered his call to fast Jan. 21, praying for peace in the Balkans.

"So maybe the answer isn't mechanical rules, but well-argued counsel: we will fast for this aim, for this purpose," he said. "Maybe in this way we can revive the Church practice of a Lenten fast."

The Orthodox and other Eastern churches — "not to mention the Muslims who have Ramadan," a month of fasting from dawn to dusk — and observant Jews have maintained a stronger tradition of fasting, the pope said.

"So, sometimes I think we are a little behind the others. It's not a question of Catholic ambition, but only a problem of fidelity to the Lord and, above all, of the effectiveness of our efforts," he said.

A lack of fasting doesn't mean Catholics have lost the meaning of Lent, he said. Even in the more consumerist societies, Christians take the Lenten counsel of almsgiving seriously.

But they seem "more ready to give things to others than to accept a lack of things for themselves," the pope said.

"To fast means to be able to leave material things behind, to abandon them for a superior motive, a spiritual motive, to live more according to the spirit than according to the flesh," he said.

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Bishop Willliam G. Curlin visits with Mary Lou Hildreth of The Tribunal as he tours the Catholic Center following announcement of his appointment as bishop of Charlotte.
Photo by JOANN KEANE

Bishop (From Page 1)

A laborer, Bishop Curlin reminds newly ordained priests to bring their vestments and chalices but not to forget their toolboxes and paint brushes as they begin their parish work, Father Potts said.

Bishop Curlin helped open 20 soup kitchens and shelters for the homeless in the nation's capital. He started the first shelter for women there. He turned one parish into a place for the aged, cooking 300 meals for them one day every week. He encouraged Cardinal James Hickey to open Gift of Peace, the first home in Washington for people with AIDS. As bishop of Charlotte, the first place he wants to visit is the House of Mercy, a home for people with AIDS run by the Sisters of Mercy in Belmont.

"I have great love for the poor, compassion for the sick and those who are suffering," Bishop Curlin said in an interview with *The Catholic News & Herald.*

He talked spiritedly about seeing Jesus in the people he meets. He recalled a 7-year-old girl with AIDS and missing parts of her nose and ear from chicken pox. The girl looked into a mirror and became forlorn about her appearance. Bishop Curlin scooped her up in his arms and told her she was the most beautiful child he had ever met.

One day Mother Teresa asked Bishop Curlin if he wanted to see Jesus. She led him to a man lying on palette whose body crawled with worms. "Mother held him like the Sorrowful Mother holding the suffering Christ," said Bishop Curlin.

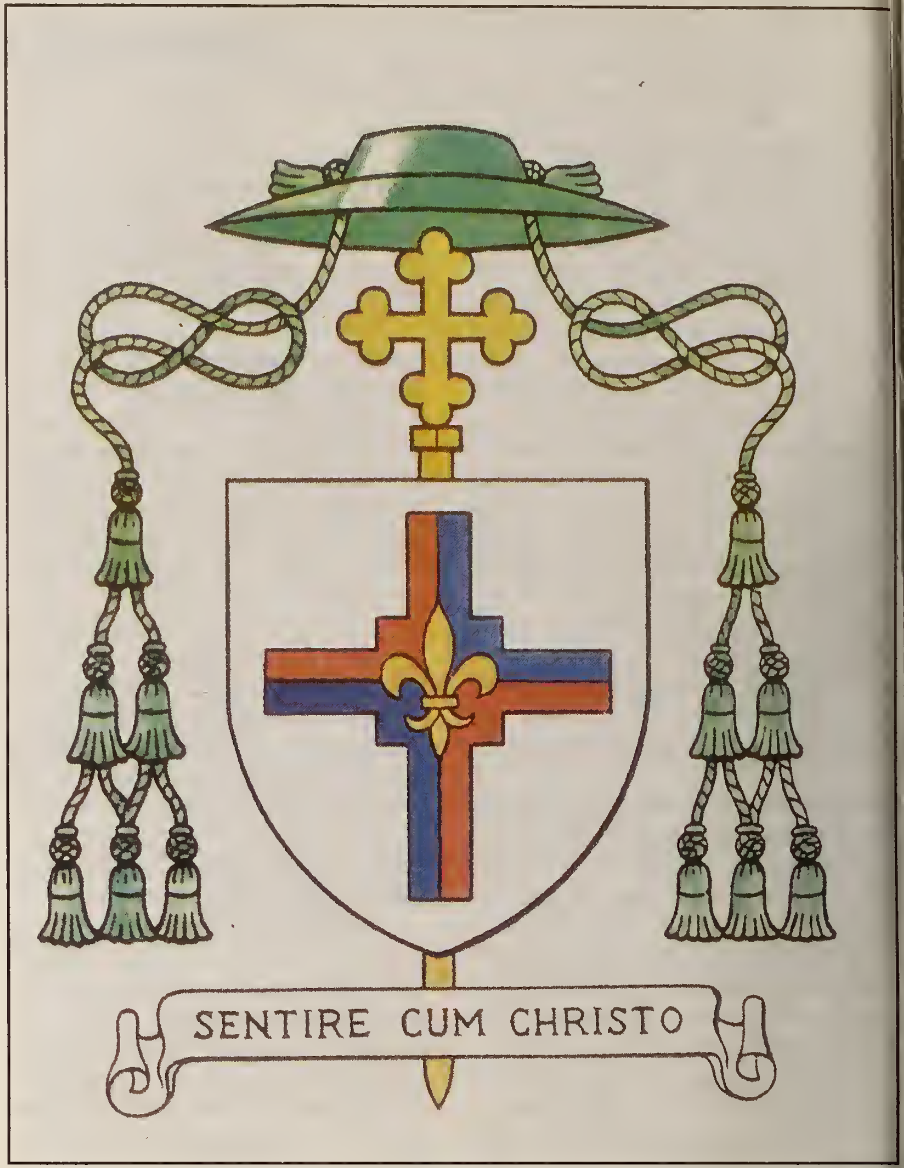
Bishop Curlin said Mother Teresa taught him "divine province." "If what you do you do for love, God will make it possible."

Bishop Curlin said he didn't choose to be a bishop. He preferred his role as parish priest. Even so, the Holy Father wanted him to be a bishop. "As a pastor, my arms are open. As a bishop, my arms are wide open. I can embrace more people."

Bishop Curlin, who served as chairman of Associated Catholic Charities, has spent most of his life in poor parishes. Ordained a priest by Cardinal Patrick O'Boyle on May 25, 1957, his first assignment was as associate pastor at St. Gabriel Church, Washington.

From 1964 to 1967, he was associate pastor in Our Lady of Sorrows Parish, Washington. He then moved to St. Ann's Parish in Takoma Park, Md., as associate pastor and assistant director of vocations for men in the Archdiocese of Washington.

From 1968 to 1970, he was director of the House of Formation for seminarians at The Catholic University of America, Washington. For the next 13 years, he was pastor of Old St. Mary's Church, also in Washington. While there, he directed a program for the elderly in the inner city and established Mount Carmel House for homeless women. In 1983, he was appointed pastor of Nativity Parish, Washington.



BISHOP CURLIN'S PERSONAL COAT OF ARMS

He was ordained an auxiliary bishop of Washington by Cardinal Hickey on Dec. 20, 1988, and appointed regional bishop of the counties of Southern Maryland.

In other appointments, Bishop Curlin was named vicar of permanent deacons from 1968 to 1981. He was vicar for Theological College, The Catholic University of America from 1974 to 1980. He was appointed chaplain to Pope Paul VI in 1970 and Prelate of Honor by Pope John Paul II in 1978. He received the 1984 Community Service Award from the Office of Black Catholics.

"I have never had a day when I said I wish I had chosen another vocation," Bishop Curlin said. "I love people. A priest is not supposed to be in the rectory. He is supposed to be out there in the world," to comfort the sick and feed the people when they are hungry.

Born Aug. 30, 1927 in Portsmouth, Va., Bishop Curlin is the son of the late Mary Lamont Curlin and Stephen James Curlin. Many years after Curlin's death, the bishop's mother married Lt. Col. John Whipple, who died in 1988. Bishop Curlin has one brother, Stephen, who lives in the Washington area.

Bishop Curlin attended St. John's College in Garrison, N.Y., and Georgetown University before entering St. Mary's Seminary in Baltimore.

Card Of Thanks

Thanks to the Sacred Heart of Jesus for prayers answered.

HHM

Thanks to St. Jude for prayers answered and favors granted.

DMC

St. Jude, please pray for our family who are going through some troubled times.

LB

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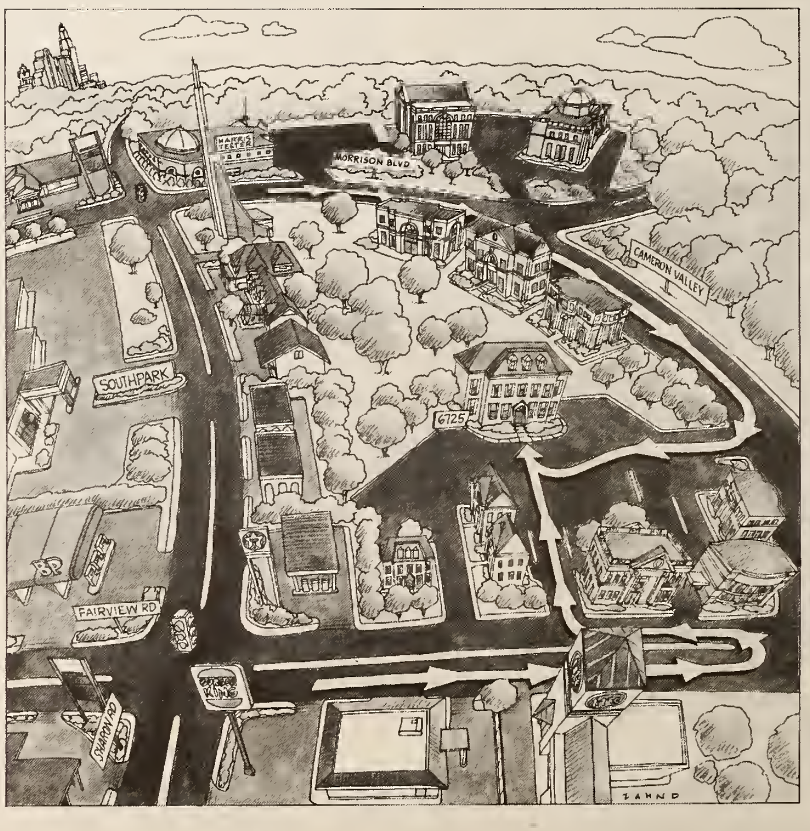

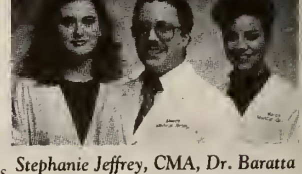

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Stephanie Jeffrey, CMA, Dr. Baratta and Receptionist, Lisa Cajuste

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NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 3 Number 26 • March 4, 1994

Charlotte Catholic High School Relocation Announced

By JOANN KEANE
Associate Editor

CHARLOTTE —Mecklenburg Area Catholic Schools (MACS) plan to renovate the former Stearns Catalytic building on Pineville-Matthews Road, into a high school, relocating the current Charlotte Catholic High School (CCHS), 3100 Park Rd.

The Park Road facility will be converted into a middle school, serving grades 6-8.

Proposed plans call for student occupancy in 1995.

The 15-year-old, three-story Catalytic building contains 119,000 usable square feet for classrooms and labs, and is located on a 13.5-acre tract of land facing Pineville-Matthews Road (NC 51). Paved and lighted lots can accomodate 750 cars. When renovations are complete, the new facility will have space for approximately 1,200 students, double the number of students currently attending CCHS in grades 9 - 12.

The interior of the Catalytic building will be refitted for educational and religious purposes, and a gymnasium will be built to complete the conversion process.

MACS plans to utilize a portion of Diocese of Charlotte-owned property on Endhaven Lane for a football stadium and other athletic facilities.

Msgr. John J. McSweeney, administrator of the Diocese of Charlotte, approved and authorized the land and building purchase for $2 million. The property has a tax value of $3.6 million. The Catalytic building has been vacant for five years.

"Following a lengthy consultative process, I am pleased to make this kind of decision," said Msgr. McSweeney. "The responsibility at hand is to continue implementation of quality Catholic education in all Mecklenburg area

See **School,** Page 13

Visitors
Only

Mecklenburg Area Catholic Schools will renovate this 119,000-square-foot building on a 13.5-acre tract of land on Pineville-Matthews Road in south Charlotte as the future home of Charlotte Catholic High School. When renovation of the 15-year-old, three-story building is completed, CCHS will be relocated from its present Park Road site. The Diocese of Charlotte paid $2 million for the property, former home of Stearns Catalytic, which has a tax value of $3.6 million.

Photo by JOANN KEANE

Pro-Lifers Win Round In Challenge To State Law

By CAROL HAZARD
Associate Editor

CHARLOTTE — Pro-lifers applauded a ruling last week by a United States district judge that says a new state law regarding access to health care facilities may be unconstitutional. The law, the "Medical Facilities Access Act," makes it a crime to delay someone from entering an abortion or health care facility.

Federal Judge Robert Potter's preliminary ruling allows the five plaintiffs, including a Catholic priest and Baptist minister, to pursue the lawsuit they filed on Dec. 6 and challenge the state law in federal court.

"It was a fair judgment on the part of Judge Potter because of the threat to peaceful, pro-life demonstrators and their First Amendment rights," said plaintiff Diane Hoefling, Respect Life coordinator for St. Vincent de Paul Church, Charlotte.

The law is discriminatory because it singles out pro-lifers and not other types of protesters, said Hoefling. Moreover, it is unnecessary, she said. "We already have a law for trespassing. We don't need an extra law."

The access law replaces trespassing laws, which had been used to deter pro-lifers from protesting at abortion centers.

"We have always contended that this is a First Amendment case, not an abortion case," said Ray Warren, attorney for the plaintiffs. "We are delighted that the federal court has agreed to hear our case and noted some potential problems with the law."

See **Access,** Page 3

Lenten Reflection

All the world is singing now,
bird and bee,
Cricket, frog, and grasshopper,
merrily.
Wind and rain sing lubbabies
through the trees,
Waves rear out their happy tunes
from the seas.
All thy works give thanks,
O God,
and praise to Thee!

From *Ash Wednesday Through Easter*, by Elaine M. Ward, a book written as a way of "walking and talking" with Jesus during Lent, as a way of being with God.

Photo right: Swans set up housekeeping in a country manor pond in Abingdon, England. Photo by JOANN KEANE

Diocesan Support Appeal

The annual Diocesan Support Appeal, a major source of funding for 30 ministries, is now underway. The campaign began Feb. 6 and will continue through April10 with a goal of $1,806,000. (See story on Page 2)

Catholic Social Services Helps Single Mother Turn Life Around

By CAROL HAZARD
Associate Editor

Frazzled and fragile, Cindy called Catholic Social Services for Christian guidance. She was surprised to learn that CSS offered counseling.

Her call for help was the salve and impetus that would help her change her life.

"I was at a crossroads," says Cindy (a pseudonym). "I could either continue living a life that was making me severely depressed or I could move on."

The price for moving on was her marriage. "We'd had a stormy relationship for quite a while," says Cindy. "I was very, very depressed. I'd lost my fight."

Cindy, mother of three children ages 8, 13 and 20, was trapped in a bad marriage, or so she thought. The prospect of juggling logistics, responsibility and finances by herself was daunting.

At CSS, she received the assurance and support she needed to make a fresh start. "The counselor helped me learn to let go and forgive myself and accept where things were," recalls Cindy.

Cindy and her children are among 1,200 families who are helped each year through CSS counseling. Fees are determined on a sliding scale depending upon a person's ability to pay.

"We don't turn clients away if they can't pay," says CSS director Elizabeth Thurbee. CSS receives a third of its funding through the Diocesan Support Appeal.

Cindy, 43, quit her job as a secretary and went back to school full-time to pursue a degree in social work with a minor in psychology. She'll graduate in December from UNC-Asheville.

"Without CSS, I would have given up school. It's hard to decide to live in poverty for a goal that's a couple of years away."

Cindy says she didn't think she could have mustered the courage on her own to redirect her life. "I knew in my heart what I needed to do and CSS helped me find the courage to live the life I think God wants me to live. I think God wants us to live in harmony and I wasn't living in harmony the other way."

Cindy supports herself and her children with financial aid, student loans and child support. When her car broke down, she rode a bus to school. Strangers would tell her "to hang in there, no matter what," she recalls.

ELIZABETH THURBEE

"I feel like I'm a real survivor now," she says. "Being a single mom is harder than I expected. You don't have another person to take up the slack and it gets extremely stressful. But when I get down now, it doesn't linger."

What's more, Cindy returned to church after a 10-year absence. Fearing she would be criticized and judged for making bad mistakes, she was hesitant at first. But she was welcomed back

See **CSS,** Page 13

Thomasville Pastor Honored As 1993 Senior Citizen Of Year

By CAROL HAZARD
Associate Editor

THOMASVILLE — Oblate Father John Murphy thought he was invited to a Jaycees awards ceremony to give the benediction. As it turned out, the pastor of Our Lady of the Highways Church was the recipient.

Father Murphy, 63, was named the 1993 Senior Citizen of the Year by the Thomasville and Chair City Jaycees. The award was made Jan. 20 at the Women's Club in Thomasville.

In making the presentation, the announcer said the recipient "believed so stongly in his faith and mankind that he has given up the right to marry and have a family. He has taken a vow of poverty and doesn't even own the clothes on his back."

With that remark, Father Murphy began to suspect that he was the recipient. "I was surprised, absolutely all the way," said Father Murphy.

"The winner of this award this evening is a person that is well known to our community and has helped shape it over the past decade," said the presenter, Rev. Bill Noble, staff chaplain at High Point Regional Hospital and a Russian Orthodox clergyman.

A member of the Ministerial Association, Father Murphy served as a past president. He helped coordinate a local Crop Walk and he is a past board member of the Hospice of the Piedmont. He has served as well on many Salvation Army committees.

What's more, "he has been a chief factor in doubling the size of his faith community," said Rev. Noble. "I know that I look up to and respect this man as many of us do here tonight."

Since Father Murphy became pastor at Our Lady of the Highways in 1977, the parish has grown from 72 families to 165.

"Catholics have become more a part of the area and more accepted," said Father Murphy. The work to dispel misunderstandings about the Catholic faith in the Thomasville area was begun by his predecessor, the late Oblate Father William Stahl.

"In my way, I have tried to keep it going," Father Murphy said

Lenten Reflection

By FATHER VINCENT DONOVAN

As a missionary in Africa, I found the most difficult of all subjects to teach was the crucifixion. Many is the time I wished that the cross of Christ was not part of the gospel story. For the most part I worked with pagans — God-fearing people of African traditional religion who lived, not in the cities, but in the countryside, the bush of Africa. They had never heard of Jesus Christ. In the dialogue of evangelization it took many months to acquaint them with Jesus — His person, His teachings, His going about doing good. They were always favorably impressed and attracted by Him. Them came the moment you had to speak about the death of Christ. That He was killed was shocking enough. How He was killed was almost too much for them. The first time I described the crucifixion, this warrior people laughed nervously. It takes a little getting used to, having people laugh at the cross of Christ. Then I remembered. St. Paul said it would be that way. "We preach Christ crucified," he said, "a stumbling block to Jews, and foolishness to pagans."

Strange as it is to say it, we have become accustomed to the crucifixion. The cross becomes an automatic part of the gospel story, instead of the momentous Second Fall for the human race that it really is. Despite this fact we should not be paralyzed by the crucifixion. We are not Good Friday people. I learned out there in Africa that we should never preach the crucifixion of Christ apart from the Resurrection; never His dying without, at the same time, His rising. Jesus never referred to one without the other. Nor does the Liturgy. "Dying you destroyed our death. Rising you restored our life."

"Destroy this temple," Jesus answered, "and in three days I will raise it up." We are the Easter people. In the Gospel of John, the Crucifixion and the Resurrection clearly go together. (Jn. 2:19) All the Gospels do the same thing. St. Peter brings the two realities together in a most striking and informative way: "This Jesus, whom you crucified, God has made both Lord and Christ." (Acts 2:36) Something of tremendous import takes place with Jesus of Nazareth at the Resurrection. The suffering servant becomes the Lord of Glory. The Jewish Jesus becomes the Christ of the nations, the universal Savior. The male Jesus becomes the complete, new human being. The mortal Jesus can die no more. Jesus of Nazareth becomes the Christ. And although these two names and titles belong to one person, the terms Jesus of Nazareth and the Christ are not completely interchangeable. Jesus is becoming the Christ throughout history, and the purpose of all missionary work and of the work of evangelization is to participate in the process of Jesus becoming the Christ.

Spiritan Father Vincent Donovan is parochial vicar at Our Lady of Lourdes in Monroe. He spent 17 years as a missionary in Africa and is the author of two books, Christianity Revisited *and* The Church in the Midst of Creation.

Attorney Ray Farris To Receive 1994 Beatty Award From CSS

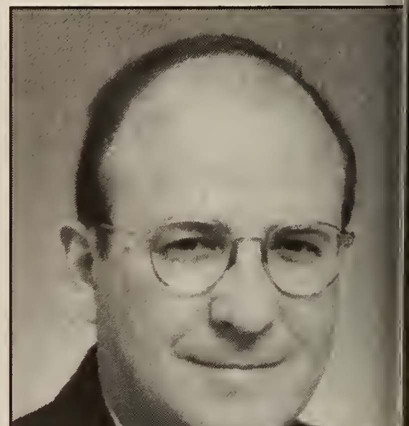
CHARLOTTE — Catholic Social Services will present the 1994 Colonel Francis J. Beatty Award to Ray S. Farris, attorney with the firm of Petree Stockton. The presentation will take place at the annual reception and dinner at 6 p.m. on Thursday, March 17 at the Adam's Mark Hotel.

The award was established in 1991 in the name of the late Colonel Beatty, a prominent Charlottean, whose lifetime of community service touched a broad cross-section of the community. He was a founding member of the local chapter of the National Conference of Christians and Jews; chairman of the Mercy Hospital Board of Trustees; an officer in three wars and a president of the National Cotton Council.

Given annually, without regard to religious denomination, the award recognizes a person whose religious faith has led to effective church-related and public service in Charlotte/Mecklenburg. Past recipients are Jim Babb, veteran broadcaster, and Charles "Chuck" Grace, Charlotte corporate leader.

Farris reflects qualities of ecumenism and commitment to community service exemplified by the life of Colonel Beatty," said CSS Board of Advisors chair Maggie Sauerborn, in making the announcement at a Feb. 8 reception at the home of Rachel Greene. Greene and Maggie Nadol, Respect Life coordinator for the Diocese of Charlotte, are coordinating the dinner.

Farris has been active in chur civic and community life. At UN Chapel Hill, his leadership skills w recognized by a list of honors whi included the Order of the Golden Flee



RAY FARRIS

Order of Grail in addition to the Ja M. Tatum Memorial Award and l terson Medal for his contribution varsity football.

Farris is president of Charlotte tate Planning Council and Mecklenb County Bar in addition to his pre association with the North Carolina Associating and State Bar IOLTA.

See **Beatty,** Pag

Access (From Page 1)

The law, which became effective Oct. 1, 1993, imposes stiff penalties for repeat offenses. First offenses are to be treated as misdemeanors, while a third offense within three years is a felony punishable by up to five years in prison.

The plaintiffs say the law is vague and could be used to silence constitutionally protected freedom of speech and assembly, such as talking to people as they enter abortion centers or handing them literature about alternatives to abortion.

The law is indicative of a pro-abortion climate propagated by the media and the Clinton administration that has had a chilling effect on the number of pro-lifers who picket, pray or talk to people as they enter abortion centers, said Hoefling.

"People definitely feel intimidated by all the media coverage of isolated acts of violence," said Hoefling.

"The people who are committing these violent acts are kooks. They are not sanctioned by pro-lifers. The direct result is not only less people involved at abortion clinics but more children killed because we couldn't reach their mothers in time."

State attorneys argued to dismiss the lawsuit on the basis that the plaintiffs did not have enough grounds to challenge the law. Furthermore, they asked the federal court to allow the state courts to interpret the law. Potter rejected both motions.

He also rejected the plaintiffs' request to keep the law from being enforced while the issue of its constitutionality is determined in the federal court.

The state was given 10 days to respond to the plaintiffs' claim that the law is unconstitutional. After the state has answered the allegations, a trial will be scheduled. A definitive ruling on the law is not expected for months, possibly a year or more.

The other plaintiffs are Father John Bradley, a retired priest for the Diocese of Charlotte, Trudie Matthews of Charlotte, Sharon Hoffman of Cabarrus County and Rev. Ronnie Wallace, a Baptist minister from Charlotte.

This newspaper is printed on recycled newsprint and is recyclable.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

March 4, 1994

Dear Friends in Christ:

As Catholics, we cannot ignore the cries of the suffering, because we see Christ in every one of our brothers and sisters — and Jesus calls us to help the needy. The 1994 American Bishops' Overseas Appeal challenges us during this Lenten season to respond to Jesus' call, and your generosity makes a difference.

Catholic Relief Services (CRS) has been serving those in need worldwide for 50 years, providing emergency relief and long-term development, and helping people help themselves. The second largest international relief and development agency in the United States, CRS aids the suffering and distressed in more than 80 countries.

Migration and Refugee Services (MRS) has been providing resettlement services for newcomers to the United States since the days of early immigration at Ellis Island. Through an extensive diocesan network, MRS resettles one-third of our nation's refugees, renders legal services to immigrants, and provides pastoral care for thousands of newcomers and people on the move each year.

Apostleship of the Sea, through MRS, provides pastoral care and assistance to seafarers and their families in ports in the United States and worldwide, and the Holy Father's Relief Fund assists victims of natural disasters and other emergencies.

Help us to continue to provide hope to a world in need through your generous contribution to the American Bishops' Overseas Appeal in our diocese on the weekend of March 12-13.

Wishing you God's blessings, I am

Sincerely in Christ,

Curtiss P. Todd

Rev. Mr. Curtiss P. Todd
Vice Chancellor

1524 E. Morehead Street Charlotte, N.C. 28207

Bishop Curlin On His Appointment

The following is the statement of ***Bishop William G. Curlin*** *on his appointment by Pope John Paul II to bishop of the Diocese of Charlotte made Feb. 22 on the Feast of the Chair of St. Peter:*

I am deeply grateful to our Holy Father, Pope John Paul II, for his confidence in my ability to serve the Church of Charlotte by appointing me as its bishop. Today's feast provides a worthy occasion to publicly renew my devotion and obedience to the Holy Father, whom I reverence as the successor of Peter and shepherd of the Church.

"Some may ask if I have an agenda for the future? Only one, namely, to preach the mercy and love revealed in His Son, Our Lord and Savior, Jesus Christ."

I confess an awareness of my own lack of those talents and gifts that I would wish every bishop to possess. Yet, trusting that God's grace is always sufficient for all that we do for His glory, I eagerly look forward to serving my brothers and sisters in the Church of Charlotte.

I was honored several years ago by Archbishop Donoghue's invitation to direct a retreat for the priests of the Diocese of Charlotte. Those days of spiritual renewal afforded me an opportunity to experience that wonderful fraternity that unites the priests of Charlotte. I look forward to working with them in serving our brothers and sisters in Christ.

A special word of gratitude for the blessing granted us by the presence of Bishop Begley. His ministry in our midst will be a source of special grace to me as it is to all in the Church of Charlotte.

My gratitude also to Monsignor John McSweeney for his devoted pastoral care of the Church of Charlotte as its administrator following the promotion of Bishop Donoghue to the See of Atlanta. I will rely heavily upon his wise counsel and experience.

I must acknowledge a certain feeling of sadness in leaving the Archdiocese of Washington where I have lived all my priestly ministry. Innumerable blessings and wonderful friendships have enriched my life in the Church of Washington. I will always be especially indebted to His Eminence, Cardinal Hickey, who has proven himself to be a father, a friend and a brother to me. His support, encouragement and kindness are invaluable gifts I will always treasure.

Some may ask if I have an agenda for the future? Only one, namely, to preach the mercy and love revealed in His Son, Our Lord and Savior, Jesus Christ. It is the love of God and neighbor that is the basis of our growth in Church and as a Church. To this purpose, I pledge my life and ministry as your bishop. Let us always pray for one another as we work together to build His kingdom of peace, justice and love.

Cardinal Bernardin Grateful For Vindication

CHICAGO (CNS) — Here is the text of Cardinal Joseph L. Bernardin's Feb. 28 statement and regarding Steven Cook's decision to drop the cardinal from a lawsuit alleging sexual abuse in the 1970s.

I am grateful that I have been vindicated by a total and voluntary dismissal of the charges brought against me. Our justice system has publicly affirmed my innocence. Truth has prevailed.

There is only one thing that still troubles me. I am concerned about the almost instantaneous judgment made by some that I had fallen from grace or had been permanently damaged, even before I had a chance to respond or the legal system had deliberated. I trust that, after reflection, the appropriate persons will address this issue so that others will be spared this travesty.

The ordeal of the past several months has been very painful. I was totally humiliated by the public attack on my character. I have a tremendous sympathy for anyone who has been falsely accused. I hasten to add that this experience has also strengthened my resolve to reach out to victims of sexual abuse and to do all in my power to eradicate the causes of abuse wherever it occurs.

See **Cardinal,** Page 16

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

"We will not turn our backs"

That is the theme of the 1994 American Bishops' Overseas Appeal, the collection which will be taken up at all Masses in the Diocese of Charlotte and elsewhere across the country next weekend, March 12-13.

The theme is consistent with the tradition of Catholic social teaching with its emphasis on justice for the poor, alleviation of human suffering and respect for the life and dignity of each person.

The "we" in that theme is all of us — the members of the Catholic Church in the United States. Through our generosity, we have helped feed the hungry, clothe the naked and house the homeless all over the world. Last year, American Catholics gave $12.5 million through the annual appeal.

The major share of the money collected — 77 percent — goes to Catholic Relief Services for its work in more than 80 countries around the world. Founded in 1943, CRS is one of the largest relief and development agencies in the world, providing both emergency assistance and long-term aid.

The Migration and Refugee Services, which began its work in the 1920s, receives 14 percent of the amount collected. MRS has been resettling refugees since it first welcomed newcomers at Ellis Island. It resettles almost one-third of the refugees who come to this country each year. MRS also works with migrant farm workers in this country and sponsors the Apostleship of the Sea which provides chaplains to seamen in more than 50 U.S. ports.

The Holy Father's Relief Fund receives 4 percent of the total for its work with victims of natural disasters and other emergencies throughout the world.

Another 3 percent of the total goes to the U.S. Catholic Conference's Department of Social Development and World Peace for its work in this country. The department applies Catholic social teachings to such issues as human rights, war and peace and the economy. It works closely with diocesan offices.

About 2 percent of the collection goes for promotion and education.

We've all seen the images of suffering on our television screens and in newspaper and magazine photos -- images of the starving and homeless, pictures of flood and earthquake-ravaged villages.

This annual collection is a chance to help.

People live because we give.

The Catholic
News & Herald

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Pro-Life Corner

Respect Life

The National Committee for a Human Life Amendment, the Catholic legislative group in Washington, D.C., has announced the 1994 postcard campaign to Congress was an even bigger success than last year! Nearly seven million sets of cards were printed and distributed across the country with 84 percent of the U.S. Catholic dioceses participating. Continue to let your legislators know that ABORTION IS NOT HEALTH CARE.

The Respect Life Office Diocese of Charlotte (704) 331-1720

Families' Love Society's First-Line Defense

VATICAN CITY (CNS) — Pope John Paul II told families the love and acceptance they show for each other are society's first-line defense against attacks on human dignity.

In a "Letter to Families" marking the 1994 celebration of the International Year of the Family, the pope said he wanted to speak to every family throughout the world about the beauty and power of their witness to humanity.

"The family has its origin in that same love with which the Creator embraces the created world," the pope said in the 102- page letter released Feb. 22 at the Vatican. The letter urged families to give new energy to praying together and to reaching out to families who are suffering.

Emphasizing true love as a person's complete gift of self to another, the pope said most people will fulfill their vocation to love through marriage and family life.

The letter defined God's plan for the family as being based on a man and woman married for life and open to the possibility of having children.

"The beauty of love and the beauty of the human being who, by the power of the Holy Spirit, is capable of such love," are fully realized only within a family based on the stable bonds of marriage, Pope John Paul said.

The pope criticized attempts to define as a family unions between unmarried people or between people of the same sex. He condemned abortion, the "use" of another person in sexual intercourse outside of marriage and the selfishness of couples who refuse to have children.

He also criticized men who fail to take full responsibility for the children they help conceive, and he urged societies to recognize that a woman's efforts with and on behalf of her young children are "so great as to be comparable to any professional work."

The pope said the modern family is "placed at the center of the great struggle between good and evil, between life and death, between love and all that is opposed to love."

Real love has very little to do with most depictions of love on television, in the movies and in advertising, he said. Real love, he said, "contains the acknowledgement of the personal dignity of the other and of his or her absolute uniqueness."

"Love causes man to find fulfillment through the sincere gift of self," he said. "To love means to give and to receive something which can be neither bought nor sold, but only given freely and mutually.

"By its very nature the gift of the person must be lasting and irrevocable," he said.

Love is an act of personal freedom, but "freedom without responsibilities is the opposite of love," the pope said.

When a man and a woman love each other, he said, their unity "rather than closing them up in themselves, opens them toward a new life, toward a new person."

While procreation is not the only purpose of intercourse — it is "in itself a mutual communion of love and of life" — as parents, a couple "will be capable of giving life to a being like themselves, not only bone of their bones and flesh of their flesh, but an image and likeness of God — a person," he said.

"Fatherhood and motherhood represent a responsibility which is not simply physical but spiritual in nature," since the couple is participating in the creative activity of God and bringing into the world another person created in God's image.

Prayer is an important part of parenting, the pope said, mentioning in several parts of the letter the challenges of raising children, educating them and preparing them to exercise their own vocation to love

The extra work a baby brings, the strain on financial resources and even a diffused feeling that "a child comes to take up room when it seems that there is less and less room in the world" can make people question whether or not a baby is a gift and a blessing, he said

But every child becomes a gift to its family, the pope said. "Its life become a gift for the very people who were givers of life and who cannot help but feel it presence, its sharing in their life and its contribution t their common good and to that of the community of th family."

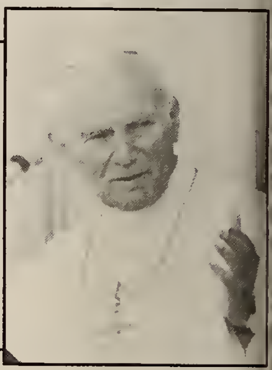
In the eyes of the Church, he said, family life is true vocation. "Families are called to contribute to th transformation of the earth and the renewal of th world, of creation and of all humanity," he said.

The strength to keep one's marriage vows and t maintain one's family as a community of love an outreach to others require prayer, the pope said.

The Holy Spirit is the source of the "fairest love which weathers all storms and brings joy to famil members, he said. "Love is the true source of the unit and strength of the family."

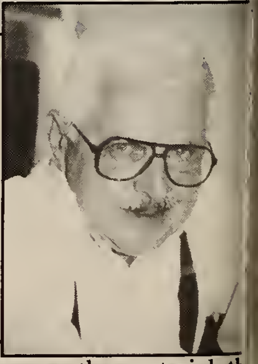
POPE JOHN PAUL II

The Pope Speaks



Our Emphasis On Family Life Continues

BOB GATELY



As I've mentioned before, we'll be devoting a great deal of space this year to the Church's participation in the International Year of the Family.

In connection with that, you'll notice that we have been running and will continue to run three Lenten Reflections in each issue during the season. Two of the three are related to the family theme. One of the two is prepared by Associate Editor Joann Keane, using material provided by the diocesan Office of Faith Formation. The material for the second comes from Trinitarian Sister Miriam Fiduccia, coordinator of the Family Life Ministry for the diocese.

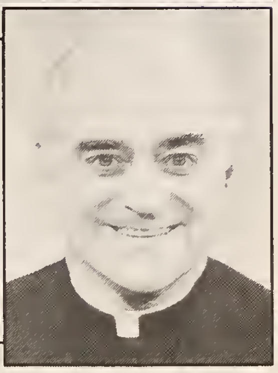
This issue also includes a story on the letter to families by Pope John Paul II.

Because of the length of some other material, tl column is shorter than usual.

Brighten Your Personality For Lent

FATHER JOHN CATOIR

Light One Candle



Jesus told us that when we fast, we hould do it modestly. Trying to impress others with your holiness is one ure way to displease your Father in heaven.

The Lord calls for real sacrifice, not histrionics. Sacrifice can take many orms. for instance, instead of giving up weets, you can begin working on your personality. When Jesus said, "Do unto others as you would have them do unto you" (Mt. 7:2), He was offering us a ormula for personal growth. The Golden Rule is the basic norm of morality of very major religion in the world. Those who practice it inevitably develop admirable traits and characteristics.

In our Christopher Leadership Course we divide the Golden Rule into eparate components which we call "Peronality Rules." We know for a fact that hese practical rules can transform lives. They also make excellent Lenten resoutions. Here then are some ideas to make your Lent more meaningful and more spiritually fulfilling.

1. Show genuine appreciation. A rateful person takes the time and the effort to say thank you. Be attentive to the little things that are done for you, and express your thanks.

2. Point out the good in others. Give truthful praise and be specific. Affirm the good that others do, and give compliments when they are deserved.

3. Be alert to opportunities to speak a kind word, to show sympathy, or to give your neighbor a boost. And if someone maligns your neighbor, offer a defense by pointing out the good qualities in that person.

4. Develop tolerance and courtesy. Think the best by looking for good motives behind the actions of others. Be quick to sense their needs and feelings. Be courteous and respect those feelings.

5. Practice kindness. Picture yourself in the other person's place and try to understand why they acted as they did. All behavior has a reason. If you don't understand the motives behind someone's actions, be kind anyway. Jesus said, "return good for evil." If you can't rise to heroic charity, at least be civil.

6. Ease the burdens of others. Practice the "works of mercy." Feed the hungry, give drink to the thirsty, clothe the naked, visit the imprisoned, shelter the homeless, visit the sick and bury the dead.

7. Act cheerful. Make light of the ordinary hardships of life. Why drag others down by constantly complaining? Be positive and look on the bright side. Learn to live your life gladly and joyfully because of the knowledge of God's love.

8. Smile to yourself more. If you do, you'll notice that any look of severity you might have developed will slowly vanish. You'll be a more attractive person, the way God intended you to be.

These are only a few ways of practicing the Golden Rule. If you decide to practice the Golden Rule more diligently, you won't have to give up anything for Lent, except perhaps the few faults and failings that make you less attractive.

(For a free copy of the Christopher News Note, "Lift Up Your Heart," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

Adjusting To Loss Of Function

MARTHA W. SHUPING, MD

Crosswinds

Q. I have a severe form of arthriis and am now unable to work. There's hardly anything I can do at ll. My hands are badly affected so I an't cook or do things around the ouse or hold a book to read. I get eally depressed and sometimes there doesn't seem to be any reason to live.

A. It is depressing not to be able to unction normally, and to have to give up work and activities you've enjoyed. But you may actually be able to do more han you realize. For example, there are pecial book stands which can prop up a ook and hold it open for you so that you an read. A lever operated by foot can be ttached to your refrigerator to open it ands-free. The new metal point pens re easier to write with than ball points, ut if it's a problem to hold a pen at all, here are devices which attach to the wrist by a Velcro strap and can hold a en (or eating utensil). With some cretivity, you may find that you can do some of the things you've given up. An occupational therapist can help with this.

Many of these devices, to help with almost every conceivable need, are carried by Enrichments (800-323-5547) and a few are available through Mature Wisdom (800-686-6366). Call for their catalogs and see what they have to offer. Although there are many things that you may not be able to do, focus on the things that you can do or learn to do in a new way.

I assume by now you've already been to a specialist and perhaps have obtained a second opinion. Ask your doctor whether physical therapy or gentle exercise program could help. If it appears your condition is not going to improve, get some counseling to help you adjust to the changes you are facing. Talk to your doctor, too, about the depression, since medication may help you to deal with these difficult adjustments.

Often, our identity is tied up in what we can do, and when we become physically disabled, it can be hard to see a reason to live. In situations likes yours, people sometimes question whether God has abandoned them, and it can be difficult to pray. But if you can persevere beyond the initial discouragement, this can be a very fruitful time in your life in your relationship with God and with others.

Liguori Publications (800-323-9521) has several booklets addressing some of these questions: "Help for Pain and Suffering; How to Find Meaning in Suffering," and "God and the Problem of Suffering." You may also want to discuss these issues with a priest.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

How Can We Improve Our Children's Education?

FATHER EUENE HEMRICK

The Human Side

How much does a school contribute o a person's formation? If a school ystem recruits the best teachers and is ully updated, will it produce better tudents? Will this make inner-city chools more effective in combatting ang violence or drug use?

Gerald W. Bracey, a research psyhologist, would say that although the chool can make a difference, it is usully very little. Let's look at his reasons.

He starts by asking why Asian chilren excel as they do in American chools. If the school system works for ne particular culture, but not for others, it really the system that is responible?

Bracey notes, for example, that even n crowed, underfunded, understaffed nner-city schools, Asian students do well.

Why?

"Not genes," says Bracey, "but attiude: culture."

Bracey recalls spending a typical evening in a Vietnamese boat family's household. After dinner the family sat around the table and studied. Although the parents could not speak English well, the older children stepped in and helped the younger one.

"Culture — the importance a family places on learning, the academic demands it makes on its children and children's sense of their future," notes one columnist who reviewed Bracey's findings, "may in fact be the critical difference between good schools and bad."

He may be right. I celebrate Mass at a Korean parish. Whenever I ask the teen-agers what their goals are, they list lofty professions such as wanting to be a scientist, doctor, diplomat or professional musician. Seldom do they list a non-professional occupation. These aspirations are derived from their culture.

The elders of the parish take religious education very seriously. Everyone is expected to be at class, and elders can be seen everywhere, actively managing the educational operation. Altar servers are well trained, punctual and extremely respectful.

I am especially inspired by the family spirit reflected by teen-agers who work with the younger children.

At the children's Mass, a teen-age musician sets the tone for the children by asking them to adopt a prayerful disposition — to stop talking, close their eyes, think about God and recite a number of prayers.

Teen-agers teach the young children to be readers at Mass, sit with them during the Mass, help them follow their missals and discipline them when needed.

See **Human,** Page11

RICO And Political Dissent

JIM MCINERNEY

Lifelines

The Supreme Court's unanimous decision on Jan. 24, stating that the Racketeer Influenced and Corrupt Organizations (RICO) law can be used against pro-life groups such as Operation Rescue, has been hailed as a victory for abortion rights. That might be so, but there are other issues that even a militant pro-abortionist should consider.

RICO was written in 1970 in order to give the federal government some muscle in dealing with organized crime. Law enforcement agencies had been bemoaning the fact that gangsters had a knack for getting away with murder, extortion, and other heinous crimes. Enter Robert Blakey, a young Senate staff lawyer.

Blakey was the principle drafter of the RICO statute. According to an interesting article in the *New York Times* (1/30/94), Blakey has very clear memories of the time when the bill ran into a snag. Here's what happened:

Two liberals on the Senate Judiciary Committee, Phil Hart of Michigan and Ted Kennedy of Massachusetts, went to Committee Chairman John McCellan and said that they liked RICO but were concerned about one thing. They said that they were worried that President Nixon was going to use the law against anti-war demonstrators.

In order to gain their support, Senator McCellan turned to the young lawyer and said, "Bob, change it." So he did. At least that's what he thought. Twenty-five years later Blakey, now a professor of law at Notre Dame, argued the protesters' case before the Supreme Court. But the justices were not convinced.

I find it encouraging to see that some liberals are concerned about the ramifications of this court decision. Animal rights activists, homosexuals and others have expressed concern. But the general response from the left is one of silence. One lawyer for Act Up, a group of homosexuals that engages in some very uncivil behavior, said that the average liberal hates RICO, but in this instance they feel it's alright because it is being used against pro-lifers.

Conservatives, of course, with few exceptions, have very little to say. This is to be expected. The average conservative gets very nervous about anyone carrying a sign or staging a sit-in.

RICO's danger is two-fold. The most obvious is that it can be used as a sledge hammer against groups expressing political dissent. It carries provisions for long jail sentences and triple damages. But the less obvious danger is what I call the "dragnet" effect of the law.

Abortionists and their allies can use RICO as a tool to bring law suits against large numbers of people, including those not involved in illegal activity. In some cities pro-life groups and individuals not associated in any way with civil disobedience have been named as defendants in civil suits. At first glance one is tempted to say that if these groups and individual did nothing wrong they have nothing to fear. But that is not true.

It costs money — *lots* of money — to defend yourself against these charges. In the city where I live such a suit was brought against pro-lifers several years ago. The expenses were incredible. It caused some to be very wary of getting involved in even sedate activities like marches. Under RICO, many more will be discouraged from contributing to or even joining pro-life groups, for fear that their association will get them involved in a costly racketeering law suit.

I remember being involved in civil rights and anti-war activities in the 1960s and early '70s. The fact that there were violent incidents committed by fringe groups did not keep us from exercising our First Amendment rights. But if we were faced with a racketeering law and bankruptcy, I don't think either movement would have lasted very long.

Divorce And Reception Of Sacraments

FATHER JOHN DIETZEN

Question Box

Q. I am a recently divorced Catholic. I understand that I can no longer receive the sacraments. For years I was taught that when one went to Mass you should always receive Communion. Now, of course, I don't do this. Should I still go to Mass? I can't participate fully because I cannot receive the sacrament of holy Communion. So why bother? (California)

A. Let me first say again what I have said many times in this column. You can go to the sacraments, penance and holy Communion, right now! It continues to astound me how many Catholics, let alone those among us who are not of our faith, have the wrong notion about this.

To repeat, the Church knows that, given the human weaknesses we have, sometimes situations in a marriage demand that one of the parties seek a divorce to escape the physical or emotional abuse one partner is inflicting on the other, and perhaps on the children.

Even when circumstances are not that disastrous, and a civil divorce happens, the partners, if they are Catholic, may receive the sacrament of penance, confess any seriously sinful responsibility for the collapse of the marriage and go to Communion.

It needs to be said also that this is no new teaching of the Church. Perhaps because the idea that the Catholic Church is against divorce had become almost ingrained in their minds, Catholics and others concluded: So if you get a divorce you can't go to Communion.

Access to the sacraments, according to the practice of the Church, becomes an issue only if a Catholic contemplates another marriage in the Catholic Church. In this case one needs to talk with the parish priest, or other parish minister, to explore what methods are possible to make that happen.

I hope you, and any others in your position, will no longer deprive yourselves of these avenues of grace and strength. You need all the help you can get.

Your final three-word question is an exceedingly profound one, and not easy to answer adequately, at least for me.

Your instincts and convictions about the intimate connection between the celebration of the Eucharist and holy Communion are entirely valid. Certainly I, and most Catholics I believe, would agree with you in not being able to imagine going to Mass and regularly being unable to receive the Eucharist.

On the other hand, the Mass, the celebration of God's word and of the Eucharist, is still the focus and apex of our Catholic liturgical life.

Catholics, for example, who remarry out of the Church are not canonically excommunicated. As Pope John Paul II said several years ago, "The Church remains their mother, and they are part of her life" (Address to laity in San Francisco, Sept. 18, 1987).

Whoever we are, and in whatever circumstances, sharing in the eucharistic sacrifice, though incomplete without Communion, remains a high priority of that bond with the rest of the body of Christ.

Q. What do I answer a Protestant friend who wants to know when we started using incense in our ceremonies? (Florida)

A. Apparently Christians always used it. The Hebrew word for incense comes from a verb referring to the smoke that rose from the burnt sacrifices on the temple altar (see 1 Samuel 2:15 or Psalm 66:15).

Thus the burning of various spices came also to be a symbol of prayers or offerings made to God. Books of the Old Testament use the word frequently in this sense.

The reference to incense in the heavenly worship of God described in Revelation (5:8 and 8:3-4) leads us to conclude that the early Christians, who were intimately aware of their Jewish backgrounds, simply continued the practice.

(A free brochure outlining Catholic prayers, beliefs and practices is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions fo this column should be sent to Fathe Dietzen at the same address.)

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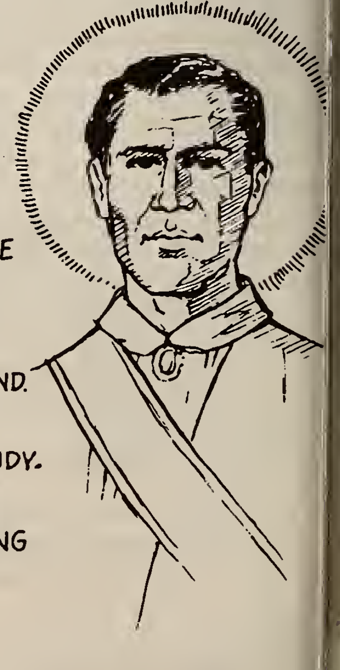
the Saints by Luke

ST. CASIMIR OF POLAND



CASIMIR WAS THE THIRD OF 13 CHILDREN OF KING CASIMIR IV OF POLAND AND ELIZABETH OF AUSTRIA, DAUGHTER OF EMPEROR ALBERT II. HE WAS BORN AT THE ROYAL PALACE IN KRACOW IN 1458, AND WAS TAUGHT BY FATHER JOHN DLUGOSZ.

FROM CHILDHOOD, HE WAS DEVOTED TO A LIFE OF HOLINESS, AUSTERITY AND CHARITY. IN 1471, HE REFUSED TO LEAD AN ARMY AGAINST KING MATTHIAS CORVINUS OF HUNGARY TO SEIZE THE HUNGARIAN THRONE AS HIS FATHER AND THE NOBILITY DEMANDED, BECAUSE HE BELIEVED IT WOULD BE UNJUST. POPE SIXTUS IV OPPOSED SUCH A WAR.

THOUGH CONFINED TO THE CASTLE OF DOBZKI, CASIMIR RESISTED ALL EFFORTS TO MAKE HIM CHANGE HIS MIND. HE ALSO RESISTED HIS FATHER'S EFFORTS TO HAVE HIM MARRY, AND DEVOTED HIMSELF TO PRAYER AND STUDY.

CASIMIR SERVED AS VICEROY WHILE HIS FATHER WAS OUT OF POLAND. HE DIED ON MARCH 4, 1484, WHILE VISITING LITHUANIA.

MANY MIRACLES WERE REPORTED AT HIS TOMB AT VILNA. HE WAS CANONIZED IN 1521. ST. CASIMIR IS THE PATRON SAINT OF POLAND AND LITHUANIA. HIS FEAST IS MARCH 4.

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Entertainment

Time Right For 90210 Star

TV series star Luke Perry ("Beverly Hills 90210") makes an appealing rodeo hero in "8 Seconds" (New Line), the fact-based story of Oklahoma lad Lane Frost, who became world champion bull rider in 1987.

Lane (Perry) is an unspoiled nice guy whose friendly rival Tuff Hedeman (Stephen Baldwin) can't seem to convince him that being a cowboy means drinkin', cussin', brawlin' and being a shameless ladies' man.

Instead, Lane proposes to horse rider Kellie (Cynthia Geary) after a few dates — before he's even properly kissed her.

The youngsters marry in 1984 and Kellie gives up college and her own horse riding ambitions to devote herself to Lane.

But his being constantly on the road with the temptations of fame derail the marriage just as Lane achieves tremendous success on the circuit. This includes enduring the required eight seconds upon a legendary bull that in more than 300 attempts no one else could conquer.

Lane and Kellie reconcile, realizing they both made mistakes, but tragically Lane is killed not long afterward in a rodeo accident when his broken rib pierces his heart.

"Rocky" director John G. Avildsen handles this story, rather surprisingly, with much more sweetness than sass given the rough- and-tumble rodeo world in which the film is set.

The stress is on Lane's earnest personality and brief detour from the straight and narrow before he matures and comes to terms with family and fame.

While the rodeo scenes are lively and exciting, the movie is often hurt by corny dialogue that sounds like it was written many decades ago. The marital conflict is believable, though, as Ms. Geary's Kellie finds herself increasingly taken for granted and demands respect. Lane's conflict with a critical, demanding father (James Rebhorn), on the other hand, has little drama, and Frost senior's weepy self-recriminations after Lane's death are overly maudlin.

This sentimental, even reverential, treatment of Lane's short life lends the movie an inspirational tone more often seen in TV movies. In itself, there is nothing wrong with that, although a less syrupy approach might result in a bigger box office draw.

Nevertheless, the bull riding scenes are at times heart-stopping and credit should certainly be paid to the stunt doubles, who are never obvious fill-ins for the actors.

In fact, Tuff Hedeman, who became world champion after Lane's death, rides in the film and the friendship between the two comes through clearly, long before the postscript mentions Tuff named his son Lane in his memory.

Despite its delicate mention of brief marital infidelities, the theme of friendship and forgiveness is uplifting, making "8 Seconds" a generally wholesome family film.

Because of very discreet references to adultery and some rodeo injuries depicted, the U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

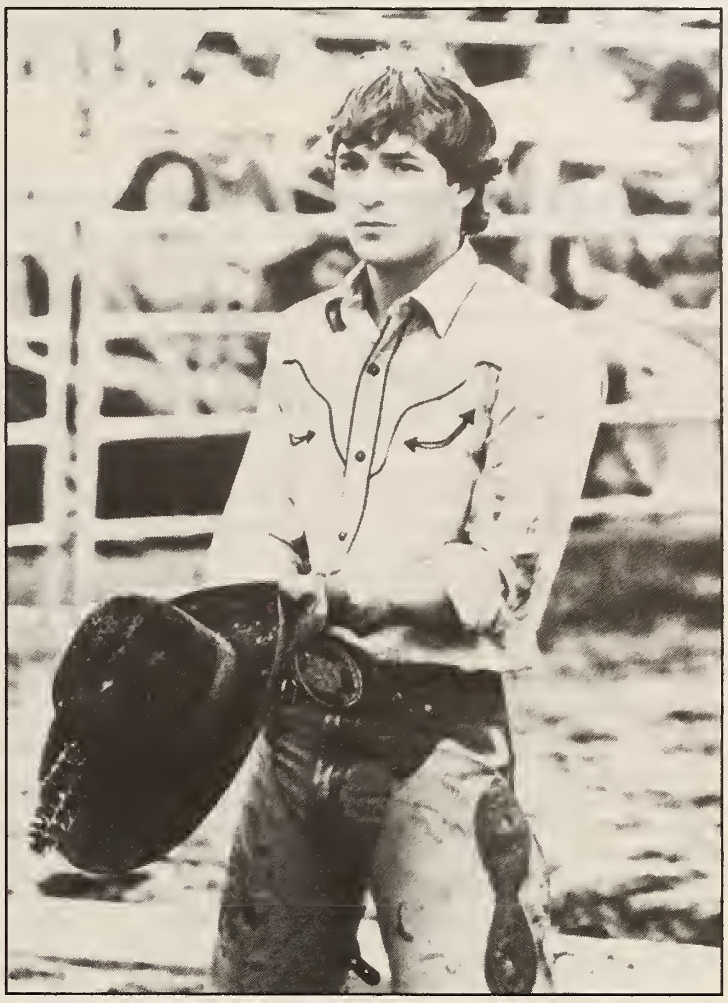
Ratings

"On Deadly Ground"
(Warner Bros.)

U.S. Catholic Conference classification, O — morally offensive. Motion Picture Association of America rating, R — restricted.

"Sugar Hill"
(20th Century Fox)

U.S. Catholic Conference classification, A-IV — adults, with reservations. Motion Picture Association of America rating, R — restricted.



Luke Perry, best-known as a TV star, dusts himself off after a tough ride in "8 Seconds," a fact-based movie about world champion bull rider Lane Frost of Oklahoma.

Videos

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Gambit" (1966)

Shirley MacLaine and Michael Caine set out to steal a priceless sculpture from wily collector Herbert Lom in the familiar plot about a perfect crime gone wrong. Director Ronald Neame comes up with a couple of new twists and some fine acting to distinguish it from a host of other romantic thrillers. *The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.*

"Judgment Night" (1993)

While taking a shortcut through a dark, deserted Chicago slum, four pals (Emilio Estevez, Cuba Gooding Jr., Jeremy Piven, Stephen Dorff) happen upon a murder, then are pursued by the killer (Denis Leary) and his goons. Director Stephen Hopkins' edgy thriller tempers scenes of violence with fitful attempts to portray the positive nature of masculinity and the bonds of friendship. Much violence and rough language. *The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.*

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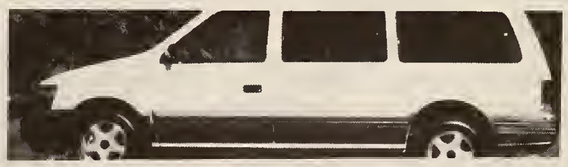

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Is patience virtually a virtue?

FAITH *alive!*

By Leif Kehrwald
Catholic News Service

"Good things come to those who wait." That old adage certainly proved true in days of old when the Cherokee fish-hunter would lie on his stomach beside a calm, deep pool in the stream. He would move his arms slowly into the water, and without creating any ripple reach his hands under a large fish resting in the shade.

The man would gently rub the belly of the fish. Then, as the fish began to doze, he suddenly would grab it by head and tail, jerk it out of the water and toss it up on the bank.

> **"I believe that faith empowers patience; patience reduces anxiety; and lack of anxiety results in well-grounded life choices."**

Native American hand-fishing required calmness, self-control, poise and serenity. It required tremendous patience.

Today's society is not good at waiting. Much of the 20th century's innovative technology is motivated by a lack of patience. Why wait three or four days to get photos developed when I can take them to the one-hour shop? Why wait three days for a letter when I can get it overnight via express mail? Better yet, just fax it to me.

Patience has worn thin and grows thinner with each generation.

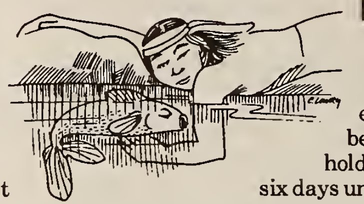
The times condition us for instant gratification. We expect needs to be met and problems to be resolved immediately, if not sooner.

Have you ever gotten angry and anxious when things went wrong because you believed someone should have anticipated the problem and handled it even before it developed? Despite great technological advances, human beings always will encounter events that tax their calmness, self-control and willingness to tolerate delay. Thus:

—A middle-aged woman who struggles with insomnia will turn to prayer and meditation as she patiently waits for sleep to overtake her.

—A worried and troubled couple anxiously will await news from the operating room about the success or failure of their daughter's surgery.

—A young man separated by war from his wife will have to wait restlessly for mail-call each afternoon.



—A little boy honestly won't believe he can hold out another six days until his birthday.

Each of us has at least one personal drama slowly unfolding in our lives that demands the poise and forbearance of a Cherokee fish-hunter.

Marcy is the single mother of 8-year-old Clint. She loves her son deeply, but they've had some rough times. Ever since he was a toddler, Clint has been a difficult child — overactive, belligerent, troublesome, noncooperative and, at times, downright mean.

At first, Marcy attributed his behavior to her divorce, even though Clint was just a baby at the time. But as the years went on, Clint showed no "adjustment." Despite her solid, deliberate and patient parenting skills, the older Clint got, the less he responded to her efforts.

Consequently, Marcy was losing confidence. "Maybe I don't have what it takes to raise this kid," she mused. But she kept praying for courage and strength.

Then Clint's teacher suggested he be tested. Sure enough, he was diagnosed with attention deficit disorder.

While the diagnosis entails a whole new set of challenges for Marcy that will certainly tax her energy and patience, it also means she truly is an adequate parent.

The problem had been outside her control. Her patient forbearance with Clint over the years had been the best possible response for him, short of the specific medical treatment to which they ultimately were led.

Is patience a gift? Is it a virtue? Is it a personality trait granted only to some people? Is it a skill that anyone can learn?

I believe that patience is a virtue. By that I mean that patience is a desirable and valuable skill that demands our attention and that can be developed. But if it took years of training for the young Cherokee to learn the patient skill of hand-fishing, how do we develop the skills of patience today?

One step is to spend some time quietly — in solitude — each day. Sit alone long enough for the stillness to permeate all the way inside you. Be calm long enough for the anxieties of your mind to settle like dust on a country road.

Then see if you don't go about the rest of your day with more composure and serenity. You also are likely to find yourself praying and meditating. That's because faith and patience go hand in hand.

A person who works to improve the skills of patience will also grow in faith. And that's a good thing because we need both faith and patience to cope in a dignified way with hardship, difficulty and inconvenience.

I believe that faith empowers patience; patience reduces anxiety; and lack of anxiety results in well-grounded life choices.

Thus, in conclusion, I offer these lines adapted from Isaiah 40:31:

They that wait upon the Lord shall renew their strength.

They shall mount up with wings as eagles.

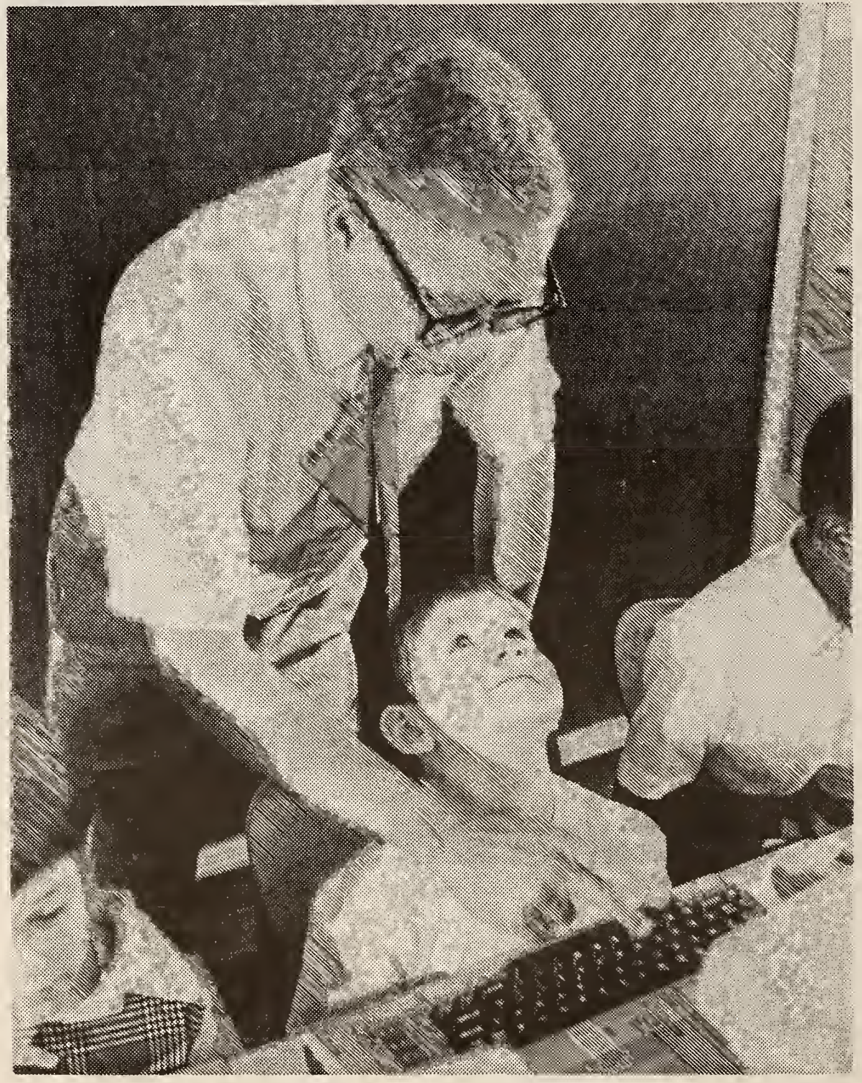
They shall run and not be weary.

They shall walk and not faint.

Teach me, Lord. Teach me, Lord, to wait.

(Kehrwald is director of Family Life for the Archdiocese of Portland, Ore., and a free-lance writer.)

CNS photo by Michael Hoyt



FAITH IN THE MARKETPLACE

What do you admire a patient person for?

"For being able to overlook other people's shortcomings and realize they're not perfect, that not everyone dances to their tune." — Marian Keith, Hanford, Calif.

"For acting, not reacting, especially in a negative way, to any situation. That type of person ... I feel drawn to ... because I'm sure that's how Jesus Christ lived while on this earth." — Jan Ernst, LeMars, Iowa

"The ability to accept people and events with a sense of calmness, to not be upset by things, to not lose sight that they're dealing with the person.... I admire their ability to extend themselves ... no matter how irritating the person is or how many times they're asked the same question." — Sister Judy Cianfrogna, Glyndon, Md.

"Usually the patient person is more easygoing and easier to get along with. They are easier to relate to. I desire those qualities in myself." — Brian Doucette, Ludington, Mich.

"Their humility. Their ability to recognize the value in what the other persons are saying or doing. They don't have to know it all or do it all.... Once you realize these things, then you have to allow space for others." — Becky Bain, Alpharetta, Ga.

"Usually there's a peacefulness about them. It seems like they really have a relationship with God that gives them a peaceful center and helps them to be patient with others." — Gaye Adamczyk, Ludington, Mich.

An upcoming edition asks: What two essential qualities are needed in families that have a sense of unity? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

To be or not to be ... patient

By Father Lawrence E. Mick
Catholic News Service

Sometime in my youth I learned this rhyme:

"Patience is a virtue; possess it if you can;

"Seldom found in a woman, never in a man."

It is dangerous today to differentiate between women and men on such issues, but the rhyme is a reminder that patience is a challenge for all human beings.

This truth is also reflected in my experience as a confessor. Lack of patience is among the most common faults people confess.

Maybe one reason the lack of patience is so frequently confessed is that patience is needed in so many different situations. Anytime we deal with other human beings, and often even in dealing with animals and inanimate objects, we need patience. The difficulty with being patient often flows from the expectation that we should be in control of our lives and our world. When things don't go the way we think they should, our patience is tested.

The word "patience" comes from a Latin word that means "to suffer" or "to experience" or "to allow." It is the same root from which we get the word "passion," which we use to refer to Christ's sufferings.

To be patient is to give up the illusion that we are in charge of the world. We accept the impact that other people or things have on our lives, and we don't insist that things go our way.

But patience is not always a virtue. There are times when a holy impatience is required of us:

—A woman living in an abusive situation may need to take action and not simply allow the abuse to continue.

—A person who witnesses someone dumping waste into a river should not patiently await the polluter's conversion.

—A people oppressed by racism or economic injustice may be called by God to take action to end the oppression. Patience on the part of the world during the Nazi Holocaust was not a virtue.

Jesus endured the suffering of his passion and death, but he also took a whip and drove money changers from the temple.

So how do we know when to be patient and when to be impatient?

One key is to examine the source of our impatience. If it flows simply from our own desire to have things our way, it probably is not a virtue.

If it flows from a recognition that the Gospel demands change in a situation, then impatience may well be required of us.

If we genuinely seek God's will rather than our own, we will be in a better position to determine whether patience or impatience is the proper virtue in each specific situation.

Of course, it is not always easy to make that judgment. Sometimes God's will is best followed by suffering patiently. This is a powerful sign of love in some situations — for example, when a person patiently cares for spouse who is an invalid.

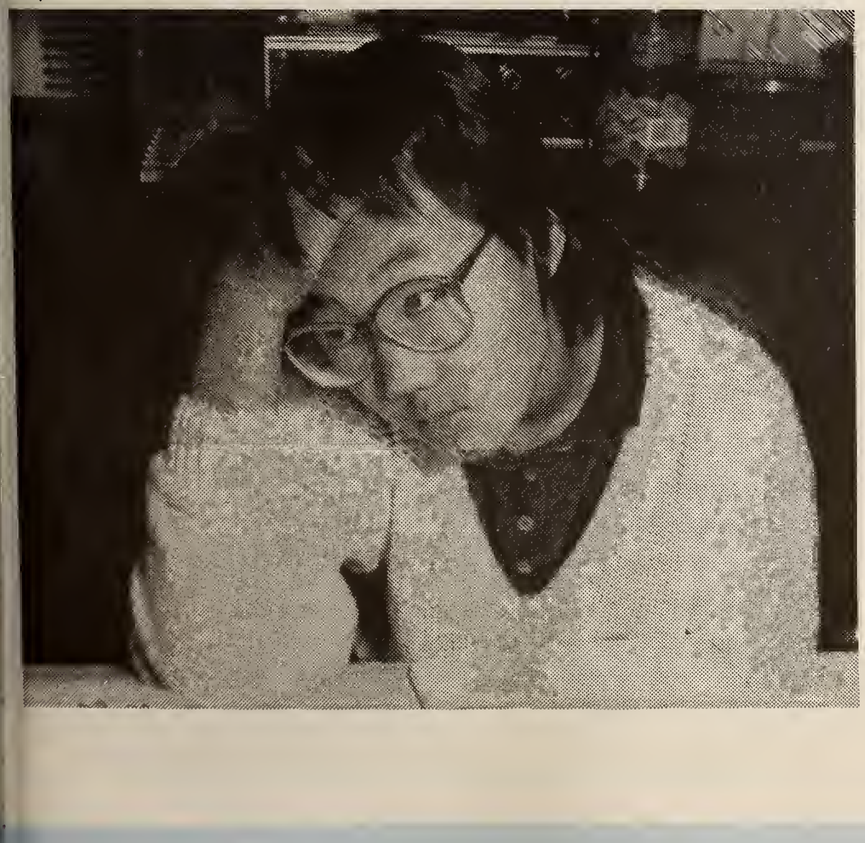
Even when we are called to take action — to be impatient — it may require that we accept suffering. Mahatma Gandhi and Dr. Martin Luther King Jr. were powerful examples of this kind of "passive" action for justice — a sort of patient impatience.

Ultimately, these decisions require a prudent judgment in each situation. As I see it, patience and impatience both are virtues that mark the life of a follower of Christ. The key to it all is being committed to following God's will, not our own.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)

"The difficulty with being patient often flows from the expectation that we should be in control of our lives and our world. When things don't go the way we think they should, our patience is tested."

CNS photo from Cleo Freelance Photo



FOOD FOR THOUGHT

When I'm impatient I forget many things I'm supposed to know.

I forget to listen. This is serious, for example, if I am impatient to complete a task that requires interdependence with others. In my haste to conclude things, I forget that I can't conclude them alone.

Sometimes I also forget to communicate well. Out of impatience to get a point across to my children, for example, I may forget that preaching rarely works with them. In refusing to make the effort to communicate in a way that works, I run the risk of having my words largely dismissed.

And sometimes I forget that my time isn't exactly my own. Out of impatience to stay on schedule (mine), am I willing to risk ignoring the urgent needs of others when they arise? It is part of the predicament of daily life to achieve some balance between my time constraints and others' reasonable expectations.

Finally, I may forget when I'm impatient that the final outcome of events is in God's hands. God may well be asking me to contribute to that outcome. But the frustration, tension or chaos I introduce into situations during my impatient moments is probably my own doing.

9

David Gibson, Editor, Faith Alive!

There's real power in patience

By Father John J. Castelot
Catholic News Service

"Lord, make me patient — now!"

That prayer is funny because it is so obviously contradictory. But it points up a truth. Patience is a virtue, and a virtue, by definition, is a habit.

And no one can acquire a habit "now!"

Patience and persistence go hand in hand.

Jesus was patient, but his patience was not calm resignation. He could become exasperated, and Mark especially portrays both his exasperation and his persistence.

After trying to get his message across to the disciples both by word and deed, Jesus still met with maddening obtuseness. After the second feeding of the hungry crowds (Mark tells the story twice), the disciples still don't get the message.

Jesus fires seven questions at them, like, "Do you not yet understand or comprehend? Are your hearts hardened? Do you have eyes and not see, ears and not hear?... Do you still not comprehend?" (Mark 8:17-21)

Even when, at his arrest in the garden, "they all left him and fled" (14:50), Jesus still did not give up.

Like Jesus, the patient person can wait for results when the results are not immediately forthcoming.

And so the young man in the otherwise empty tomb instructed the women: "But go and tell the disciples and Peter, 'He is going before you to Galilee; there you will see him as he told you'" (16:7).

As events demonstrated, his patience paid off.

Earlier in the garden he had prayed: "Abba, Father, all things are possible to you. Take this cup away from me" (14:36).

"Take this cup away from me!" This is not exactly a "patient" request; but it is followed immediately by, "but not as I will, but as you will."

This is not sterile resignation. It implies trust, confidence that the Father's will spells ultimate victory. This is not immediately evident, but he is willing to wait. And his patience paid off.

Paul was strong-willed, not overendowed with patience. He suffered from some mysterious chronic illness and wanted to be relieved of it — now.

"Three times (repeatedly and insistently) I begged the Lord about this, that it might leave me." But God had other plans and said, "My grace is sufficient for you, for power is made perfect in weakness."

Patience in suffering pays rich dividends, and Paul learned that. "I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell in me ..., for when I am weak, then I am strong" (2 Corinthians 12:8-10).

Patience is not defeatism. Patience empowers people, as the amazing career of Paul makes abundantly clear.

Easy? No. Rewarding? Definitely!

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

Anxiety is a force mitigating against patience. Anxiety even can work against development in one's spiritual life, as the Rev. Ron DelBene, an Episcopal priest, notes in *Alone With God*, his guide for personal retreats (Upper Room Books, 1980 Grand Ave., Box 189, Nashville, TN 37202-0189. 1984. Paperback, $8.95). Sometimes people "cannot decide whether to pray or read Scripture, get involved in good works or go off alone to meditate. They are anxious to get someplace soon! Often they find it helpful to realize that there is not necessarily a place to get to, but there is a life to live in a purposeful way," the author says.

Reflection: This prayer for patience is offered in the Rev. DelBene's book: "I know that being patient is not one of my strengths. Everyone who knows me knows that. Today I don't even have the patience to pray! God, please help me to sit quietly, breathe deeply and be patient."

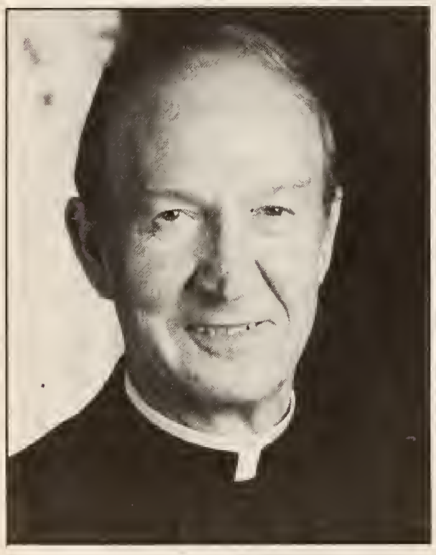
FAITH alive!

People In The News

Catholic Press Has Husband-Wife Team —At Different Paperes

KANSAS CITY, Mo. (CNS) — When Todd Habiger proposed to Lori Wood in 1991, the two Kansas University seniors had no idea how they would make a living. But within a year they both got jobs in the Catholic press — at different diocesan papers. Lori had joined the staff of *The Leaven*, newspaper of the Archdiocese of Kansas City, Kan., and Todd started working at *The Catholic Key,* newspaper of the Diocese of Kansas City-St. Joseph, Mo. "We do have a lot to talk about at home," Lori said. "Once we were talking about the Church all night long, and I said, 'I'm sure we had something else to talk about before we got these jobs.'"

Boston College President Resigns After 22 Years


FATHER J. DONALD MONAN

BOSTON (CNS) — Jesuit Father J. Donald Monan has announced he will resign after 22 years as president of Boston College and has accepted the new position of chancellor at the school. Father Monan, 70, has served longer than any president in Boston College's 131-year history. He said he would stay on as president until a successor is named. The school's trustees have formed a search committee to look for a new president among members of the Society of Jesus nationwide. When Father Monan became president in 1972, Boston College was listed as a "deathbed" college. It had to borrow money to meet expenses until the tuition payments came in. Since then, the endowment has grown from $4 million to $375 million. Today, both *Barron's* and *U.S. News & World Report* rate it among the United States' 50 best schools.

Baseball Comes With Papal Autograph

LAKELAND, Fla. (CNS) — Detroit Tigers manager Sparky Anderson once met Pope John Paul II when the pontiff visited the Midwest, but Anderson had to be in Florida to obtain a baseball autographed by the pope. Orlando Bishop Norbert M. Dorsey presented the American League baseball to Anderson at a fund-raising dinner Feb. 23 to benefit the St. Joseph School Foundation. The Latin inscription reads, "To Sparky A, cum benedictione, Joannes Paulus II, 26.6.93." "Cum benedictione" means "with my blessing." The European-style date means the ball was signed June 26, 1993. When Anderson was told about the ball, he said, "It's got to be one of a kind."

Football Coach Skip Holtz Says He's Not Trying To Be Like Dad

STORRS, Conn. (CNS) — Skip Holtz, the University of Connecticut's new football coach, realizes "I'll probably always hear that I'm Lou Holtz's son no matter what I do." That Skip Holtz's proper name is Louis L. Holtz Jr., and that he worked at the University of Notre Dame under his father as an assistant coach for the last four years could muddy the waters. "I'm Skip Holtz. I'm not trying to be Lou Holtz. I'm trying to be the first Skip Holtz; all I want to be is myself," he said. "What's it like to be your father's son? He's dad. So my dad's on TV a little bit more. People know who he is; it doesn't make him any different. He's still dad to me."

Dan Jansen's Gold: God Saved The Best For Last

Dan Jansen, a frequent visitor to the Charlotte area where his wife has relatives, with the Olympic speed skating gold medal which he won after 10 years of trying. (CNS photo from Reuters).

MILWAUKEE (CNS) — God saved the best for last. That was how Don Yockey summed up the Olympic gold medal won Feb. 18 by his brother-in-law, speed-skater Dan Jansen. Much of the world would probably agree that Jansen's gold medal and world record for 1,000 meters in speed skating were a fitting end to the Olympian's 10-year quest for the gold. "I know everybody said an extra prayer last night and I guess God really did save the best for last in his last Olympic race," said Yockey, a detective and a member of Immaculate Heart of Mary Parish in West Allis, a Milwaukee suburb.

Peoria Bishop Forbids Using Abortion Drugs After Rape

PEORIA, Ill. (CNS) — While expressing compassion and concern for "women who have experienced a very violent situation which we deplore," Bishop John J. Myers of Peoria has told Catholic hospitals in his diocese to stop using certain drugs in post-rape situations. "We believe the life, if it has been created, should be respected," he told reporters Feb. 11 after news reports of his decision sparked debate. The drugs in question, produced under the brand names of Estinyl and Ovral, may inhibit implantation of any fertilized egg in the womb, thereby causing an abortion. The Church advocates respect for life from the moment of conception.

Anglican Leader Urges Unity After Approval Of Women's Ordination

LONDON (CNS) — Anglican spiritual leader Archbishop George Carey of Canterbury has appealed for unity in the Church of England following passage of the final legislation to allow women to be ordained priests in the church. He said Feb. 22 that the step, promulgating the necessary church laws, would be "a cause of sadness and regret" for opponents of women's ordination. But he assured opponents they would continue to have a "full and honored place within the church." He spoke at the Church of England synod which took the action on ordination at its late February meeting.

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Scripture

Readings for the Week of March 6 - March 12

Sunday: Exodus 20:1-17 or 20:1-3, 7-8, 12-17; 1 Corinthians 1:22-25; John 2:13-25.

Monday: 2 Kings 5:1-15; Luke 4:24-30.

Tuesday: Daniel 3:25, 34-43; Matthew 18:21-35.

Wednesday: Deuteronomy 4:1, 5-9; Matthew 5:17-19.

Thursday: Jeremiah 7:23-28; Luke 11:14-23.

Friday: Hosea 14:2-10; Mark 12:28-34.

Saturday: Hosea 6:1-6; Luke 18:9-14.

Please pray for the following deceased priests during the month of March:
Reverend John H. Huston, 1976
Reverend Francis Gorham, 1981
Reverend Justin J. Pechulis, 1983
Reverend Robert A. Gibson, 1987
Reverend Francis J. Morrissey, 1949
Reverend James Gallagher, 1950
Reverend Aloysius Adler, 1954
Monsignor William T. O'Brien, 1960
Reverend John M. Breunig, 1985
Reverend John D. Kells, 1990
Reverend William Mayer, OSB, 1904
Reverend Patrick Donlon, OSB, 1913
Reverend Prior Nicholas Bliley, OSB, VG, 1943
Reverend Ambrose Gallagher, OSB, 1946
Reverend Florian Checkhart, OSB, 1951
Reverend Richard Graz, OSB, 1952
Reverend Michael, McInerney, OSB, 1963
Reverend Vincent Campbell, OSB, 1965
Reverend Joseph Tobin, OSB, 1978

For the Third Week of Lent

Follow the way of love

This Sunday's Gospel puts before us the scene of Jesus driving the money changer out of the temple where they were making a marketplace out of his Father's house.

In today's society, the marketplace requires that we earn what we get and get only what we deserve. How different is God's family where love and grace are not earned but freely given, where people are cherished and valued, not as a commodity, but as God intended. It is in this family that each person is given dignity and worth, especially the powerless.

— Who are the powerless in our family, our parish, our society?

— How do I/we value each person in our environment?

— What are some new ways I/we will reach out to someone who needs our care and concern?

"Inspired and sustained by the new commandment of love, the Christian family welcomes, respects and serves every human being, considering each one in his or her dignity as a person and as a child of God." (On The Family, #64)

Beatty (From Page 2)

An active member of St. Peter Church, Farris is the former chairman of the parish advisory council at St. Patrick Cathedral and parish board of education.

A former president of the Democratic Men's Club, he serves on the boards of Spirit Square Center for the Arts; Metropolitan YMCA; Charlotte Chamber of Commerce Foundation and Board of Advisors, and UNC-Charlotte Board of Visitors and Carolinas Partnership.

Farris and his wife, Cydne Wright Farris, have two adult children, Ray S. Farris III, and Emily Wright Farris.

The Colonel Beatty Award will be presented by Grace, last year's recipient. Also to be honored is Trinitarian Sister Frances Sheridan, CSS executive director in Mobile, Ala. She will receive the Spirit Award given annually by Catholic Social Services to an individual or organization for outstanding service to the organization. Before moving to Alabama, Sister Frances was CSS executive director for the Charlotte Diocese.

For reservations at $45 per person, or more information, call Catholic Social Services at (704) 333-9954, 8:30 a.m.-5 p.m. weekdays.

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Vocation Update

By FATHER FRANK O'ROURKE
Vocation Director

At a recent meeting with vocation directors in a region from Delaware to Miami, the big question was how do things look for next year. In other words, how many candidates will be entering seminary next year?

In the past year, I have been in serious dialogue with four men who are exploring the possibility of entering seminary this year for the Diocese of Charlotte.

In addition to these men are seven others with whom I have been in contact throughout the year and who are considering entering seminary within the next couple of years. I have also been speaking with approximately 10 men who are making inquiries about the priesthood.

I have had a wonderful experience in meeting with all of these men, particularly the four who are thinking about entering seminary this year. We've had informal conversations and we've come together to share our faith journeys.

Our meeting,s, both formal and informal, have helped the men prayerfully reflect and discern the authenticity of their call. It is interesting that despite the diversity of age spans, educational and work experiences, the similarities are many in hearing and responding to the call.

Many express apprehension about entering seminary. They wonder what seminary is like or if they will fit in. To help alleviate anxiety and help them experience seminary life, I have coordinated efforts for these men to visit a seminary or attend a "come and see weekend." These opportunities have been most helpful in answering some of their questions.

Many people I meet throughout the diocese ask me how things look for next year. You, too, may be asking the same question. Be assured that there are men who are discerning the call to priesthood.

You can assist me and the Diocese of Charlotte by praying for an openness to the spirit on the part of these men and others who with a little encouragement might begin the process of reflection and discernment. Again, I ask you to look into your family and parish communities and invite those whom you believe to have gifts for the priesthood to contact me. We all have a part in helping others respond to the Lord's invitation to come and follow.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-228, or write to him at 1621 Dilworth Rd. East, Charlotte, NC 28203.

Human (From Page 5)

At the teen-age Mass, it is my custom to give the history behind the Scripture reading. Often I have seen teenagers take notes.

This same zest for learning and family spirit can also be found in our neighborhood stores, which quickly are becoming Vietnamese, Chinese and Korean. When you enter the dry cleaners, the family's daughter is at the cash register, the father is supervising the employees and the mother is sewing.

The family will work 10 or more hours a day, driven by a desire to earn money to educate their children — children who someday, they hope, will end up as supervisors.

Today the Catholic school system is undergoing renewal. It is searching for a new identity and ways to maintain the respected reputation it has enjoyed. It is noteworthy for its successes with minority group students.

And it will continue to do well if it capitalizes on documents by the bishops pointing out how new cultures enrich us. One source of enrichment is the educational ethic that emphasizes family effort first if a school's efforts are to succeed.

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ADVENTURE CAMP

Adventure Camp is a co-op program for those aged 12 1/2 to 16 and offers activities ranging from rock climbing, rappelling and caving to mountain biking, rafting and kayaking. Trips offer a challenging experience, enhancing confidence, leadership and self-esteem. Campers attend one or two week sessions. A special 9-day explorer's trip to the Boundry Waters of Minnesota and a 3-day parent-child canoe trip are also available.

Comunidad Hispana
Comuniquémonos

Destacado Ministro Laico

Por LA HERMANA PILAR DALMAU

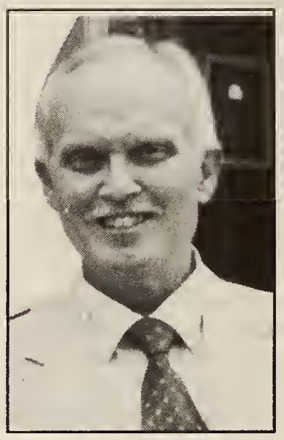
Hace cinco años comenzó el grupo Buen Pastor de Renovación Carismática, fue allí donde conoci más cerca a Rafael Torres Mora, pues oraba con tal fervor y sinceridad, que reflejaba su alma transparente delante del Señor. Su oración era de alabanza, de acción de gracias, de ofrecimiento y entrega incondicional a Dios, sabiendo que su delicada salud lo ponia en peligroso de muerte de vez en cuando.

Rafael llegó de Cuba a los Estados Unidos en 1961 cuando la revolución de Castro dispersó a muchos cubanos. En seguida él continuó sus estudios de inginiero quimico en la Unversidad de Akron, Ohio. En 1972, Torres Mora se estableció en Charlotte con su esposa Olga y sus hijos Diego y Ana Rosa, quienes les dieron la fdelicidad de ver a cuatro nietos.

Rafael desplegó todos sus talentos trabajando por varios años en diversas compañias hasta que hubo retirarse a causa de su salud, lo cual trajo su acercamiento al Señor. Desde entonces se dedicó aa utilizar las pocas energias que le quedaban para servir la comunidad hispana.

Cuando invité a Torres Mora estudiar para capacitarse como ministro laico, en seguida se entusiasmó y llegó al final de los dos años de estudios. Cada sábado viajaba a Greensboro para asistir a los cursos que ofrecia la dócesis, me llamaba después para compartir su gozo de lo mucho que había aprendido. En 1992 recibió el diploma y puso su aplicación para continuar con el Diaconado Permanente, más ésta no fue aceptada debido a su edad y salub, lo cual él comprendió y no se desanimó para seguir adelante en el ministerio con los hispanos.

Rafael, con su esposa Olga, acostumbraba a colaborar en todas las actividades del Centro Católico Hispano de Charlotte, ya fueran religiosas o sociales. Fue miembro del Consejo Pastoral, Ministro de la Eucaristía, lector, dio clases de preparación a adultos para la recepción de los sacramentos del bautismo, confirmación, penitencia, eucaristía y matrimonio, traducía y explicaba las lecturas de la Misa cuando lo necesitaba un sacerdote americano, participó fielmente en el proceso de la pastoral para implementar el Plan Nacional a nivel diocesano.


RAFAEL TORRES MORA

Lo mismo resultaba el mejor vendedor de boletos para un baile, que el mejor compañero de viaje a Maggie Valley para trazar un mapa que orientara a los que irían al retiro carismática. Lo mismo llevaba a un hispano a la oficina de inmigración, que aconsejaba a un jovencito para que encaminara su vida. Lo mismo llamaba por teléfono a muchas personas para invitarlas a un retiro espiritual, que también era capaz de improvisar una charla inspiradora que deleitaría a los presentes.

En fin, ningún servicio le retraía, pues se lanzaba a hacerlo en el nombre del Señor y contaba con la gracia divina. También fue generoso en contribuir cada semana con un cheque par los gastos del Centro. En la última etapa de su enfermedad, me decía que si no podía ayudar más a la gente, entonces esperaba que Dios se lo llevara. En verdad, Rafael siempre estuvo dispuesto a hacer la voluntad del Padre en unión con Cristo.

Nos queda un ejemplo de vida cristiana muy hermoso y el recuerdo de sus servicios voluntarios hechos con mucho amor. Elevamos nuestras plegarias al cielo para alabar a Dios per este hijo suyo y pedirle que le dé la felicidad etrerna.

Noticias Internacionales

SAN AUGUSTÍ N Florida (CNS) — Mientras que muchas peresonas estaban preparándose para la Navidad, comprando regalos Carlos García y sus compañeros estaban renunciando a todo lo que tenían.

García, que es veterinario, salió de Cuba en una embarcación pequera de 20 pies, con un motor de dos cilindros y una vela. Con él iban otros tres hombres, dos mujeres y tres adolescentes.

"Todos habiamos muerto si no nos hubieran rescatado" dijo él al boletin semanal do noticias de la Diócesis de San Augustín. "Pero preferíamos morir que regresar a Cuba".

CIUDAD MÉXICO (CNS) — Mientras el Presidente de México, Carlos Salinas de Gotari, ofrece amnistía a los participntes de la rebelión en es estado meridional de Chiapas la Iglesia Católica continúa desempeñando un papel importante en las gestiones para resolver el conflicto.

Monseñor Samuel Ruiz García, Obispo de San Cristóbal de las Casas, ha surgido como mediador principal entre los guerilleros y el gobierno.

SAN ANTONIO (CNS) — Ha Hermana de la Misericordia María Elena González, ex-canciller de la Diócesis de Lubbock, Texas, fue instalda el 15 de enero como presidenta del Centro Cultural México-Americano en San Antonio. La Hermana González dijo: "Nuesra Instituto pastoral continuará enfocándose sobre la preparación de ministros ordenados y no ordenados de entre nuestras comunidades hispanas, haciéndose un énfasis especial sobre las necesidades de las mujeres, las familias y los jóvenes".

Salvador y Laura Pineda participaron en el taller de Comunicación en el Hogar.

Robeiro y Luz Elena Betancur, de la comunidad de San Miguel, Gastonia, se ofrecieron de voluntarios para hacer un ejercicio por la doctora Cecilia Montero, quien aparece a la izquierda.

Comunicación En El Hogar

La doctora Cecilia Montero nos probó en el taller del 21 de enero, que todos tenemos algún dolor guardado en el subconsciente, cuya raíz puede estar en la niñez y aahora afecta nuestra relaciones personales con una o más personas.

Para evitar los efectos de una comunicación negativa, es decir, antes de llegar a la explosin de la cólera, la rabia, la tristeza y demás hemos de aprender a comp[artir el dolor, a encararlo, a resolver el problema en su raíz, a "procesar" aquello que está laente, escondido en el fondo y buscarlo muy adentro.

Escapes para tapar el dolor y no dejarlo salir al frente serían, por ejemplo, el trabajo que ocupe mucho tiempo, el uso excesivo del alcohol, las drogas, diversiones que distraigan la mente sin tiemplo para reflexionar.

Llegar a la libertad emocional es una meta que consiguiremos si nos esforzamos a procesar los dolores, nio solo de mente, sino llegando a lo más profundo de nos sentimientos.

Cecilia se basó en el libro, de Harville Hendrix *Getting the Love You Want,* autor también de *Keeping the Love You Want.* Ella nos ilustró práacticamente con cosas que pueden causar dolor en la infancia: cambios de domicilio, las mudanzas afectan a los niños y hay que habrarles de esto, envidias o celos en la familia; rechazo de uno de los padres; a veces cosas muy insignificantes que nadie puso atención al niño o niña; comparaciones que pueden ser injustas; la muete de un ser querido. Todo esto es muy delicado y puede traer consecuencias serias más tarde en las relaciones matrimoniales o con los hijos dentro del hogar.

Se nos aconsejó que hablemos en el hogar de las cosas que importan.

Para quienes estén interesados en continuar este aprendisaje con la ayiuda de nuestra sicóloga hispana, Cecilia Mntero, les invitamos al próximo taller del sábado 12 de marzo, de 10 a.m. a 4 p.m.., en el Centro Católico Hispano, Independence Blvd. y The Plaza. Habra cuidado de niños y se ofrecerá una almuerzo. Para más información, (704) 335-1281.

To Our Friends

We mourn the death of our lay minister, Rafael Torres Mora, who left us a beautiful example of dedication in serice to th Hispanic community of Charlotte. At a workshop on Communication at Home, Cecilia Montero helped us to learn how to deal with pain rooted in our infancy which now influences our human relations.

The future Charlotte Catholic High School, facing Little Ave., shows what will be the front of the school when renovations are completed. Photo by JOANN KEANE

School (From Page 1)

Catholic schools. Now that the building is a reality, we must insure CCHS addresses the future as a truly Catholic high school, focusing on the faith formation of all students."

"This gives us one of the premiere high school sites in Charlotte," said Joseph Treacy, president of the MACS school board. The proposed Johnston Road extension gives direct access to the planned athletic complex on Endhaven Lane, approximately two miles from the Catalytic site. "I believe this facility can be adapted to meet the great demand for Catholic high school education, which will exhibit itself over the next few years," said Treacy.

"Proceeding with high school plans at this time presents an exciting opportunity to save time and money while fulfilling a long-awaited dream," said Mercy Sister Paulette Williams, CCHS principal. "Utilizing and upfitting an existing building allows us to expand into a more suitable, spacious building to serve more students. The move is also more economical than new construction."

"I am grateful to the CCHS faculty, staff, parents and students who have patiently endured the long journey," said Sister Paulette. "May God continue to bless and guide us as we face this new opportunity to expand our ministry of Catholic secondary education in North Carolina."

MACS is a regional system of six Catholic schools — five elementary and one high school — serving 2,930 students. This is an increase of 24 percent in MACS school population over the last two years.

MACS is part of the 46-county Diocese of Charlotte. Thirty-three percent of the more than 95,000 dicoesan Catholics live in Mecklenburg County.

Father/Son Program To Discuss Adolescence And Sexuality

JAY HAMILTON

CHARLOTTE — When's the best time to talk to your son about growing up? What do you say? How do you say it? Many mothers expect fathers to talk about adolescent issues with their sons. Many dads are uncomfortable talking about "it."

The offices of Faith Formation and Natural Family Planning will present a Father/Son Program for boys 11-14 and their fathers at St. Ann Church on March 20, 1 p.m.-4 p.m.

It is an opportunity for fathers and sons to spend an afternoon together learning about the physical and emotional changes during adolescence.

"The program allows fathers and sons to hear the same accurate information at the same time and it helps them communicate about God's gift of sexuality," said Jay Hamilton, diocesan coordinator for Natural Family Planning. He will be one of the facilitators for the program.

Participants will learn about self-esteem, respect for self and others, and values. Anatomy and physiology will be presented with an emphasis on sexuality as a gift to be saved for marriage.

The program is a time for sharing ideas about God's design for manhood and opening the door of communication on sensitive yet vital subjects about growing up.

"The program is fun, there's usually pretty good talks and I learned something," said one teenager who attended a session. There will be refreshments and time for questions and answers.

The cost is $10 per father and son and $5 for each additional son. To register, call the Office of Faith Formation at (704) 331-1714.

CSS (From Page 2)

"like a little sheep back to the flock."

A Cursillo spiritual renewal retreat underscored her rediscovered faith. "The weekend brought me in touch with the person of Jesus," she says. "Jesus died so we can live life to the fullest. Every time I feel like giving up and I get discouraged, I remember that."

For two years, Cindy went to counseling — first once a week, then every other week and once a month. Now, she is working with CSS on healing the family. "I'm trying to learn how to be a better parent," she says.

The CSS counseling approach is holistic, says Thurbee. "Problems any member experiences effect the entire family ... We try to help them find the resources within themselves or the community to make their lives more positive."

The staffs at the offices in Charlotte, Asheville and Winston-Salem are highly skilled and qualified, says Thurbee. All three offer individual and marriage counseling. The Charlotte office specializes in substance abuse counseling and intervention.

"Just as with all of our services, we are a professional agency but we are also Church," says Thurbee. "Our philosophy as Church leads us to look at what we do as ministry, trying to reach out to people in need regardless of what that need may be."

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Como cristianos, no les daremos la espalda a las víctimas de las guerras, hambre, y desastres. Nosotros seguiremos mostrando compasión por el necesitado y brindando esperanza a un mundo de sufrimientos.

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Diocesan News Briefs

Diocesan Choir

CHARLOTTE — All are welcome to join a diocesan choir for the Chrism Mass. The Mass is at St. Patrick Cathedral on Tuesday, March 29 at 7:30 p.m. Rehearsals for the annual event are at the cathedral on Sundays March 13, 20 and 27 from 4 p.m.-5:30 p.m. Father Ken Whittington will conduct. For more information, call Larry Stratemeyer at the cathedral at (704) 334-2283.

Music Dialogue

CHARLOTTE — The Diocesan Office of Faith Formation invites all pastors, youth ministers, catechists, parents and parish liturgists to "Music Dialogue," a workshop at St. Ann's parish center on Saturday, March 12 from 1 p.m.-4:30 p.m. Mass will follow at 5 p.m.

The day will focus on a keynote presentation given by Chris Lynch on "Where Are We With Using Music Today," and three workshops: "Keyboard" by Manuel Manigault, "Cantor" by Deborah Manigualt and "Music Planning" by Lynch.

Cost is $10 per parish group. A maximum of four people per parish are allowed. To register, call Pam Smith at the Office of Faith Formation at (704) 331-1723.

CCHS Awards

CHARLOTTE — Anna Ferry was selected as Charlotte's "Young Woman of the Year." She received a $1,500 scholarship and will be a contestant in Greensboro for the "Young Woman of North Carolina" competition.

Wendy Hamilton has received the Davidson Scholar Award at Davidson College. The award is for $10,000 per year, renewable for four years, and is based on exceptional personal qualities and academic strength.

Grand Prix Party

CHARLOTTE — The Charlotte Catholic High School Foundation's annual Grand Prix Party is Sunday, March 6 at the Atrium in the First Union Center. Come and enjoy great food, company and a chance to win a brand new 1994 Pontiac Grand Am and other valuable prizes. Tickets are $150 per couple and only 260 tickets will be sold. Proceeds will go to the Foundation for the benefit of CCHS. For information, call (704)525-7289.

Upcoming Diocesan Events

March 6
Third Sunday of Lent

March 6 Grand Prix Party
Atrium, First Union Building
Charlotte, 6 pm
Jim Browd (704) 365-7425

March 11-13 "Let Us Pray"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

March 12 Lay Ministry Training
Vatican II Documents, Session I
St. Barnabas, Arden
10 am - 4 pm
Sr. Timothy Warren, RSM
(704) 334-1805

March 13
Fourth Sunday of Lent

March 19 Shamrock Run
St. Francis Church, Mocksville
9:00 am
Father Manley (704) 634-2973

Career Day

CHARLOTTE — The Charlotte Catholic Alumni Association is sponsoring a "Career Day" for seniors on Tuesday, March 15. Various careers will be represented as students are exposed to a wide variety of career choices through volunteer alumni speakers.

St. Patrick's Day Celebrations

CHARLOTTE — St. Peter Parish will have a St. Patrick's Day Party on Saturday, March 12 at 7 p.m. in the parish hall. Music will be provided by the Celtic Folkers. There will be dancing, Irish sing-a-long, food and refreshments. Tickets are $5 per person, on sale after Masses.

ASHEVILLE - There will be a St. Patrick's Day Mass on Thursday, March 17 at St. Lawrence Basilica at 5:30 p.m. A corned beef and cabbage dinner and Irish entertainment sponsored by the Cross & Shamrock Division of the Ancient Order of Hibernians in Swannanoa will follow at the Best Western Hotel. Reservations are $10 and must be received by March 12. For information, call Jim Mulligan at (704) 298-9155 or Jim Potts at (704) 684-8166.

CHARLOTTE — The 50 Plus seniors club of St. John Neumann Church will have a St. Patrick's Corned Beef and Cabbage luncheon following their meeting on Wednesday, March 9 at 11 a.m. in the church hall. The cost is $4 for members and $5 for guests. A travelogue on Ireland will be presented, as well as a sing-along of Irish songs. For information, call Anne Mc Intyre at (704) 545-5046.

Lenten Concert

GREENSBORO — Our Lady of Grace Parish will present a Lenten concert at 6:30 p.m. on Wednesday, March 16. The "Magnificat" by J.C. Bach will be performed with string accompaniment by Ensemble d'Encore, followed by the Stations of the Cross and evening prayer and Benediction. For information, contact Brian Marbel at (910) 274-9292.

Belmont Abby Receives Grant

BELMONT — Belmont Abbey College has received a $30,000 grant from the Lettie Pate Whitehead Foundation, Inc., of Atlanta to provide scholarships for deserving female students during the 1994-95 academic year. The foundation grants funds to award need-based scholarships to Christian women from nine southern states. Belmont Abbey provides scholarships for 12-15 students annually through the foundation's grants.

Parenting Program

CHARLOTTE — A parenting program will be presented by Vicki Christenson at St. John Neumann Church on Thursday, March 10 from 7-8:30 p.m. in the parish hall. Christenson is a psychologist, teacher, therapist and mother. For further information, call Connie Milligan at (704) 535-4197.

Catherine's House Receives Grant

BELMONT — The Wix Corporation of Gastonia has donated $5,000 to Catherine's House, a transitional housing facility for women and women with children sponsored by the Sisters of Mercy of North Carolina. The money was awarded on Jan. 19 in appreciation of the outstanding work of Catherine's House for the people of the community. The money will be used for general operations.

COPING Group Meeting

CHARLOTTE - COPING, Caring for Older Parents In the Name of God, is a monthly support group that meets on the third Thursday of each month from 7:30-9 p.m. at St. Gabriel Church. The group is facilitated by Bernadette Ford, a social worker who has a degree in gerontology. For more information, call B.J. Dengler at (704) 364-5431.

Mid-Lenten Retreat

MAGGIE VALLEY — Living Waters Catholic Reflection Center is presenting "Let Us Pray," a mid-Lenten retreat. Pray with the Scriptures. Pray alone. Pray together. Deepen your prayer life. The suggested donation is $75. The director is Msgr. Chester Michael. For reservations, call the retreat center at (704) 926-3833.

Patron Saint Celebration

CHARLOTTE — The parishioners of St. Patrick Cathedral invite all senior citizens in the diocese to celebrate the Feast of St. Patrick at the cathedral on Saturday, March 19. An 11 a.m. Mass will be followed by an Irish dinner. The Mass will be celebrated by Msgr. John J. McSweeney, diocesan administrator, and priests of the diocese. The dinner is free. For reservations, contact your parish senior citizens' group or call the cathedral at (704) 334-2283.

Chrism Mass

CHARLOTTE — The Chrism Mass will be celebrated during Holy Week at St. Patrick Cathedral on Tuesday, March 29 at 7:30 p.m. The Mass is a yearly gathering of priests and the faithful from throughout the diocese for the blessing of Chrism and oils used for anointing the sick and for the sacraments. The gathering is also a time for priests to renew their commitment to the priesthood. All are welcome.

Volunteers Needed

CHARLOTTE - Volunteer positions are available in the Justice and Peace Ministry working with the diocesan coordinator to promote parish social ministry in the southern, northern or western regions of the diocese.

Positions are also available working with the Catholic legislative network, "Voices for Justice," monitoring legislative activity in the following areas: economic support for children and families, health care reform and peace making/peace keeping.

These positions are currently volunteer, with potential for part-time stipends or college credits. For more information, call Scott Spivak, Justice and Peace Ministry coordinator, (704) 331-1714.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before the date of publication.*

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World and National Briefs

Irish Primate Says IRA, Sinn Fein Should Go For Peace In Ulster

ARMAGH, Northern Ireland (CNS) — Cardinal Cahal Daly, the primate of all Ireland, said Feb. 18 that the Irish Republican Army and its political wing, Sinn Fein, should take the opportunity for peace in Northern Ireland offered in a joint declaration of the British and Irish prime ministers. He warned in a Lenten pastoral letter that if the groups do not accept they would cut themselves off from good opinion at home and would forfeit American and international sympathy. Last Dec. 15, Prime Ministers Albert Reynolds of Ireland and John Major of Britain released a joint statement saying Northern Ireland and the Irish Republic could be united if the people of the province want it.

Vatican Officials Talk With German Bishops About Divorce

VATICAN CITY (CNS) — Cardinal Joseph Ratzinger said the Vatican's doctrinal congregation is in dialogue with three German bishops who introduced a more liberal policy for reception of communion by divorced and remarried Catholics. The Vatican sees "some problems" with the new policy, the cardinal said in an interview published in February by the Italian magazine *Il Regno (The Kingdom)*. The bishops had told their priests to accept a decision in conscience by some divorced and remarried Catholics to receive communion, even if their first marriages were still valid under church law.

Pope Says Nicaraguan *Splits* Threaten Peace

VATICAN CITY (CNS) — The persistent divisions among the Nicaraguan people threaten the country's fragile peace and are of special concern to the church, said Pope John Paul II. "Their Christian vocation must push the laity to live in the midst of temporal realities as builders of peace and harmony and committed collaborators for the common good," he said in a Feb. 18 meeting with the nation's bishops. The bishops were in Rome for their "ad limina" visits, which the heads of dioceses make every five years.

Court Says Child From Artificial Insemination Has No Legal Father

CREMONA, Italy (CNS) — An Italian court has decided that an 8-year-old boy no longer has a legal father in a case involving a married woman who was artificially inseminated with an unknown donor's sperm. A local court in the northern Italian city of Cremona granted the husband of the woman a civil annulment of the marriage and ruled that he is not the legal father of the boy. The decision also rejected the wife's request for civil damages from the husband. The husband's lawyer successfully argued that Italian law recognizes legal parentage only in cases of sexual intercourse and adoption.

Some Opposition To Health Reforms Goes Far Beyond Abortion Issue

WASHINGTON (CNS) — While many groups are joining in the U.S. Catholic bishops' opposition to the inclusion of abortion in the health care reform plans now before Congress, others are opposing the plans on broader grounds. The Christian Coalition, founded by religious broadcaster Pat Robertson, announced a $1.4 million campaign against President Clinton's plan, calling it a "bureaucratic, Byzantine, European-style syndicalist nightmare." The coalition will take its campaign into 60,000 evangelical and Catholic churches, said executive director Ralph Reed at a Feb. 15 press conference in Washington. Churchgoers will be asked to sign postcard to their senators and representative that say, "Don't let bureaucrats decide my family's choice of a doctor."

Jesuit, Opposing Inclusive Language, Plans To Publish Older Bible

WASHINGTON (CNS) — Jesuit Father Joseph Fessio, an opponent of new inclusive-language Scripture translations, has announced plans to republish the Revised Standard Version of the Catholic Bible, which dates back to the 1950s. Saying the U.S. Catholic bishops "are depriving their flock of the Christ of the Psalms" through the new translations, Father Fessio made the announcement in the February issue of *Catholic World Report*, a monthly magazine he publishes. He said he will call his republished version *The Ignatius Bible*. Father Fessio is editor in chief of Ignatius Press publishing house in San Francisco.

Scientist Claims Possible Solution To Shroud Of Turin Mystery

KNOXVILLE, Tenn. (CNS) — University of Tennessee forensic anthropologist Emily A. Craig says she has found a way the alleged image of Christ on the Shroud of Turin could have been produced by a medieval artist. A possible solution to the mystery of the shroud, according to Craig, can be found in the simple carbon dust drawing method commonly used by medical illustrators. "Tools, materials and concepts required to use the drawing technique have been available for centuries" and could have been brought together by a 13th- or 14th-century artist to create the shroud, she said.

Vatican Says Religious Need Community Life

VATICAN CITY (CNS) — Despite busy schedules and demands for their services, religious men and women must keep room in their lives for community prayer and activity, said a new Vatican document. Members of religious orders, no matter what their specific ministry or tasks, are first of all called "to become brothers and sisters in a given community where all are called to live together," said the document. "Fraternal Life in Community," written by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, was released at the Vatican Feb. 19. Its publication was approved by Pope John Paul II in January.

West Virginia Parishes Eliminate Bingo, Other Games Of Chance

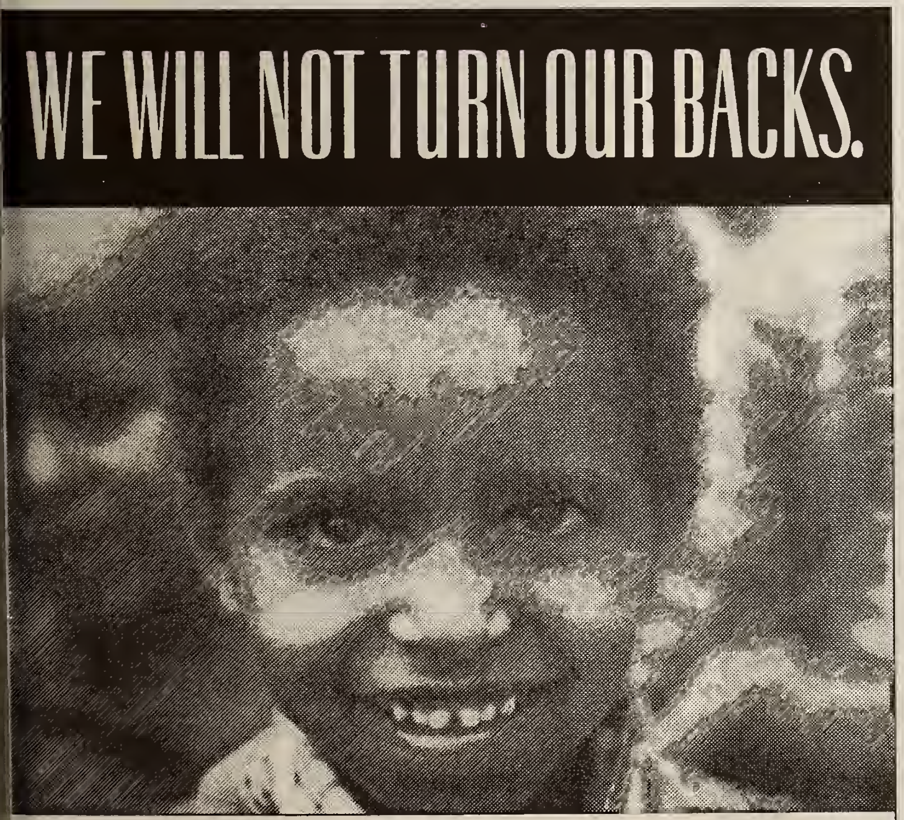
WHEELING, W.Va. (CNS) — In northern West Virginia alone, bingo profits were nearly two-thirds of a million dollars, based on 1992 figures from the West Virginia Department of Tax and Revenue. But two of the largest parishes in the Wheeling-Charleston Diocese — Sacred Heart Co-Cathedral Parish in Charleston and St. Michael Parish in Wheeling — have decided to no longer conduct bingo and other games of chance as fund raisers. Beginning this Lent, St. Michael's no longer has bingo games, and the parish's summer festival will be more family-oriented, with no gambling. Profits from the bingo games and the fair made up 20 percent of the parish's annual income, according to Father James Sobus, pastor.

Despite Pro-LifeProtests, Hospital To Offer Abortion Training

MINNEAPOLIS (CNS) — The Archdiocese of St. Paul and Minneapolis and several pro-life organizations expressed disappointment after a vote to allow abortion training and abortions at Minnesota's largest public hospital. The 4-3 County Board of Commissioners vote Feb. 15 came five days after more than 500 abortion supporters and opponents gathered at a public hearing on the issue in Minneapolis. At the end of the Feb. 10 hearing, board members gave preliminary approval to allowing abortion training and procedures at the Hennepin County Medical Center in Minneapolis.

Teacher Certification Not Meant To Threaten Catholic Schools

WASHINGTON (CNS) — A portion of an education bill about to go before the House of Representatives put home schoolers and Catholic school teachers in a frenzy over teacher certification, but a Catholic school official has insisted there is no reason to panic. Mercy Sister Lourdes Sheehan, education secretary for the U.S. bishops, has been assuring callers that "Catholic school members will not be adversely affected" by the proposed measure because "that was not its intention." The measure in dispute is one added by Rep. George Miller, D-Calif., to legislation known as H.R.6, which includes the reauthorization of the Elementary and Secondary Education Act of 1965. That act provides federal funds for various educational needs of students.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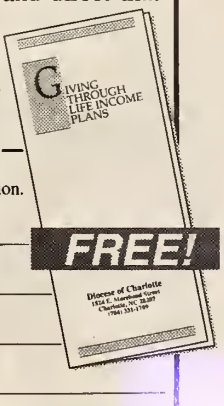
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Participants in the 1993 Shamrock Run at St. Francis of Assisi in Mocksville. This year's event is Saturday, March 19.

Shamrock Run Has Something For Everybody Says Big Winner

MOCKSVILLE—Take your mark, get set, go! The Seventh Annual Shamrock Run is Saturday, March 19. Runners can choose a 10K or 5K course. Walkers can trek the 5K.

No massive crowds or congestion.

"I like the small town atmosphere; it's really nice," says Bill Cornwell of Harrisburg. Cornwell, a parishioner at St. Thomas Aquinas Church in Charlotte, has run the Shamrock 10K for the past four years and won all four.

"There's something for everybody," he says. Cornwell brings his kids ages 4 and 6. While he runs, they amuse themselves at the playground at St. Francis of Assisi Church. The parish sponsors the race.

"The volunteers really put in a good effort," says Cornwell. "They must spend days planning the event and here I spend 35 minutes running it. They treat us very well."

Cornwell, who races in the Boston and Charlotte marathons, says the big city and small town races are "two different worlds." Some 10,000 people converge on Boston and jam the streets for the 26-mile marathon. A hundred or so turn out for the Shamrock race.

Runners can count on being provided with drinks at any race big or small. But food? St. Francis of Assissi brings in all kinds of food, and it's free to the runners and walkers.

The parish also provides participants with plenty of opportunities to win prizes. Approximately one prize — most of which are valued at more than $10 — is awarded for every eight entries. The grand door prize is a piece of furniture.

First, second and third place runners in all age groups are awarded plaques. First-place male and female winners of the 10K win a piece of furniture.

The run/walk starts and ends at St. Francis of Assisi Church. Starting time is 9 a.m. All entrants are given a Shamrock Run T-shirt.

Food and beverages include fruit, vegetables, Pizza Hut pizzas, Subway subs, Skat chicken, hot dogs and cold drinks.

The entry fee is $10 for either race or the walk. The 10K (6.2 miles) course is through the outskirts of town and in the country. The 5K is 3.1 miles.

Free and easy parking is available at the church. Police assistance and traffic control will be provided and a medical team will be on site for the event.

All proceeds will be used for a parish building fund.

To register, call Dr. George Kimberly, project chairman, at (704) 634-1124 or St. Francis of Assisi Church, (704) 634-2973.

Blood Drive Planned

WINSTON-SALEM — Give the gift of life. The Student Council at Bishop McGuinness High School is sponsoring a blood mobile in the school gymnasium on Friday, March 11 from 7:30 a.m.-11 a.m. Anyone who can give blood is encouraged to donate. For more information, call Pete Hines at (910) 725-4247.

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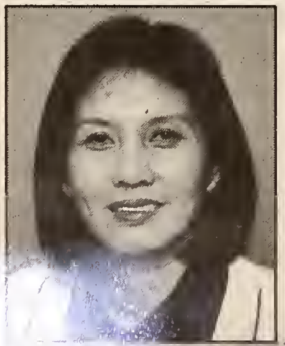

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Board Members Needed...

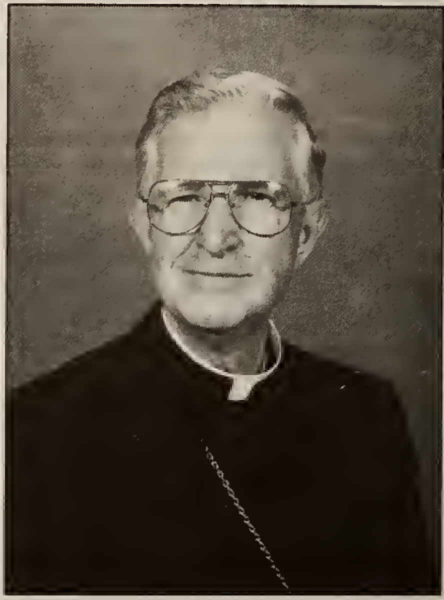
The Diocesan Board of Faith Formation met Feb. 19 at the Catholic Center in Charlotte to discuss the ministries supported by the Office of Faith Formation. Seated (l-r) are Vice Chairperson Anne Gunnell, Amy Nguyen, Holy Child Sister Veronica Grover and Tracy Welliver. Standing (l-r) are Chris Newnan, Faith Formation director; Miriam Williams, chairperson; Bridget Johnson, secretary; and Conventual Franciscan Father Carmelo Malacari of St. John Neumann Church, Charlotte. Persons interested in serving on the board should call Newnan at (704) 331-1714.

Photo by JOANN KEANE

Cardinal (From Page 3)

I wish to thank the thousands of people from all walks of life who have prayed for me and supported me during this difficult period. In a particular way I thank the people of the archdiocese who were especially shaken because of the accusations made against their bishop. They will never know how much their continued love and support sustained and comforted me.

I harbor no ill feelings toward Steven Cook. Indeed, I have great compassion for him. I have prayed for him every day and will continue to do so.



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Volume 3 Number 27 • March 11, 1994

1994 Diocesan Support Appeal More Than Halfway To Goal

By CAROL HAZARD
Associate Editor

The Diocesan Support Appeal, which started five weeks ago and continues through April 10, has reached 55 percent of its goal.

As of March 3, the amount pledged was $992,147 toward a goal of $1,806,000

"We're off to a very good start," said Jim Kelley, director of the Development Office. "We're grateful to those who have made a pledge. However, we still have about $900,000 to raise."

The annual appeal supports 30 ministries that enrich parish communities and serve people of all ages and backgrounds.

"The DSA provides us with an opportunity to change people's lives, to help people in a very positive way throughout the diocese," said Kelley.

For example, the Justice and Peace Ministry (featured in this issue on Page 2) is helping parishes move faith into action. "It's the call of every Catholic to be involved in the social mission of the Church," said Scott Spivak, ministry coordinator.

The social mission involves responding to immediate needs such as feeding the hungry. However, it also means working for social change. In a new push for the diocese, the Justice and Peace Ministry is helping parishes identify needs in their local communities and take steps to correct the problems.

The problem, for example, might be a high jobless rate. The parish would respond by writing their legislators to help bring jobs into the area and fight for jobs that pay more than minimum wage.

By meeting 55 percent of the goal at this time, the DSA is on target, said Kelley. About 12 parishes are close to their goals.

Each parish is given a goal based mostly on offertory collections. Parishes that exceed their goals are refunded the extra money. Parishes that do not meet their goals pay the balance from parish funds.

About 65 of the 89 parishes and missions in the diocese typically surpass their goals, said Kelley. Almost all that fall short reach at least 90 percent of their goals.

"We thank parishioners for their generosity, and we hope those who have not yet made a pledge will consider doing so," said Kelley.

Msgr. John J. McSweeney, diocesan administrator, sent a letter this past week to people who have not made a pledge asking for their support.

The goal is expected to be surpassed by mid-May

Maria Morrow, Holy Angels' first resident, and Mother Mary Benignus Hoban, a member of the Sisters of Mercy of North Carolina and president of Holy Angels, Inc. (See story and additional pictures on Pages 8 and 9) Photo by JOANN KEANE

Lenten Reflection

See the lovely lilies,
How beautiful they grow
From rain and sunshine,
How they help us know
God's love for God's creation,
Each bird, each flower, each tree,
And Jesus said,
"And even more than these
God loves you and me."

From *Ash Wednesday Through Easter*, by Elaine M. Ward, a book written as a way of "walking and talking" with Jesus during Lent, as a way of being with God.

Photo right: Barn owls take solice in darkness.
Photo by JOANN KEANE

Vatican Establishes Ties With Jordan

VATICAN CITY (CNS) — The Vatican and Jordan announced the establishment of full diplomatic relations March 3.

Talks between Jordan and the Holy See began shortly after the Vatican and Israel opened discussions on church-state issues, paving the way to an exchange of diplomats.

The names of the Vatican nuncio to Jordan and the Jordanian ambassador to the Vatican were not announced.

Historically the Vatican had cited disputes over the Israeli-Jordanian border following the 1967 Arab-Israeli war as one of the factors delaying diplomatic relations with both nations. Before the war, Jordan controlled the West Bank and part of Jerusalem.

Signing a "fundamental agreement" with Israel last December, the Vatican said the Middle East peace process was the proper forum for resolving the dispute, and it pledged to stay out of strictly territorial disputes.

Prior to the naming of envoys between the Vatican and Israel, the Vatican's apostolic delegate in Jerusalem and Palestine also represented the Vatican in Israel and Jordan.

See **Jordan**, Page 13

Justice And Peace

Seeking Human Dignity And A Just Society

By JOANN KEANE
Associate Editor

BELMONT — Queen of the Apostles Parish takes a vested interest in their community, and has a parish full of folks willing to roll up their sleeves and help.

With a strong interest in justice and peace issues, Linda Gibbons, coordinator of Faith Formation for Queen of the Apostles, concluded that establishment of a parish process would "unite our gifts and talents." Not a service project — for the parish has many to its credit — but an education and service component to help parishioners understand that working for justice is an integral part of their faith.

"We needed a vehicle to move our faith into action," said Gibbons.

She called the diocesan Ministry of Justice and Peace for direction. She found the mode of transportation to take Queen of the Apostles on a journey steeped in social justice.

As part of the Office of Faith Formation, the Justice and Peace Ministry helps Catholics develop their understanding that working for justice is an integral part of their faith, and directs Catholics to take action on behalf of justice.

Justice and Peace Ministry Coordinator Scott Spivak said, "We provide opportunities, resources, and programs that assist parishes in implementing the call to work for justice. As Catholics, we are here to serve those in need; to pursue peace, and to defend the life, dignity and the rights of every individual."

Spivak presented Moving Faith Into Action to Queen of the Apostles as an introductory venue for a parish-based social justice process. "Moving Faith Into Action is a process that provides an entire parish an opportunity to explore ways to work for justice and become more effective social ministers in our Church and world through a series of on-site informal workshops," said Spivak.

"The objective is to make social ministry come alive," said Spivak. "This program addresses the underlying causes of injustice in our society."

Moving Faith Into Action takes form in six sessions. Spivak introduces basic elements for effective parish social ministry. "Each session builds upon the others," said Spivak. "The first session presumes little, and the last assumes the group is ready to carry out its agenda."

"A social justice process like Moving Faith Into Action works because it moves people to act," said Spivak. He encourages all parishes to adopt the program. "Without support and participation, we cannot expect social change."

For more information on Moving Faith Into Action, contact Scott Spivak, Justice and Peace Ministry coordinator, (704) 331-1714.

The Justice and Peace Ministry is supported by the Diocesan Support Appeal.

Vatican, South Africa Establish Full Diplomatic Relations

VATICAN CITY (CNS) — The Vatican announced it was establishing full diplomatic relations with South Africa and said the move was aimed at encouraging the passage from apartheid to democracy.

The exchange of ambassadors will also benefit the minority Catholic Church and its future evangelization efforts in the country, the Vatican said.

The March 5 announcement opened a new chapter after decades of tense and troubled relations between the Vatican and South Africa, which until recently was ruled by the resident white minority.

South Africa's establishment of a multiracial Transitional Executive Council and approval of a new constitution confirm "the definitive end of the apartheid system," Vatican spokesman Joaquin Navarro-Valls said. The country is scheduled to hold its first free elections in April.

The move to full diplomatic relations appeared to bolster hopes that Pope John Paul II would make a pastoral visit sometime soon to South Africa. The pope accepted an invitation to visit the country during a meeting last December with President Frederik W. de Klerk. No date was set for the trip.

Navarro-Valls said South Africa appeared well on its way toward construction of a pluralistic society, and that diplomatic recognition was a sign of its deserved readmission into the international community.

The Vatican's upgrading of its diplomatic ties was also aimed at showing appreciation to those who negotiated a peaceful transition to democracy in South Africa, the papal spokesman said.

He said the country's reforms owe much to "the militant civil commitment" of many men and women, Catholics and non-Catholics, who often paid for their efforts with humiliation and suffering.

These people worked hard to end conditions that were imposed on the majority: ostracism, separation and exclusion from the well-being and the resources of the country, he said. The country's bishops in particular took various steps to help build a truly just society and put an end to violence and intolerance, he said.

Navarro-Valls said the Vatican wants to encourage South Africans, especially its Catholics, "not to forget the sad lessons of their recent history" and to promote policies that ensure the good of the entire country. About 3 million of South Africa's 36 million population are Catholic.

The Vatican has maintained an apostolic delegation to South Africa since 1922. The current apostolic delegate, who is technically considered a nondiplomatic representative, is U.S.-born Archbishop Ambrose De Paoli. South Africa has no representative to the Vatican.

Lenten Reflection

By FATHER VINCENT DONOVAN

In our prayers and spirituality we often separate the soul from the body in our thinking and imagine that we are following the lead of Jesus and the Bible in doing so. In reality, the Bible and the Jewish people, Jesus among them, did not speak of the soul as separate from the body. It was Greek philosophy that did that, seeing the body as the prison of the soul, with the soul yearning to be free of the burden of the body. Jesus looked to the total human being, body and soul, and His saving touch reached out to the complete human being with no distinction between body and soul.

When Jesus cured the blind man of his physical affliction, He told him that his faith had saved him When He cured the leper of his deadly disease, the leper received salvation. When Jesus had dinner in the house of the short-legged sinful publican, salvation came to the house of Zaccheus When Jesus cured the paralytic lying on the cot, his sins were forgiven him.

The leaders of His people's religion, in the time of Jesus, focused on the dark negative side of that equation: If a man was poor and sick, he deserved to be poor and sick, because of his sin, or his parents' sin. Thus the question of the Apostles concerning the man born blind, "Rabbi, was it his sin or his parents' sin that caused him to be born blind?" They had learned well from their culture and from their religious teachers who said to the blind man, "You are steeped in sin from your birth," because he was born blind.

The lot of the poor, in Jesus' time, was indeed dismal. Their poverty, their illness, their sinfulness put them outside of the pale of salvation, not just in this life, but tn the next. They had to bear, not only a lifetime of poverty, sickness and rejection but an eternity as well. That is why Jesus said to them, "Come to me al you who are weary and find life burdensome, and I will refresh you. I will save you."

Jesus cast His lot with them. They were the poor for whom the kingdom was prepared, the lowly ones to whom the earth will be given as their possession. They are the ones who are crying now, but they will laugh. They are *anawim*. The kingdom of God is theirs.

Jesus made mud with His saliva and the dust of the ground and opened the eyes of the blind man with it to show that His healing touch extended to all of the earth and everything in it. But He performed this act of mercy on the Sabbath and was condemned for it.

Revelation is what God wants us to know and to do. "In the midst of our busy lives, we must pause to rest and worship God." Even a blind man can see that Religion, both good and bad, is what we make of what God wants us to know and to do: "You must not help your suffering brother on the Sabbath day." That is how the *sighted* in this story see their obligation to God. So they are blind.

In our own religious practices we must reflect the revelation of a just and merciful God who loves all human beings with an everlasting love. We mus never distort that revelation in favor of human traditions and prejudices. Al religions, including ours, are often tempted to do just that.

Spiritan Father Vincent Donovan is parochial vicar at Our Lady of Lourde in Monroe. He spent 17 years as a missionary in Africa and is the author of tw books, Christianity Revisited *and* The Church in the Midst of Creation.

Ecumenical Prayer Service Helps In Post-Abortion Healing Process

By CAROL HAZARD
Associate Editor

CHARLOTTE — In an emotionally moving and powerful prayer service, about 18 people — mostly women — gathered the evening of March 3 at St. Gabriel Church to heal feelings of loss and grief associated with abortion.

Linked in emotional pain and choking back tears, participants sat mostly by themselves to be reassured of God's love and forgiveness. A similar ecumenical service sponsored by the Respect Life Office of the Diocese of Charlotte was presented Feb. 24 at Holy Family Church, Clemmons.

"Searching for the truth, forgiveness and peace of mind was what brought people to the services," said Maggi Nadol, Respect Life coordinator for the diocese. "For many, it may have closed a chapter. For others, it may have started them on the road to healing."

Dr. Martha Shuping, a Winston-Salem psychiatrist and contract Catholic Social Services staff member, acknowledged the courage it took for people to be there. She led the congregation through a meditation designed to help them see Jesus in the healing process.

Father Ed Sheridan, pastor of Gabriel, said in the homily that eve one needs forgiveness. "The Church very, very pro-life, but also the Chu is very pro-healing," he said.

People sometimes make decisio that seem to make sense at the time, later come back to haunt them and them of peace, Father Sheridan sa Peace, however, is possible through G

"God loves us and cares for us absolutely cares for the innocent peo of abortion. I think more than the born children, many of the innoc people are the people who have abortions."

Father Sheridan said the happ people he knows are at peace with G

See **Prayer,** Pag

More than 40 years after she first received instruction in the Catholic faith, Father Ramon Berg received Mae Wall, 90, (c) into the Church at a Mass at the Charlotte home of her daughter, Doris Blackwell.

After Years As A 'Half Catholic,' Nonagenarian Enters Church

By CAROL HAZARD
Associate Editor

CHARLOTTE — Mae Wall first received instruction in the Catholic faith 40 years ago. Now, at age 90, the nursing home resident has been received into the Church.

"Mother cried when I gave her the certificate that she was confirmed a Catholic," said her daughter, Doris Blackwell, also a convert.

The ceremony was performed in Blackwell's Charlotte home by Father Ramon Berg, pastor of St. Thomas Aquinas Church, Charlotte. About 20 friends and relatives from South Carolina and Georgia attended the joyous occasion.

"It's never too late to come into the Church," says Father Berg. "This (the Catholic faith) is the only way to go. Jesus wants it. He calls for unity."

Father Berg talked with Wall to confirm she was ready. "I didn't promote it and I wasn't pushing. I want to tell everyone about the faith, warts and all, and if they want to come in, they will be welcomed."

Wall isn't the oldest person Father Berg has confirmed in the faith. He once brought in a 92-year-old lady from Brevard. "Both these gals knew what they were doing," he says.

Blackwell says she always called her mother "a half Catholic."

The story goes back 60 years to a textile mill town in a valley between Aiken, S.C., and Augusta, Ga. Living in a three-room shotgun house, Wall and her husband were approached one day by a priest.

Mae Wall, 90, is confirmed in the faith by Father Ramon Berg.

"The priest appeared at the door to see if my parents would let my brother and I go to Catholic school in Aiken," recalls Blackwell. The tuition was free. "I was so proud of my blue uniform."

With the support of their parents, the children became Catholics. "All these years, my mother had a devotion to the Catholic Church," says Blackwell.

See **Wall,** Page 13

Vocation Update

Seminarian Pursues Goal Despite Hardships, Setbacks

By CAROL HAZARD
Associate Editor

JAMES COLLINS

All his life, James Collins has been told he would never be able to do certain things. He would never be able to drive. He would never be a computer programmer. He would never be able to pursue his boyhood dream of becoming a priest.

Despite cerebral palsy and his repeated rejections because of his disability, Collins persevered. Overcoming enormous odds, he has succeeded in all three areas.

A seminarian for the Diocese of Charlotte, Collins, 44, is a third year seminarian at Sacred Heart School of Theology, Hales Corner, Wis. He has one more year before ordination.

"The priesthood is being of service to God's people; it is also a gift of God," says Collins. "It's also a fact that I have a disability, and that in itself is a gift."

Collins, who has a speech impediment and moderate hearing loss, understands hurt and rejection. He knows too about emotional pain and physical limitations. As a priest, he will deal with human suffering.

"In ministry, there is a lot of hurting. Maybe it's not hurting in the same way. But because of my disability and suffering, I am in tune with others who are suffering. I can be the wounded healer."

Harboring no bitterness, Collins sees instead life's blessings. "God has been so good to me. I need to share that. I need to share His good news with others."

Collins was once asked if he would have chosen to be aborted in his mother's womb rather than live with disabilities. "No way," he responded. "Despite the hardships, what better gift could there be than to get to know God. That is the beauty of life."

Suffering is redemptive, he says. "My suffering, all suffering, is united with Jesus on the cross. Salvation is ongoing. It never stops."

Collin's journey to the priesthood begin in earnest in 1976. It was then he began to make inquiries. Three months prior, he had made a Cursillo weekend. The spiritual renewal experience gave him the heart to push forward in his pursuit.

Every four or five years, Collins would write a letter to the vocation director. The response was always the same. His father had tried to warn him.

"You can't be a priest," his father would say. "You have a speech impediment. Why don't you become a brother?" The idea had no appeal. "The call to the priesthood had been with me all my life. Once you get the call, you can't get rid of it."

Involved in the Charismatic Renewal movement, Collins got to know priests, nuns and people of the diocese. What's more, he lived for about a year in the rectory at Holy Infant Church, Reidsville. The priests he came to know encouraged him to keep trying.

One day in 1979, Collins stopped by the chancery to see Bishop Michael J. Begley, now retired bishop of the Diocese of Charlotte. Collins told Bishop Begley he had the call to the priesthood. He understood the response was no. But what was he to do with the call?

The bishop told him the permanent diaconate might be the answer. Collins applied in 1980 and was accepted with the first group of candidates for the diocese. Problem was his job as a bookkeeper had been liquidated and Collins was laid off. Therefore, he couldn't be ordained.

With a love for computers and machines, Collins went back to school to study computer processing. For the next two years, he lived with his parents in Albemarle so he could complete his associate of arts degree at Stanly Community College.

He continued his studies for the diaconate with the understanding that he would not be ordained a deacon because he did not have a full-time job. After graduating in 1983, he worked as a part time accountant and bookkeeper under his father's supervision for a textile company. His father, Robert Collins, died in 1984. Collins worked for another year for the same company.

See **Update,** Page 11

Have you given thought to being a priest in the Diocese of Charlotte?

Contact :
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
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Msgr. John J. McSweeney

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A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

The Media And The Cardinal

The case of the sexual abuse charges filed and later dropped against Cardinal Joseph Bernardin of Chicago raises some serious questions about the role of the media — especially the role of television news.

The strongest criticism has been of the action of Cable News Network which first broke the story just minutes after Steven Cook filed his lawsuit in Cincinnati. CNN obviously had advance knowledge that the suit would be filed. The first CNN report included six minutes of a pre-recorded — and sympathetic — interview with Cook.

The CNN report included no questions about Cook's background or his credibility but did give him the opportunity to call the cardinal "vermin" and "evil." And it closed with a plug for an upcoming CNN special on the issue of sexual abuse by the clergy. Just about every report on the case of Cardinal Bernardin for the next two days included the plug for the special. That special also refered to Cardinal Bernardin as one who "has fallen from grace."

While CNN went farther than anyone else in playing the story, the other TV networks treated the accusations as a major story. Some newspapers also gave it front page play although many of them — especially the Chicago papers — dug into Cook's background and gave readers a chance to make their own judgments about his credibility.

The New York Times didn't even consider it a major event. It carried a brief story under a one-column headline deep inside the first section.

Peter Seinfeld, senior religion correspondent of *The Times,* said, "Anyone can file a lawsuit saying anything ... I don't think the media can use the fact that a lawsuit has been filed to avoid making an independent judgment" on the credibility of the accuser, the plausibility of the allegation and how to report the event.

It's interesting that while Bonnie Anderson, CNN's lead reporter on the story, called the network's coverage "extremely fair," she later admitted, "I think we overplayed the story."

From where we sit, that's putting it mildly.

There is one other interesting point. Cook filed his suit after "remembering" the alleged abuse under some type of psychotherapy. In the past, people under such therapy have "remembered" such things as past lives or trips on flying saucers. Those claims were greeted with great skepticism. Where was the skepticism this time?

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Pro-Life Corner

Respect Life

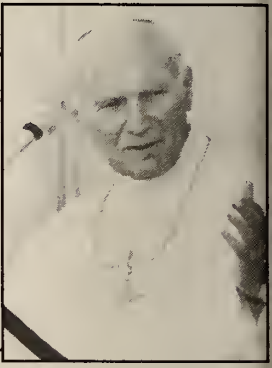
Frequently civil law itself is the first to violate or, at any rate, not to protect adequately the inviolable right to life.
Pope John Paul II

The Respect Life Office Diocese of Charlotte (704) 331-1720

Church More Aware Of Laity's Essential Role

POPE JOHN PAUL II

The Pope Speaks



VATICAN CITY (CNS) — The Catholic Church is becoming more aware of the essential role of the laity in the work of the Church and in bringing the Gospel to the world, Pope John Paul II said.

"A pastor of souls cannot pretend to be able to do everything in the community entrusted to him," the pope said March 2 during his weekly general audience.

Greater attention to the role of the laity, "once left a bit in the shadows," comes from the Church's understanding of itself as a body which needs the different contributions and gifts of everyone to develop fully, he said.

"A lay person cannot be a substitute for a pastor in ministries requiring the powers given in the sacrament of Holy Orders," he said. But at the same time, "the pastor cannot be a substitute for lay men and women in fields where they have more competence than he does."

In the modern world there are many situations which require the presence of committed lay men and women to carry out the Church's work, he said.

As examples he cited growing urban areas where the number of priests is insufficient; workplaces, schools or vacation spots that are not part of established parishes; and segments of society and professional disciplines with infrequent contact with clergy but still requiring the ethical or moral input of the Church.

All the areas require a new commitment on the part of lay men and women, Pope John Paul said. Because of a growing appreciation of democracy many are ready to become involved, and because of increased educational opportunities many are qualified to do so.

Lay involvement in the Church's work "is not limited to being a supplement in situations of emergency and chronic necessity," he said.

"There are areas of Church life in which, alongside the tasks proper to the hierarchy, the active participation of the laity is desired," he said. "The first among these is in the liturgical assembly."

While the celebration of the Eucharist requires the ministry of a priest, the Mass is "a community action" requiring the participation of the entire assembly, he said.

He thanked the many lay people — men and women, young and old — who are involved in their parish liturgies by serving at the altar, reading, singing and carrying out other tasks.

Pope John Paul also thanked those involved in proclaiming the Gospel through religious education, Catholic schools and Church publications and other media.

Church PR Efforts Must Give Good News To All Media, Pope Says

VATICAN CITY (CNS) — Catholic Church public relations efforts should promote "good news" ideas to all media from print to film and stage, Pope John Paul II said.

All segments of the media are "hungry for the truths and values which give meaning and purpose to life and to every human endeavor," the pope told members of the Pontifical Council for Social Communications.

The pope told the group the council's primary role is "to explore ways in which the mystery of salvation in Jesus Christ can be more effectively communicated" through the media.

One important but insufficiently recognized part of that task, he said, is "maintaining a positive and constructive relationship — a continuing dialogue — with the communications media."

"There are many men and women of good will in the media who realize that the Church in the name of Christ unselfishly seeks to serve the poor, the sick, the young and those who are too easily forgotten," the pope said.

But they need to hear ideas and be shown examples that will capture their hearts and the hearts of their audiences or readers, he said.

What Happened To Fairness?

BOB GATELY

Editor's Notebook

Every so often, we've been accused of bashing the secular media because we criticize the way they handle stories about the Church. A case in point is this week's editorial about the media's handling of the Cardinal Bernardin story. I figure we'll hear about that just as we've heard about previous criticism of negative stories about religion in general and the Catholic Church in particular.

Just to set the record straight, I spent more than 30 years of my working life with the secular media. I have nothing against them — when they do their job right. Unfortunately, there seems to have developed in recent years a trend toward looking for sensational stories just for the sake of sensationalism — even when the reporters covering those stories know that there is at least a reasonable doubt that they're completely true or, in some cases, true at all.

We've all heard the crack about not letting the truth stand in the way of a good story. The longer I'm in this business, the more I come to the conclusion that there's a lot of truth in that crack.

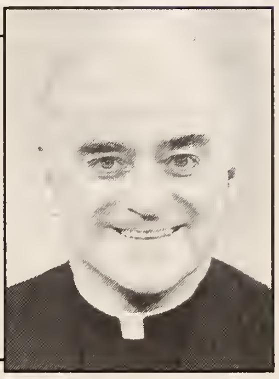
I have to admit that the problem lies more with television than with the print media although I'm the

See **Notebook,** Page 11

Thomas Merton Revisited

FATHER JOHN CATOIR

Light One Candle



One of the things I like about Thomas Merton is the fact that his words, published 30 or more years ago, seem as resh today as they were on the day they were written.

In a new collection of his letters ntitled *The Courage for Truth* (Ferrar Straus Giroux), Merton had much to say bout spirituality and the Church. Here's letter from 1964:

"The Church is and remains in severe crisis...I personally think we are paralyzed by institutionalism, formalsm, rigidity, and regression. The real life of the Church is not in the hierarchy, t is dormant somewhere. There are all kinds of signs of awakening, but which of them can be accepted as real?" (p. 92)

In another comment written the same year he says, "The Protestants in this ountry have become once again quite dubious about the Church. They see hat many bishops want more openness nd liberty but they feel the pope (Paul VI) is on the side of an entrenched minority, and I wonder if this is not perhaps quite true. The pope does some very encouraging things but one finds that he later tends to cancel them out and neutralize them by other acts or statements that are very conservative...The Church badly needs the prayers of all of us." (p. 148)

On a more personal level — this was written in 1959: "To be a sinner, to want to be pure, to remain in patient expectation of the divine mercy, and above all to forgive and love others, as best we can, this is what makes us Christians. The great tragedy is that we feel so keenly that love has been twisted out of shape in us.. but Christ loves in us, and the compassion of Our Lady keeps her prayer burning like a lamp in the depth of our being. The lamp does not waver. It is the light of the Holy Spirit, invisible and kept alight by her love for us." (p. 62,63)

These words were written in 1962: "The greatest danger is identification of the Church with a prosperous and established economic and cultural system, as if Christ and the world had finally settled down to be friends. The Church needs Christians with independent and original thought, with new solutions and with the capacity to take risks." (p. 287)

Merton, conscious of his sinful nature, wrote the following in 1959:

"Hope must mean the acceptance of limitations, imperfections and the deceitfulness of a nature that has been wounded and cheated of love and of security: this too we all feel and suffer. Thus we cannot enjoy the luxury of a hope based on our own integrity, our own honesty, our own purity of heart. In the end, it comes to the old story that we are all sinners, but...sinners are the ones who attract to themselves the infinite compassion of God." (p. 62)

At the heart of it all, is our hope in the promise of God's love.

For a free copy of the Christopher News Note, "Lift Up Your Heart," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

Is Marijuana Dangerous? You Bet

MARTHA W. SHUPING, MD

Crosswinds

Q. I have a teenage son who uses marijuana. I showed him what you wrote a few weeks ago but he didn't believe it. He said he would have to ee the research evidence to believe hat it is harmful. Can you give me ome more information?

A. The International Drug Strategy nstitute Position Paper on the Medicinal Applications of Marijuana is a document prepared by 36 national experts. It ummarizes what is known about the dangers of marijuana and includes 67 eferences to various research studies.

This paper concludes that marijuana s dangerous to the health in many ways. For example, smoked marijuana is associated with double to triple the concentrations of tar, carbon monoxide and carcinogens found in cigarette smoke. Marijuana causes abnormalities in the cells lining the respiratory tract and it has been associated with the development of cancer.

There is a very definite detrimental effect on the immune system. While marijuana is in the body there is an nability to fight herpes infections and here is also a decreased response to treatment for genital warts. There is no question that users are going to have a decreased ability to fight various kinds of infections.

There is also an association between use of marijuana during pregnancy and certain types of cancer in the children. Also, when women use marijuana during pregnancy it affects the size and weight of the baby and has caused neurologic abnormalities in the newborn. Marijuana does affect hormone function in both men and women and decreases the ability of a male to father a child.

Research also shows that there are changes in the brain cells and many changes in actual brain function. Concentration, coordination and memory are all affected. Studies of pilots have shown that flying skills are impaired even 24 hours after smoking marijuana. There is also a very well established association between marijuana use and car accidents by drivers who in many cases did not even realize that they were impaired. Memory can remain impaired for several months after a person stops using marijuana and after long-term use marijuana addicts admit that their motivation to succeed is decreased.

A hearing was held to determine whether or not marijuana should be legalized, and even the groups promoting legalization stated that marijuana is addicting. Based on all the evidence, it was concluded that marijuana was too dangerous to be legalized even for specific medical purposes under medical supervision. Although marijuana may have possible beneficial effects on certain types of medical problems, the dangers were felt to totally override any possible benefit. It simply did not meet the safety criteria that we would expect for a prescription medication.

Beyond the medical facts, there are emotional and spiritual issues involved. There are no good reasons for smoking and any marijuana usage represents substance abuse. I would recommend that you get your son into counseling, whether group or individual, with someone who specializes in adolescent substance abuse problems.

Copies of this report can be obtained from my office.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

One Church, One Addict

FATHER EUGENE HEMRICK

The Human Side

As Father George Clements entered the briefing room in the Old Executive Building next to the White House to speak on his new program, "One Church, One Addict," I felt a surge of enthusiasm similar to that I had experienced when we were in the seminary.

I was in first philosophy when Father Clements was a deacon. It was the time of Vatican Council II. People like him were considered "movers" because of their deep involvement in the latest social-action movements.

Those movements were mild compared to the hoped-for outcomes of "One Church, One Addict." This program deals with society's toughest problem: substance abuse!

That does not deter Father Clements. He believes we should "no longer talk the talk, but walk the walk," and not let "the paralysis of analysis stop us." His program aims to have churches, synagogues and mosques identify and train people capable of working with addicts.

Once trained, these people are expected to use their place of religious worship as the focal point of the work. Father Clements chooses this focal point because, unlike other social institutions, "it will always be there. It is not a building, but a faith community."

I began to see Father Clements' program in the context of other programs that rely on the transcendent when dealing with so-called secular, street problems. I have listened to a number of noted social scientists recently who have urged their colleagues to include religion as a major and necessary variable when studying society's problems. No longer is faith simply being ignored or put down as superstition.

The 1992 keynoter at the American Psychological Association convention spoke of how community depends on the transcendent, recalling how Socrates refused to escape death at the hands of the state when he could have. Although the state was in the wrong, Socrates argued that the state itself was based in divinity. To escape would be to go against this principle.

Several recent studies relate this same principle to the treatment of drug abuse. They reveal that those who cope best do so because they, like Socrates, believe in a divine power.

Father Clements' program has a rocky road ahead. Seasoned people who work with addicts tell us that the work

See Human, Page 6

Worshiping With Non-Catholic Christians

FATHER JOHN DIETZEN

Question Box

Q. Your column has been a wonderful help for us and we are thankful for it. However, there are times when you are so aggravating. A good question appears but our group goes on debating because you answer the "letter" but miss the "spirit." Some months ago someone asked if it was acceptable to attend a friend's non-Catholic Christian church. You went into the Catholic Church's beliefs about the Eucharist, which most Catholics already know. The question, probably inspired in part by the popular series of "Joshua" books, meant: After fulfilling my Sunday Mass obligation, may I attend my friend's Protestant church? We know we cannot participate in the Eucharist, if they have it that day. We would go to learn, not turn. Any problems with that currently? (Illinois)

A. I believe the previous writer asked primarily about the Eucharist, but your specific question about worship together is shared by many others.

Official Catholic policies concerning ecumenically shared worship are found primarily in the 1993 *Directory for the Application of Principles and Norms on Ecumenism*, prepared and published by the Vatican Secretariat for Promoting Christian Unity. References below are to this document.

First, our Church today clearly and strongly encourages every possible sharing in spiritual activities and resources, particularly among Christians, when that sharing can occur in a manner appropriate to the differences which still separate us (No. 102).

The directory repeatedly returns to this theme: that we must share prayer and worship with those who share our faith in Christ. This principle is rooted in our common baptism, "the sacramental bond of unity existing among all who through it are reborn" (No. 92)

Such sharing may include not only those interfaith gatherings and prayer which are common today, but the Sunday worship of individual denominations.

In liturgical non-sacramental celebrations of other churches, "Catholics are encouraged to take part in the psalms, responses, hymns and common actions of the church in which they are guests." Catholics may even read a Scripture passage or preach, if invited by the host ministers (No. 118).

Reception of the Eucharist is, as you infer, another matter entirely. As Catholics, we believe that the Eucharist is a sign of the unity in faith, worship and community life of our Church or of any other Christian congregation. For this reason among others, Catholics should not receive Communion at liturgies of other churches where they are guests (No. 130).

We need to keep in mind a few additional considerations. These regulations apply differently to Eastern-rite churches which are not in communion with the bishop of Rome than to other non-Roman Catholic churches. At least according to the rules of our Latin rite, permission for intercommunion with these churches is much wider.

I said above that the Eucharist is a sign of unity. It is also, however, something more for all the baptized, "a spiritual food which enables them to overcome sin, to live the very life of Christ, to be incorporated more profoundly in him and share more intensely in the whole economy of the mystery of Christ" (No. 129).

Thus it is possible, under certain conditions which I have explained previously in this column, for non-Catholic Christians to receive Communion in our Church. These permissions are generally given only at the discretion of the bishop of the diocese (Canon 844.4).

Finally, sharing worship in other churches, even if approved by Catholic guidelines, must always respect the rules and faith of the other congregation.

Occasionally this becomes more than a matter of simple courtesy. The beliefs of some Protestant denominations have implications for shared worship which may preclude a form of participation which we would readily approve.

We need to be sensitive to their beliefs and feelings, as we ask them to respect ours. Does this answer the "spirit" of your question? I hope so.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped self- addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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St. Aloysius — A Successful Stewardship Parish

Stewardship Profile

If you ask Kay Cuzzone, chairperson of the Stewardship Committee at St. Aloysius in Hickory, what makes a "successful" stewardship parish, she'll tell you it's an active, enthusiastic Stewardship committee. If you ask Father Wilbur Thomas, pastor of the parish, he'll tell you it's a dedicated, enthusiastic chairperson of the Stewardship Committee. In reality, it's both. Plus a pastor who is committed to the stewardship principles and a congregation proud of its church and grateful for its blessings.

St. Aloysius introduced stewardship in a formal way last spring. Prior to that they had spent about six months gradually preparing for it. There were items in the bulletin and Father Thomas mentioned the concept of stewardship in his homilies. They followed the Diocesan Program Manual pretty much to the letter, but they also added some of their own ideas — good ones — to emphasize what was happening. One creative parishioner, Cornelia Graham, made a beautiful banner to be displayed during the month of the stewardship introduction.

Following the Commitment Sunday, the Stewardship Committee gave the names of those who volunteered to the different organizations so they could contact them in a timely manner. All of the various ministries and commissions received the names of new volunteers. Lorraine Ernst, chairperson of the Community Life Commission, said that new life was breathed into their outreach program by the number of volunteers. Ernst was prompt in gathering these folks together and putting them to work. This is so important. She knew that to have people volunteer, and then never involve them is deadly to the life of any volunteer organization.

As the number of those contributing their time and talent grew, so also grew the number of those contributing their treasure. St. Aloysius experienced an increase of 30 percent in its offertory which has held up over the months. This is in addition to the building fund pledges for their new church to which parishioners continue to give.

While the Stewardship Committee planned the initial introduction of stewardship, the real work was just beginning. How to keep the fire burning? How to encourage? How to involve the young people of the parish? How to keep themselves on track? Computers can be most useful tools, and some members of the committee prepared a yearly calendar of the stewardship activities, dates, person(s) responsible, etc. It is constantly being revised this first year as they find things that are and are not working well. The committee sponsored an essay/poster contest for the children in their Faith Formation classes, asking the students to explain or depict what stewardship means to them. Ribbons were awarded in the various age groups, and the children's work was displayed in the common areas of the church.

St. Aloysius is preparing for its first annual stewardship renewal in the spring of this year. Lay witnesses, banners, calendars, contests, brochures, etc. are being readied. St. Aloysius not only has a new church, but a new spirit. Father Thomas is convinced that stewardship has played a vital role in the lives of the people of St. Aloysius.

Human (From Page 5)

often begins to feel humanly impossible: There are moments when those working with addicts feel alone and experience a sense of failure. Frequently this leads to depression, and good people may quit this form of work.

By adding God to the picture, "One Church, One Addict" brings the power of divine love to what seems humanly impossible. This program includes a constant reminder that no one is ever totally alone, and that success or failure are not to be taken personally.

It is God's world. And the inexplicable can be dealt with better when we concede that this is the case.

Working with people who live in rat-infested apartments, walk around half-dazed and pal around with other substance abusers tests our best meddle. Just as the mind of a drug addict can be blown away, so, too, can the minds of those in drug prevention.

A powerful antidote to the temptation to give up in the fight against drug abuse is to have a partner who is always there and who fully understands the situation. "One Church, One Addict" will enlist the aid of this partner.

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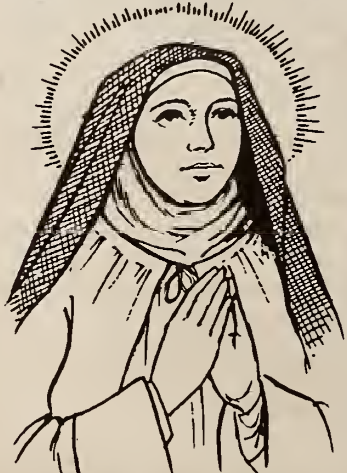
the Saints by Luke

ST. TERESA MARGARET REDI



TERESA WAS BORN AT AREZZO, ITALY, IN 1747, AND CHRISTENED ANNE MARY. SHE WAS SENT TO ST. APOLLONIA CONVENT IN FLORENCE WHEN SHE WAS TEN, TO BE EDUCATED. SHE RETURNED HOME AFTER SEVEN YEARS THERE; AND THEN IN 1765, SHE JOINED THE CARMELITES AT ST. TERESA CONVENT AT FLORENCE, TAKING THE NAME TERESA MARGARET OF THE SACRED HEART.

TERESA LIVED A LIFE OF PRAYER AND RIGOROUS PENANCE. SHE WAS DEVOTED TO THE SACRED HEART, AND DIED AT THE CONVENT IN 1770 WHEN SHE WAS ONLY 23. SHE WAS CANONIZED IN 1934 BY POPE PIUS XI. HER FEAST DAY IS MARCH 11.

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Entertainment

Bill Bennett's 'Virtues': Moral Stories Families Can Live By

By Joseph R. Thomas
Catholic News Service

If nothing else, the current non-fiction best-seller list speaks eloquently about the hydra-headed nature of the American reading public and the themes to which that public responds. There, cheek- by-jowl with Howard Stern's vulgarities and Jerry Seinfeld's lightweight observations on matters of no consequence is William J. Bennett's moral anthology, **"The Book of Virtues"** (Simon & Schuster, $27.50).

How Bennett's tome, aptly subtitled "A Treasury of Great Moral Stories," was able to earn a place on the list is beyond me and possibly even beyond the publisher. Although long-lived and beloved by book clubs, anthologies attracted little critical notice and limited shelf space. But the success of Bennett's compilation seems to indicate that there is hope for virtue after all, Stern's noxiousness notwithstanding.

The success of any work such as "The Book of Virtues" obviously depends more on content — Is the theme of general interest? How true is the content to the stated theme? — than on the literary skills of the compiler. That's a good thing in this instance because Bennett's commentary is not only lacking in wit but is also sparse and often pedantic.

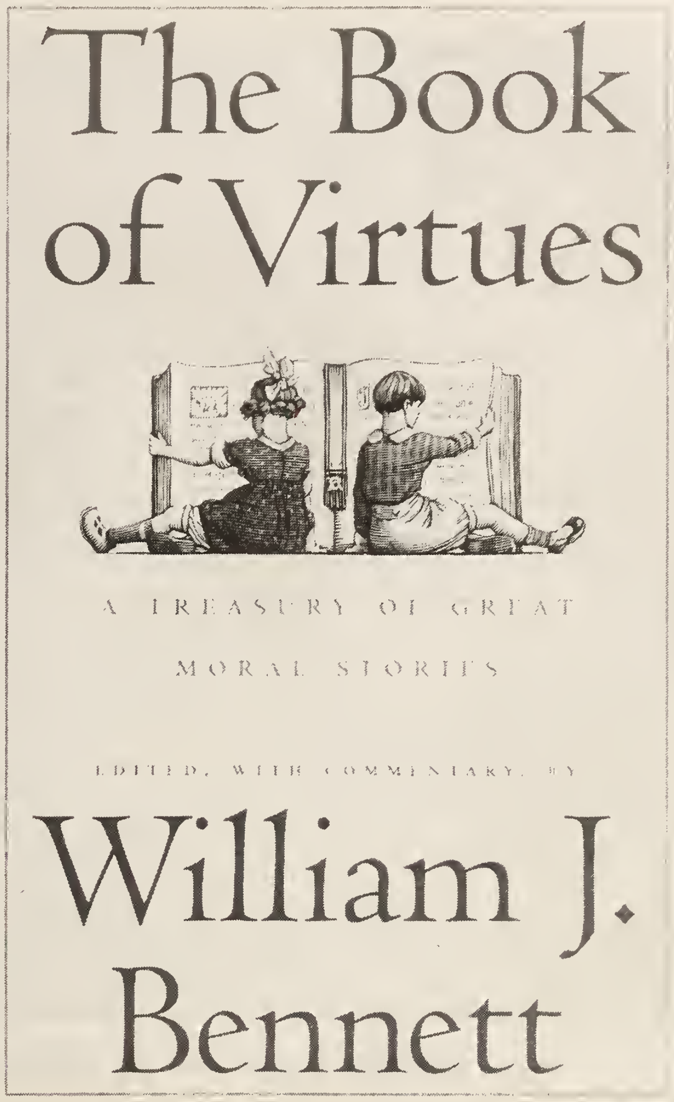
Nevertheless, the quality of the selections is such that one can dust off for its annual use the chestnut "It belongs in every home" and feel justified in doing so even while pointing to some anomalies and remarking that any number of selections would fail a political correctness test. Especially would this be so of any test administered by feminists, for the femininity on display here would make Bella Abzug stomp on her hat.

Bennett, however, was never one to worry about such things when he served as secretary of education in the Reagan administration so it is not surprising that correctness is not a concern now.

For his anthology, Bennett has divided the virtues into 10, launching out with (what else?) self-discipline and concluding with faith after embracing compassion, responsibility, friendship, work, courage, perseverance, honesty and loyalty. On a personal level, I thought the section on faith was among the strongest. I was pleased by the inclusion of a piece on Father Maximilian Kolbe, the Franciscan who took the place of a condemned man in a Nazi concentration camp.

Throughout the book, selections run the gamut from the familiar (Aesop and Plato, for instance) to the obscure, from the trite to the profound. Edgar A. Guest, master of the maudlin, finds a place here as does Percy Bysshe Shelley. Shakespeare has more than one entry as does Scripture. So do Martin Luther King Jr. and Helen Keller and Abraham Lincoln, but you'll look in vain for John F. Kennedy and Harry S. Truman, although I would have thought that the prayer Truman composed and recited every day (it dealt with his view of the public trust) worthy of inclusion.

Some inclusions are puzzling. Given contemporary concerns over crime and violence, for instance, one is surprised to find Robin Hood held up as an exemplar of good sportsmanship for downing ale and making merry with Little John following their silly to-do at the bridge. But perhaps this is being too critical. With hundreds of tales and poems and speeches and essays to choose from, it is not necessary to read Robin Hood to the kiddies if one is not so inclined.


The Book of Virtues
A TREASURY OF GREAT MORAL STORIES
EDITED, WITH COMMENTARY, BY
William J. Bennett

CNS Photo

That is a key point to be made: Bennett chose his pieces with the thought that parents and teachers would use the volume to promote those virtues which "made America great" (he never uses that phrase, but it is what he has in mind) by reading aloud to children and encouraging them, as they mature, to explore some of the more advanced pieces on their own.

As Bennett puts it in the first sentence of his introduction, "This book is intended to aid in the time-honored task of the moral education of the young." He sees it as a "how-to' book for moral literacy" and says its purpose "is to show parents, teachers, students, and children what the virtues look like, what they are in practice, how to recognize them, and how they work."

Pretentious perhaps, but it is apparent that Bennett has struck an appealing chord. While "The Book of Virtues" may not find its way into every home, there is something reassuring in the thought that ultimately it will find a welcome in more homes than will Stern's offensive exhibitionism.

Thomas, retired editor in chief of The Christophers and a former diocesan newspaper editor, is a frequent reviewer of books.

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Holy Angels Is Bi

By JOANN KEANE
Associate Editor

BELMONT — Maria was given three months to live. A tiny wisp of an infant, the 3-week old with severe spinal birth defects and hydrocephalus — an enlarged head from accumulated fluids — faced a prognosis of death. Her mother couldn't care for the multi-handicapped baby.

Unable to cope, Maria's mother found refuge with the Sisters of Mercy of North Carolina in Belmont. The Sisters cradled the infant, taking on the responsibility as Maria's caretaker.

The Sisters of Mercy — operating a day nursery for local non-handicapped children — could not have prepared themselves for the changes surrounding their acceptance of Maria. Word spread of the Sisters miraculous work with the handicapped infant. Soon after, other medically fragile children came their way.

A new ministry was born on the grounds of the former Sacred Heart College — contained on the Sisters of Mercy Motherhouse property — in Belmont. The birth of Holy Angels Nursery was a labor of love.

That was 38 years ago. Maria defied her early medical diagnosis, and just as Maria has grown and matured, so has the very institution responsible for her life.

From a tiny bungalow, life sustaining services for the severely handicapped and mentally retarded took root. Today, seven programs ministries have blossomed, and dozens of children and young adults receive loving, specialized care.

As a private, non-profit corporation, sponsored by the Sisters of Mercy of North Carolina, Holy Angels Inc. accepts children based on the facility's ability to meet the person's need regardless of race, sex, religion, nationality or financial status. About 75 percent of Holy Angels budget comes from state and federal funding. The remainder comes from individuals, corporations and foundations.

"We provide service in partnership with families to help each child develop to his/her highest potential," said Mercy Sister Nancy Nance, public relations director for Holy Angels.

While Maria brought the first little miracle into the public light, the care givers at Holy Angels celebrate little miracles every day.

A verbal response — for the time — is greeted with cheers. Br ing down the hall, self-propelle a new wheelchair, wins a roun applause. A resident with cere palsy learns to communicate v her eyes. This succession of d activities may seem insignificant, at Holy Angels, they are miracl

Mercy Sister Nancy Nance, public relations director for Holy Angels and Lorraine, a Holy Angels staffer who lives in Lakewood, one of the group homes operated by the Belmont ministry.

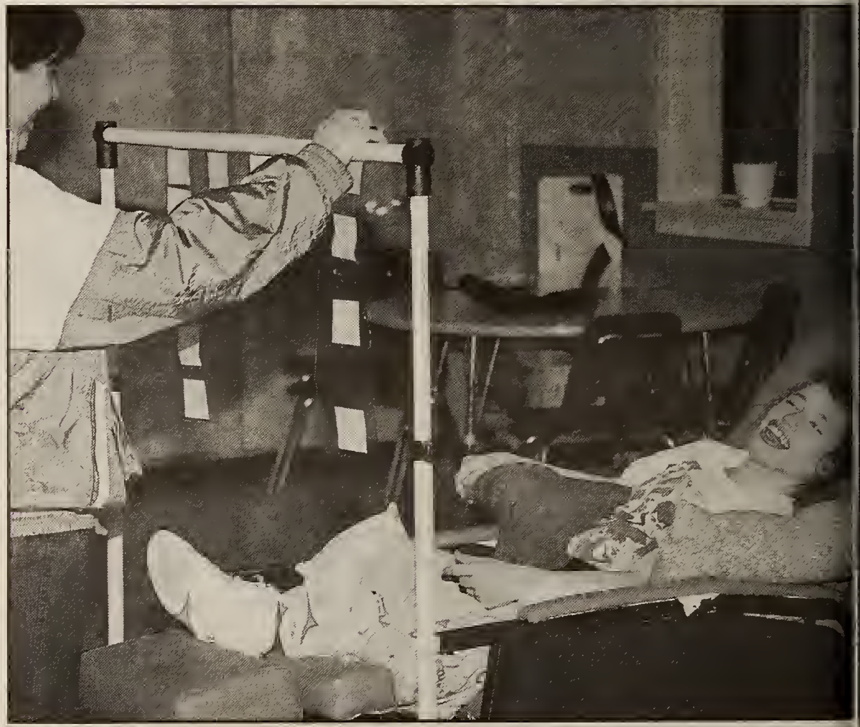
Holy Angels Main Center

Opened in 1956

The Main Center houses administrative offices, the Little Angels Development Center, the education program and serves as home for 36 children with disabilities.

As a Specialized Community Residential Center (SCR), the Main Center provides round-the-clock care and treatment for children with severe/profound mental retardation who are medically fragile. The children range in age from infant to adolescents and are admitted from throughout North Carolina. The residents receive an appropriate education to meet their individual needs through a diverse and innovative school program. The children of preschool are integrated with the children enrolled in the Little Angels Child Development Center.

Pinehaven group home resident, Trey, helps Group Home Manager, Dot Hopkins, in the kitchen. Pinehaven is one of three group homes located at Holy Angels.


Holy Angels Classroom Coordinator, Brenda, works with Mary to develop communication skills using sight.

Fox Run Homes

Opened June, 1992

A cluster of three intermediate care facilities for the mentally retarded (ICF/MR) group homes located behind the Main Center. These homes serve 18 children and adults who have severe/profound mental retardation, multiple disabilities and are also medically fragile. These homes provide a less restrictive and more appropriate living arrangement. The homes were name honor of some of their neighbors, a of foxes living in nearby woods. l home has a name in keeping with scenic area:

Pinehaven — serving child
Brookview — serving adolescents,
Oakcrest — serving adults.

On Little Miracles

Connie and her new wheelchair.

Community Group Homes Southpoint

Opened December, 1987

A group home for adolescents with mental retardation. This service is designed to provide a home environment and assist each person in attaining his/her highest level of independent living through family and community activities.

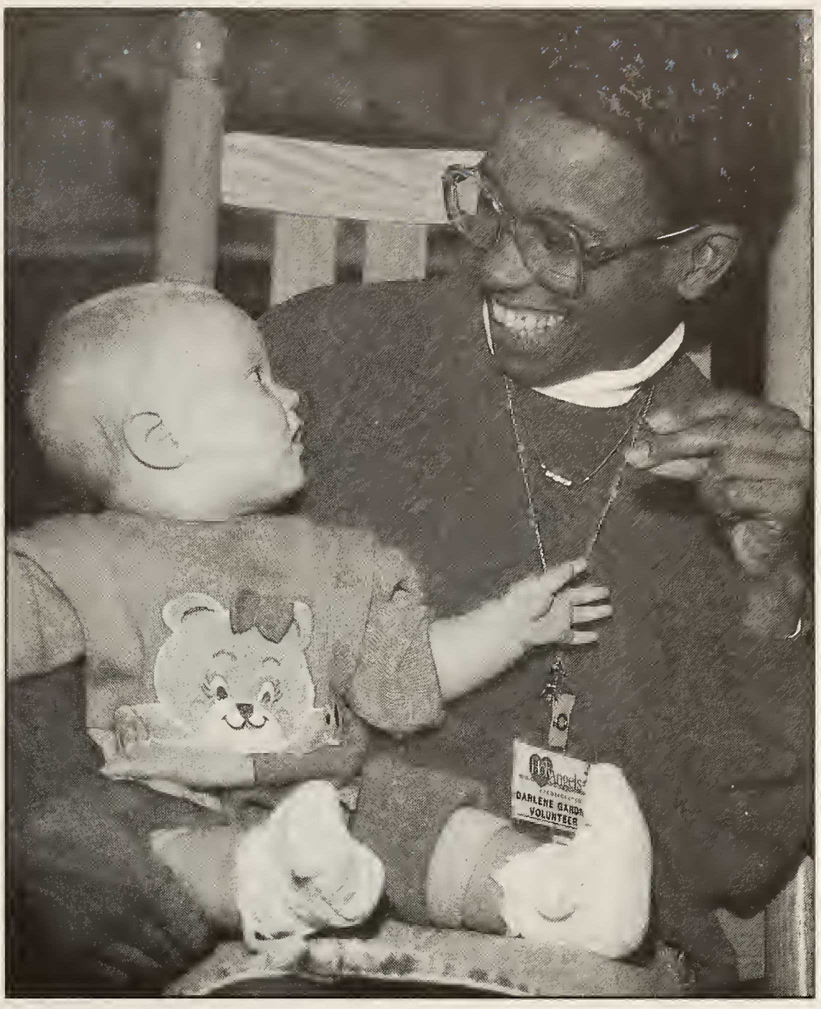
Lakewood

Opened April, 1988

Belhaven

Opened September, 1992

Group homes for adults with mental retardation. This service is designed to provide a home environment and assist each person in attaining his/her highest level of independent living through family and community activities. Guidance in selection of vocational options is also provided.



Darlene, a special volunteer for Little Angels Day care, holds Emma, daughter of an employee of Holy Angels.

assroom teacher, Jim Donecho, works on computer skills with ny, a resident of Pinehaven group home.

Volunteer Services

Holy Angels offers a wide variety of lunteer opportunities for groups and dividuals. Being a special friend to e of the residents, working in one of e offices, helping out with a field trip, pairing clothes or helping in the cel- ration of a special event, extra volun- ers are always welcome.

Photos by Joann Keane

Maria Morrow Center

Opened December, 1988

Residents living in Fox Run homes and the Main Center are provided with an education to meet their individual needs through a diverse and innovative active treatment program, which includes an occupational class for adults and two educational classes for students under the age of 18. At the end of a regular school day, the students return home for a more relaxed, recreational afternoon and evening.

Little Angels Child Development Center

Opened April, 1990

On-site child care is offered to provide a safe, loving, learning environment for the children of employees. Little Angels Child Development Center offers a wide variety of activities and experiences and the highest quality of care to help the children develop socially, intellectually, physically, emotionally and spiritually. Since Holy Angels strives toward providing the children with a variety of experiences, the child development center provides an opportunity for children with, and without, disabilities to interact in an environment that is conducive to their growth and development.

Great Adventures

Opened March, 1990

Great Adventures offers adults with mental retardation — as well as other interested individuals —from through out the local community, the opportunity to get together for recreational, social, and spiritual experiences as well as perform service projects. The club was formed in order to meet the needs of adults with mental retardation. The group meets at the Maria Morrow School on the 2nd and 4th Tuesdays of each month and the schedule follows quarterly themes including sports and recreation, health and well-being, dance/music and creative activities.

Tori enjoys the jacuzzi, used as part of therapeudic treatment. With her is Joel McPherson, therapeudic services coordinator.

People In The News

FATHER KENNETH VELO

Chicago Priest Named New Head Of Extension Society

CHICAGO (CNS) — Father Kenneth Velo, administrative assistant to Cardinal Joseph L. Bernardin, has been confirmed by Pope John Paul II as the new president of the Chicago-based Catholic Church Extension Society. He was nominated to the post by Cardinal Bernardin of Chicago with the concurrence of the society's board of governors. Father Velo succeeds Bishop Edward J. Slattery, who was named bishop of the Diocese of Tulsa, Okla., in November.

Cardinal On Dismissal Of Sex Abuse Charge: Truth Has Prevailed

CHICAGO (CNS) — "Truth has prevailed," said Cardinal Joseph L. Bernardin of Chicago after a federal court in Cincinnati dismissed all sexual abuse claims against him Feb. 28. He called it a "travesty," however, that some had judged him right away without waiting for the legal system to work. In a statement released in Washington, Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, hailed the cardinal's "complete vindication." But Archbishop Keeler called for lawyers, journalists and psychiatrists to review their role "in bringing reckless charges against innocent people." Those professions need to "police themselves," he said.

Father Fichter, Sociologist And Professor, Dies At Age 85

NEW ORLEANS (CNS) — A memorial Mass was celebrated Feb. 26 for Jesuit Father Joseph H. Fichter, a sociologist and professor at Loyola University in New Orleans for 44 years, who died Feb. 23. The Mass was at Holy Name of Jesus Church. There was no wake or viewing of the body because Father Fichter donated his body to science. Jesuit Father Thomas Clancy, a longtime colleague and friend, said the late priest, who was 85, should be remembered for two things. "In his early years he had an enormous influence on students" who became leaders in New Orleans and "changed the political face" of the city, he said. "In his last years he devoted himself to doing research to promote the cause of Mother Henriette Delille, the free woman of color who founded the first congregation of African-American nuns in 1842 in New Orleans," said Father Clancy.

Pope Condemns Bombing Of Lebanese Catholic Church

VATICAN CITY (CNS) — Pope John Paul II condemned the bombing of a Lebanese Catholic church as a "crime that offends Lebanon and its noble tradition." In Lebanon, Christians and Muslims across the country shut schools and businesses in mourning Feb. 28 as Christians buried the victims. Ten people were killed and 60 injured when the blast ripped through a packed congregation Feb. 27 at the Maronite church of Our Lady of Salvation in Jounie, eight miles north of Beirut. Authorities said they did not know who was responsible for the attack. The bombing came three months before the pope was scheduled to begin a pastoral visit to Lebanon, but Vatican officials said there were no plans to reconsider the trip.

Hyde Says Church Leaders Often Too Passive On Fighting Abortion

NEW YORK (CNS) — Catholic bishops must make greater use of their teaching authority in support of the right to life, said Rep. Henry J. Hyde, R-Ill., a Catholic who is a leading congressional opponent of abortion. In a New York address, he deplored what he called passivity on the part of many church leaders in the face of Catholic politicians who support legal abortion, and said the bishops should make clear that defense of the right to life was not optional for Catholics. They should also make clear, Hyde said, that opposition to abortion was not a sectarian position, but a matter of following natural law and upholding civil rights. "These things have not been made sufficiently clear," he said.

Cardinal Says Church's Message Must Attract Couples To Marriage

VATICAN CITY (CNS) — The Catholic Church must proclaim its message about family life in a way that attracts people to the beauty of Christian love and marriage, said Cardinal Bernardin Gantin. The cardinal, head of the Congregation for Bishops, said that to compete with the barrage of conflicting media messages about love and marriage, the Church must persistently proclaim the goodness of marital love, the value of human life and the dignity of parenthood.

Pope Creates New Maronite Diocese In United States, Names Bishop

WASHINGTON (CNS) — Pope John Paul has established a diocese for Maronite-rite Catholics in the western United States, and appointed a bishop to head it. Auxiliary Bishop John G. Chedid, 69, of the Brooklyn, N.Y.,-based Maronite Eparchy of St. Maron, was appointed first bishop of the new Eparchy of Our Lady of Lebanon of Los Angeles, as it has been formally named. The announcement was made March 1 in Washington by Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States. The Brooklyn Maronite diocese was responsible for the spiritual care of the estimated 54,000 Maronite Catholics in the United States.

Welfare Reform May Be Less Than Clinton Wanted, Official Says

WASHINGTON (CNS) — Unless there are new taxes or cuts in other domestic social programs, welfare reform will be much more limited than originally envisioned by President Clinton, an administration official said Feb. 28. Wendell Primus, deputy assistant secretary for planning and evaluation in the Department of Health and Human Services, made the comment in a talk to Catholic social activists meeting in Washington Feb. 26-March 2. "For these reforms to work, what we're talking about is real money," Primus said. To provide a former welfare recipient with job training, a job and child care if needed is "more expensive than just cutting a check," he added.

Bomb Attacks A "Strategy Of Hatred," Says Vatican Newspaper

VATICAN CITY (CNS) — The attacks against Muslim and Christian worshipers in Palestine and Lebanon Feb. 25 and 27 are part of a "strategy of hatred" aimed at slowing the Middle East peace process, the Vatican newspaper said. "It is only too clear that the issue in both cases was the progressive relaxation of tensions" in the region, with some fearing that "the way of dialogue could become irreversible," the newspaper, *L'Osservatore Romano*, said in an editorial March 1.

Come join us as we attempt to simplify our lives and serve GOD in the manner of St. Francis of Assisi. ST. MAXMILIAN KOLBE FRATERNITY of the SECULAR FRANCISCAN ORDER invites you to an INQUIRY SESSION, 2 p.m. March 13 at St. John Neumann Church, 8451 Idlewild Road, Charlotte

Scripture

Readings for the Week of March 13 - March 19

Sunday: 2 Chronicles 36:14-17, 19-23; Ephesians 2:4-10; John 3:14-21.

Monday: Isaiah 65:17-21; John 4:43-54.

Tuesday: Ezekiel 47:1-9, 12; John 5:1-3, 5-16.

Wednesday: Isaiah 49:8-15; John 5:17-30.

Thursday: Exodus 32:7-14; John 5:31-47.

Friday: Wisdom 2:1, 12-22; John 7:1-2,10, 25-30.

Saturday: 2 Samuel 7:4-5, 12, 14-15; Romans 4:13-16, 18-22; Matthew 1:16-18, 21-24 or Luke 2:41-51.

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/ardi Gras...

lore than 500 parishioners of St. Pius X, Greensboro, gathered Feb. 19 for "Celebration '4," a Mardi Gras party. Celebrants included (l-r) John Babane, parish pastoral council ıair; Franciscan Father Bob Menard, pastor; Pat Spivey, social and hospitality chair; and andal Romie and Jenny Naples, masters of ceremonies.

lotebook (From Page 4)

rst to admit that there are newspapers ıd news magazines that are every bit as uilty of sensation hunting as their elec- onic counterparts.

I guess it's partly the problem of the mount of time or space that can be evoted to a story. A newspaper which ın devote several column inches — ven whole pages in some cases — to a ngle story can afford to be a lot more alanced than a television newscast which has to tell a story in 30 seconds.

It's still the same old complaint about the "sound bite" which is great for grabbing a listener's attention but which doesn't do much for enlightening that same listener about facts -- assuming, of course, that people are still interested in facts.

I guess I'm somewhat old-fashioned. but I still feel that if you can't tell the whole story fairly, don't tell it at all.

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For the Fourth Week of Lent

Follow the way of love

Sunday's readings speak of God's great mercy and compassion for us. Even when we are dead in our sinful ways, we can be brought to life in Christ. Jesus was sent to save us and God can bring good out of seemingly hopeless situations.

— How can I go about healing a tense or broken relationship that exists in my family?

— To whom do I/my family show mercy and compassion?

— What seemingly hopeless situation in my life needs God's help and grace?

"But remember, a family is holy not because it is perfect but because God's grace is at work in it, helping it to set out anew every day on the way of love."
("Follow the Way of Love")

Update (From Page 3)

Seeking full-time employment, he interviewed for a computer job in the North Carolina mountains. Collins, a Cursillo volunteer, had met the man who interviewed and hired him during a Cursillo weekend.

He joined St. Lucien Church in Spruce Pine, and finally in 1987, Collins was ordained by Bishop John F. Donoghue to the permanent diaconate. "It was very, very rewarding," he recalls.

The diaconate was primarily a way "to be of service to the people," but it was also a door to the priesthood. With the encouragement of Father Richard McCue, pastor of St. Lucien, Collins tried again in 1989. "I decided to take another chance. I wrote another letter to the vocation director. Finally, something happened."

He was accepted as a seminarian by Bishop Donoghue. Collins struggles with his schoolwork, but has no problems with grades. "It might take me a little longer, but I get everything done," he says. Moreover, he gets support from his parish community.

"Whenever I go back to Spruce Pine, I tell the people I can't do this alone. They are the ones who give me the courage and faith to keep going. If the energy they give me to ministry is not God then I don't know what it is."

At seminary, he continues his ministry as a deacon. "I love my diaconate," he says. "I look forward to ministry as a priest. To me, the priesthood is the fulfillment of the diaconate ... Although the permanent diaconate is permanent, there are always exceptions." Seminarians typically become transitional deacons before their ordination to the priesthood.

"As far as being a deacon, once people get used to my speech pattern they don't have a problem understanding me," says Collins. "I have never experienced any negativity from parishioners because of cerebral palsy."

The second oldest of seven children, Collins grew up on Long Island. He went to Catholic schools through fifth grade, and then to public schools. After graduating from high school in 1968, he worked as a bookkeeper in New York.

His father was transferred to North Carolina in 1971, and Collins moved to Shelby with his family. He worked for several years with his father for the same company, again as a bookkeeper. Out of work for a year, he was hired as a bookkeeper under a state-sponsored jobs program for handicapped people. He moved into the rectory at Holy Infant.

Collins didn't know it at the time, but his life had taken many turns toward his dream. By this time, he had made his first Cursillo and written his first letter to the vocation director.

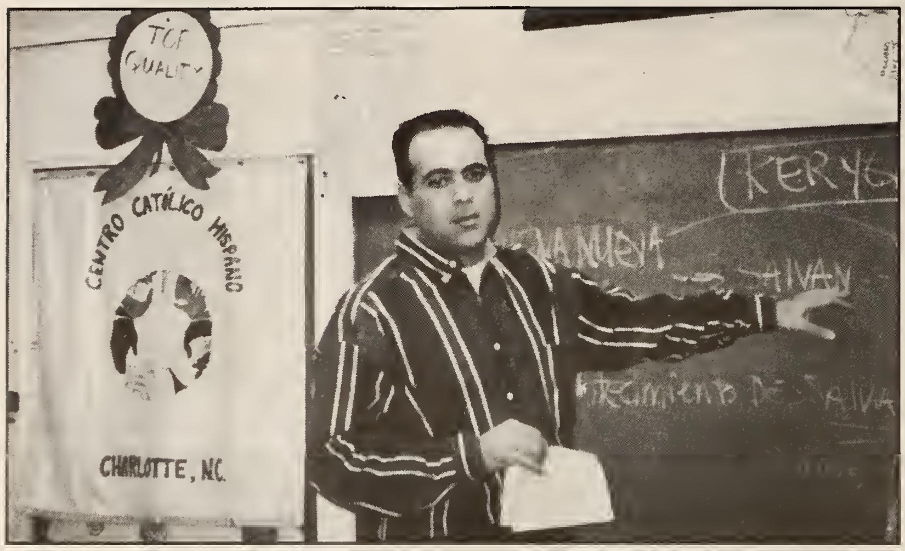
High School Openings

The following full-time positions are available at Charlotte Catholic High School beginning with the 1994-95 school year: Guidance counselor, Religion teacher, Learning Support teacher, Physical Education teacher, English teacher, Science Teacher.

The following part-time position also is available: Spanish teacher.

Send resume and request for application to Sister Paulette Williams, RSM, Charlotte Catholic High School, 3100 Park Rd., Charlotte, NC 28209

Comunidad Hispana Comuniquémonos



El Padre Jorge Presmanes, cubano, de la Orden de Santo Domingo, párroco de la iglesia de Saint Dominic en Miami, vino a darnos el curso de Cristología en la Escuela de Ministerios.

Eclesiología

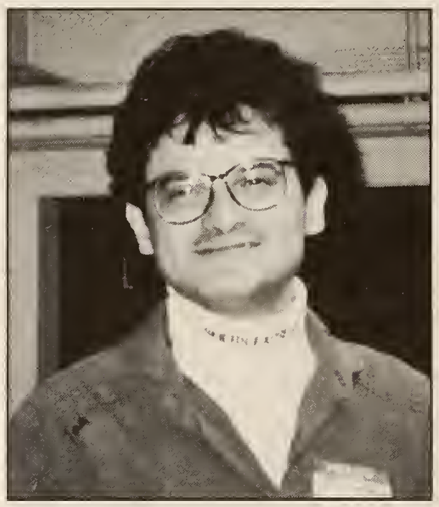
"La Iglesia y su Misión" será el tema de estudio de la próxima sessión de la Escuela de Ministerios, el 19 y 20 de marzo, de 9 a.m. a 5 p.m., en el Centro Católico Hispano de Charlotte. El profesor será Guillermo Fernández, MA, quien vendrá de Miami enviado por SEPI.

La comunidad hispana en los Estados Unidos crece cada día más. Existen muchas necesidades pastorales a las que responder y aunque muchas son las personas que quieren brindar su servicio, no lo hacen porque se sienten incapacitadas para ello.

Los coordinadores y facilitadores de grupos piden una mayor formación doctrinal y un entrenamiento concreto que los capacite a dar respuestas a todas esas necesidades, según las líneas presentadas por el Concilio Vaticano II y por el Plan Pastoral Nacional para el Ministerio Hispano.

El Instituto Pastoral del Sureste (SEPI) a través de sus Escuelas de Ministerios quiere ser un instrumento de formación que ofrezca respuestas concretas a las necesidades pastorales de nuestra región, muy en especial, a las de la Diócesis de Charlotte.

Invitamos a todos a participar. Pueden llamar al (704) 335-1281.



Luis Salvador Osorio, colombiano de la comunidad de San Felipa Apóstol en Statesville. Está acreditándose como ministro laico tomando los cursos que ofrece el Instituto Pastoral del Sureste (SEPI).

Televisión Y Familia

Por EL PAPA JUAN PABLO II

La televisión puede enriquecer la vida familiar. Puede unir mßs estrechamente a los miembros de la familia, y promover la solidaridad con otras familias con la comunidad en general. Puede acrecentar no solamente la cultura general, sino también la religiosa.

La televisión puede también perjudicar la vida familiar: al difundir valores y modelos de comportamiento falseados y degradantes, al emitir pornografía e imágenes de violencia brutal; al inculcar el relativismo moral y el escepticismo religioso; al dar a conocer relaciones deformadas, informes manipulados de acontecimientos y cuestiones actuales; al transmitir publicidad que explota y reclama los bajos instintos y exalta una visión falseada de la vida que obstaculiza la realización del mutuo respeto, de la justicia y de la paz.

Incluso cuando los programas de televisión no son moralmente criticables, puede tener efectos negativos en la familia. Puede contribuir al aislamiento de los miembros de la familia en su propio mundo, impidiendo auténticas relaciones interpersonales; puede también dividir a la familia, alejando a los padres de los hijos y a los hijos de los padres. . .

En este mensaje, deseo subrayar especialmente las responsabilidades de los padres, de los hombres y mujeres de la industria televisiva, de las autoridades públicas y de los que cumplen deberes pastorales y educativos en el interior de la Iglesia. En sus manos está el poder de hacer de la televisión un medio cada vez más eficaz para ayudar a las familias a desempeñar su propio papel, que es el de construir una fuerza de renovación moral y social.

(L'Osservatore Romano, *edición el lengua española, 28 de enero de 1994*)

Grupo de hispanos que estudiaron Cristología el fin de semana del 5-6 de febrero, en el Centro Católico Hispano, Charlotte.

Edificar Una Iglesia Santa

Lo primero que se necesita para edificar una casa es un arquitecto que piense y planee lo que va a construir y cómo se va a hacer. En la edificación de la Iglesia el Arquitecto es Dios (Heb. 11, 10). Sólo El tiene poder para construir el edificio. Si de alguna manera podemos describir el plan de Dios debemos decir que El quiere formar una familia con hombres y mujeres santos e inmaculados en su presencia, en el amor. Su plan es edificar una casa donde viva con sus hijos. Su plan es que todos los seres humanos se salven y lleguen al pleno conocimiento de la Verdad (1 Tm. 2-4). El quere que todos participemos de su naturaleza divina (2 Pe. 1,4). El quere construr un templo con piedras vivas, para habitarlo con todos sus hijos. El quiere una comunidad, una familia, una Iglesia. Su voluntad es que seamos santos (1 Tes. 4,3).

Los cimientos de la casa de Dios son la fe. Estamos sólidamente cimentados en la fe (Col. 1, 23). Fe en que el Señor está con nosotros, casa de Dios sobre una roca. San Pablo nos dice que la Esperanza es esta roca firme inconmovible que es capaz de sostener la Iglesia de Dios (Col. 1,23). Lo más importante de la construcción de la casa de Dios es la piedra fundamental. Cristo Jesús (2 Pe. 2,6). Sin Cristo no hay Iglesia ni comunidad, puesto que El es el ·nico mediador entre Dios y la humanidad (2 Tm. 2,5).

La columna sirve para mantener en pie un edificio. La casa de Dios se sostiene en la columna de los apóstoles y los profetas (Ef. 2,20). Los apóstoles representan el aspecto jerárquico de la Iglesia, mientras que los profetas manifestan el aspectó carismático. La Iglesia es carismática en cuanto que toda ella está llena del Espíritu Santo; es movida y guiada por el Espíritu Santo.

La casa de Dios está construida con piedras vivas que somos todos nosotros (Ef. 3, 21-22). Estas piedras no sólo están juntas, sino firmemente unidas con cemento. Este cemento que las une es el amor de Dios. Ahora bien, no todas las piedras son iguales (Ap. 21, 19-21). Cada una tiene una funcion especial para el provecho de todas las demás. A cada uno se le ha dado el puesto que le conviene seg·n la voluntad de Dios, en orden a la edificación de la casa.

Todos estamos llamados a ser santos. Ni es un lujo ni es un privilegio, sino la vocación de todo cristiano. Ciertamente es un llamado personal, pero nunca individualista, porque El quiere que todos, como comunidad, reflejemos su santidad. Una persona sola nunca podrá cumplir el plan de Dios, porque El no quere muchos individuos que sean santos, aislados unos de los otros, sino una comunidad santa que refleja la santidad del Padre, del Hijo y del Espíritu Santo.

Por otro lado, no es una santidad que se logra por el esfuerzo personal o el cumplimiento de una ley. Esta santidad no es otra cosa que la participación de Dios mismo que es santo, con quien vivimos. Si vivimos con el Santo no podemos sino ser santos.

Quienes deseen leer este librito de la Renovación Carismática, del que hemos seleccionado párrafos para animarnos en nuestro camino hacia la unión con Dios, "Formación de Líderes" por José Flores, pueden encargarlo al SEPI, 2900 SW 87th Ave., Miami, FL 33165, tel. (305) 223-6285.

To Our Friends

Dominican Father Jorge Presmanes came from Miami to teach us a course on Christology. Our next session will be on the Church and its Mission by Guillermo Fernandez from the SE Pastoral Institute, March 19-20 at the Hispanic Center in Charlotte. We are reminded of the universal call to holiness, which builds up the Church. The pope talked about the positive and negative effects of television on the family.

/exican Bishops Say Peace Possible But Fragile

MEXICO CITY (CNS) — Peace is ssible in southern Mexico, where re- llion broke out on New Year's Day, t the reconciliation process is still il, a Mexican bishops' report warned.

The report followed the third visit a seven-member delegation of bish- s to the scene of the revolt in Chiapas te and was released in Mexico City arch 2, the same day that government d rebel negotiators announced a pre- ninary accord.

The bishops reiterated their posi- n that the demands of the rebel patista National Liberation Army panish acronym EZLN) are just and at they believe the government is will- g to comply with the accord. But they utioned that "the peace process is still gile because the EZLN delegates con- ue to lack confidence in the vernment's promises."

The delegation, led by Archbishop lolfo Suarez Rivera of Monterrey, esident of the Mexican bishops' con- ence, included bishops from south- Mexico. Among them was Bishop muel Ruiz Garcia of San Cristobal de s Casas, in the heart of the area of ellion.

For nearly two weeks beginning n. 1, there was fierce fighting in iapas between the mainly Indian patista rebels and the Mexican Army.

Presented by Bishop Ramon dinez Flores of Guadalajara, general cretary of the bishops' conference, the port said that peace is now a possibil- not only because a cease-fire had en established to allow for talks be- een Zapatista and government nego- tors.

An important factor, said the report, is that "there is a political will (on the government's part) to attend to the just demands of the rebels."

Bishop Godinez issued the report at the same time that Bishop Ruiz was making public in San Cristobal the text of the preliminary accord, reached after eight days of government-rebel "dialogue" in the local cathedral.

Political analysts and news commentators in Mexico City noted however that the preliminary pact, dealing mainly with questions of social justice for Chiapas' largely Indian population, is only a first step in the peace process.

While government negotiator Manuel Camacho Solis must convince Mexican President Carlos Salinas de Gortari to endorse the details of the accord, the Zapatista negotiators now have to secure approval from what they have said is a skeptical rebel rank and file.

According to the bishops' delegation, the rebel delegates themselves are skeptical, given the government's track record of failing to deliver on promises made to Mexico's Indians.

Bishop Godinez said the Mexican hierarchy believes that a lasting peace is not possible unless the wealthy in Chiapas share their resources with the poor and indigenous people, in order to eradicate what he called "scandalous inequalities" in the mostly rural state.

"Obviously, those who have more must share with those who have less, but not just in terms of charity — we are also calling on businessmen to invest in Chiapas," Bishop Godinez said.

He said that in conversations with the bishops' delegation Chiapas cattle ranchers and landowners "expressed a willingness to give up some part of their lands toward a more equitable land distribution."

Bishop Godinez also backed a proposal contained in the report that called for a change in the pastoral approach of the San Cristobal diocese, which under Bishop Ruiz has placed strong emphasis on the Church's "preferential option for the poor."

Given that the divisions which already existed in many communities in Chiapas have been exacerbated in the wake of the uprising, the bishops called for a "pastoral (approach) of reconciliation, that induces pardon in place of hate (and) that builds brotherhood and not confrontation."

"In any diocese, we always have to keep asking ourselves which is the path toward establishing the kingdom of God among us," Bishop Godinez said.

In the wake of the Jan. 1 uprising, he said, Bishop Ruiz "has shown his personal desire to act as a man of the church and not to promote confrontation — something which is often unjustly attributed to him."

A hooded Zapatista rebel leader shakes hands with ManuelCamacho Solis, Mexico's peace commissioner at the Catholic cathedral in San Cristobal de las Casas where a preliminary peace accord was reached March 2 in talks mediated by Archbishop Samuel Ruiz Garcia who looks on as negotiators arrive. (CNS photo from Reuters)

/all (From Page 3)

A private duty nurse until age ,Wall brought many Catholics back the Church. "She would always ask patients if they wanted to see a iest," says Blackwell. Despite her de- tion, Wall was never confirmed be- use of her work. Even so, she went to ass.

An orphan, Wall was raised by her andmother, a devout Methodist. Al- ough she later became a Baptist, Wall nt to a priest for help when her son s ill.

Her turnaround came about one day en Father Berg was visiting in Wall's rsing home. Spotting Blackwell and r mother, Father Berg offered to give them communion. "I assumed her mother was Catholic," says Father Berg.

Afterward, Blackwell said, "Mother, we're in trouble. Father thinks you're Catholic." She notified Father Berg of the mistake.

Although Catholic in her heart, Wall wanted to make it official. Blackwell, who raised her five children in the Catholic faith, offered to instruct her in the basics. "We don't normally take shortcuts, but there are exceptions for every thing," says Father Berg.

"The Mass was beautiful, funny, serious and I guess perfect,"says Blackwell. "Many days later, my mother hugged me and thanked me for helping her become a Catholic."

Prayer (From Page 2)

"The most important thing we could have is a sense of peace ... God offers us a sense of peace. We need to look within ourselves and see ourselves as God sees us, and love ourselves as God loves us. God doesn't want anyone of us to go through agony. There has to be a time of saying God forgives me without a doubt and I can forgive myself."

In closing, Father Sheridan said, "The life ahead is beautiful no matter what's behind us. Trust in God for all you have been part of and for all who have been a part of our lives even for a brief period of time."

The sacrament of reconciliation was offered after the prayer service. Most if not all sought the grace available through the sacrament.

Jordan (From Page 1)

The Vatican already has full diplomatic relations with several Middle East governments, including Egypt, Lebanon, Syria, Iran and Iraq.

In the wake of its agreement with Israel, the Vatican also has increased its contacts with the Palestine Liberation Organization. Talks between PLO leaders and Vatican diplomats have taken place at the Vatican and in Jerusalem.

According to the Vatican, there are about 62,000 Catholics in Jordan, which has a population of 4 million.

Latin-rite Catholics, under the pastoral care of the patriarch of Jerusalem, number about 38,000. Melkite Catholics number about 21,000 and belong to the Archdiocese of Petra and Philadelphia, which is based in Amman, Jordan's capital. There also are small communities of Maronite, Chaldean, Syrian and Armenian Catholics.

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Send resume no later than April 30, 1994 to: Bob Higgins, St Mary Catholic Church, 412 Ann St., Wilmington, NC 28401-4595.

Diocesan News Briefs

Catholics And Jews Unite

ASHEVILLE — A Shabbat of Reconciliation between Temple Beth ha Tephila and St. Eugene Church was celebrated on Friday, March 4. Father Frank Cancro spoke at the synagogue service. Both congregations came together to celebrate the accord signed between the Holy See and the State of Israel. It was also an opportunity to pray for the healing of divisions and to celebrate new beginnings in Catholic-Jewish relations.

Coping With Grief

CHARLOTTE — Suzanne Bach of Catholic Social Services has begun a coping group for widows and widowers who are dealing with new or unresolved grief. Meetings are every other Sunday at 2:30 p.m.-4 p.m. at the Catholic Center, 1524 E. Morehead St. Call Bach at (704) 377-6871 for information or come to meetings on March 13, 27; April 10, 24, and May 15, 29.

Day of Recollection

WINSTON-SALEM — The St. Monica's Guild of St. Benedict the Moor Parish is sponsoring a Day of Recollection on Saturday, March 12 from 9 a.m.-2 p.m. in the fellowship hall. Rev. Mr. Curtis Todd, vice chancellor of the Diocese of Charlotte, is the featured speaker. Luncheon tickets are $3. For information, call William Ach at (910) 759-5538 or (910) 722-1084.

O.W.L.S. Club Meeting

CHARLOTTE — St. Gabriel's O.W.L.S. club will meet at the Senior Center on Tyvola Road on March 16 at 10:45 a.m. The meeting will be followed by a tour of the center and lunch. Bring a bag lunch.

Lenten Services

GREENSBORO — An ecumenical gathering of six churches will sponsor worship services at 12:15 p.m on the following Wednesdays: March 16 — First Baptist Church, 1000 W. Friendly Ave.; March 23 — St. Pius Tenth Church, 2210 North Elm St.; March 30 — First Presbyterian Church, 617 North Elm St.

St. Gabriel Ultreya

CHARLOTTE — Ultreya, a prayer group for people who have made a Cursillo, will gather at St. Gabriel Church in the chapel on March 19 following 9 a.m. Mass. A meeting afterward will be in the Parish Center. Refreshments will be served. For information, call (704) 365-2209.

Upcoming Diocesan Events

March 13
Fourth Sunday of Lent

March 19 Shamrock Run
St. Francis Church,
Mocksville, 9 am
Father Manley (704) 634-2973

March 20
Fifth Sunday of Lent

March 20-27 Directed Retreat
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

March 27 Palm Sunday

March 27 - April 3
"In the Silence"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

April 3
Easter Sunday

Craft And Bake Sale

CONCORD — St. James Women's Guild is sponsoring a spring craft and bake sale at the church on March 26 and 27.

Catholic Singles Cook-Off

CHARLOTTE — All singles are invited to join Catholic Singles of Charlotte at the group's annual Men's Cook-Off on Saturday, March 26. Singles will meet at the home of Brian Bashista at 6 p.m. Dinner is at 7 p.m. Men interested in cooking should contact Brian at (704) 347-3950 by March 19.

Couples Retreat

HICKORY — Hugo and Bobbie May will present "Rekindling the Fire," a retreat for married couples, on March 25-26 at the Catholic Conference Center. Registration will begin at 6:30 p.m. Cost is $108 per couple and includes breakfast and lunch. To register, send a $35 non-refundable deposit to Bobbie May, 5617 Clearlake Dr., Hickory, N.C. 28601. For more information, call (704) 327-8692. Deadline for registration is March 21.

CCHS Scholarships

CHARLOTTE — The Knights of Columbus will grant partial one-year scholarships to Charlotte Catholic High School students who attend or plan to attend CCHS, and will not participate in any CCHS sport. Awards are based on application information. Completed applications should be mailed by May 13 to Knights of Columbus, Charlotte Council 770, P.O. Box 11287, Charlotte, NC 28220. Call (704) 563-2251 for information.

Bridge Benefit

SHELBY — St. Mary's Ladies Guild is sponsoring a St. Pat's Day Bridge Benefit on Thursday, March 17 at 7:30 p.m. in the parish hall. There will be prizes for scores and door prizes. Cost is $5. Tickets will be available at the door. For information, call Patti McMurry at (704) 482-6203 or Peg Thornburg at (704) 487-8867.

CUF

CHARLOTTE — Catholics United for the Faith invite all to attend its meeting on Friday, March 18 at the Catholic Center, 1524 E. Morehead St. The meeting begins at 7:30 p.m. with meditations on a shortened version of the stations of the cross. The guest speaker, Father Jim Byers of St. Ann Church, Charlotte, will discuss Pope John Paul II's encyclical on reconciliation and penance. The program begins at 8:30 p.m. For more information, call (704) 364-9568.

Diocesan Choir

CHARLOTTE — All are welcome to join a diocesan choir for the Chrism Mass at St. Patrick Cathedral on Tuesday, March 29 at 7:30 p.m. Rehearsals for the annual event are at the cathedral on Sundays March 13, 20 and 27 from 4 p.m.-5:30 p.m. Father Ken Whittington will conduct. For more information, call Larry Stratemeyer at (704) 334-2283.

Career Day

CHARLOTTE — The Charlotte Catholic Alumni Association is sponsoring a "Career Day" for seniors on Tuesday, March 15. Various careers will be represented as students are exposed to a wide variety of career choices through volunteer alumni speakers.

St. Pat Celebration

ASHEVILLE — There will be a St. Patrick's Day Mass on Thursday, March 17 at St. Lawrence Basilica at 5:30 p.m.

A corned beef and cabbage dinner ar Irish entertainment sponsored by tl Cross & Shamrock Division of the A cient Order of Hibernians in Swannanc will follow at the Best Western Hote Reservations are $10 and must be r ceived by March 12. For informatio call Jim Mulligan at (704) 298-9155 Jim Potts at (704) 684-8166.

Lenten Concert

GREENSBORO — Our Lady Grace Parish will present a Lenten co cert at 6:30 p.m. on Wednesday, Mar 16. The "Magnificat" by J.C. Bach w be performed with string accompan ment by Ensemble d'Encore, followe by the Stations of the Cross and evenir prayer and Benediction. For inform tion, contact Brian Marbel at (910) 27 9292.

COPING Group Meeting

CHARLOTTE - COPING, Cari for Older Parents In the Name of God, a monthly support group that meets the third Thursday of each month fro 7:30-9 p.m. at St. Gabriel Church. T group is facilitated by Bernadette For a social worker who has a degree gerontology. For more information, ca B.J. Dengler at (704) 364-5431.

The Catholic News & Herald *we comes parish news for the diocesa news briefs. Good photographs, prefe ably black and white, also are welcom Please submit news releases and phot at least 10 days before the date of pu lication.*

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World and National Briefs

Bishops' Sex Abuse Committee Names Coordinator, Issues History

WASHINGTON (CNS) — The U.S. Catholic bishops' Ad Hoc Committee on Sexual Abuse has named a Canadian expert as project coordinator and issued a 42-page report on what the bishops have said and done on the issue so far. The report includes texts of previous statements by the National Conference of Catholic Bishops or its officials on child sexual abuse and a history of NCCB discussions and decisions on the issue. Named as project coordinator for the committee was Father Everett MacNeill of the Diocese of Antigonish, Nova Scotia, who was general secretary of the Canadian Conference of Catholic Bishops from 1966 to 1977. He was a member of the Winter Commission formed in the late 1980s by the Archdiocese of St. John's in Newfoundland to investigate the multiple sex abuse cases there which shook all of Canada. Father MacNeill is to assist the U.S. committee until September in the development of its objectives, which the committee plans to report to the bishops in November.

Scientific Studies Show Prayer Can Help Healing, Physician Says

WASHINGTON (CNS) — Although some doctors are "intellectually allergic" to the idea, scientific studies have shown that prayer "makes living things healthier," according to physician and author Larry Dossey. Dossey's book, "Healing Words: The Power of Prayer and the Practice of Medicine," recently published by Harper San Francisco, details the results of more than 130 scientific studies on the effects of prayer in healing. More than half of the experiments showed that prayer dramatically improved the health of the person or object prayed for. Dossey gave up his practice several years ago to write and do research on the effects of prayer in healing. He currently co-chairs the panel on mind/body interventions in the Office of Alternative Therapy at the National Institutes of Health.

Vatican Condemns Massacre Of Muslims In Mosque

VATICAN CITY (CNS) — The Vatican condemned the massacre of Muslims in a Holy Land mosque, allegedly by a Jewish settler, as a senseless act of violence and as an attack on efforts to bring peace to the region. "This was an act of gratuitous violence aggravated by the fact that it happened in a holy place against people who were praying and at a very important and delicate time in the search for justice and peace," said a Feb. 25 Vatican statement. Witnesses said U.S.-born Dr. Baruch Goldstein killed at least 48 Arabs and wounded dozens at the mosque, firing on worshipers as they knelt in prayer. Goldstein, 42, lived in a nearby settlement of militant Jews. Settlement leaders said he was a members of the militant anti-Arab Kach founded by the late Rabbi Meir Kahane. Goldstein also died. It was unclear whether he was killed or committed suicide.

Anglican Clergymen Want To Be Catholic Because Of Women Priests

LONDON (CNS) — Five Anglican bishops and more than 500 clergymen said they will seek to join the Roman Catholic Church to protest a Church of England decision to ordain women priests. Their intention was made public in a statement by the Forward in Faith movement, an umbrella group for Anglican opponents of women's ordination. The movement said 121 of the clergy had already resigned their offices. The Church of England, which has 10,500 ordained clergy, removed the final barrier to the ordination of women Feb. 22, clearing the way for the first female clerics to enter the priesthood in March. Three of the dissenting bishops are retired — Bishops Graham Leonard, head of the London see from 1981 to 1991 who said last year he would change churches; Richard Butt, former bishop of Leicester, and Conrad Meyer, of Dorchester.

Jerusalem Patriarch Calls On Israel To Disarm Settlers

ROME (CNS) — Jerusalem Latin-rite Patriarch Michel Sabbah condemned the attack on a mosque in Hebron, in the Israeli-occupied West Bank, as a "crime against humanity" and called on Israel to disarm Israeli settlers in the territory and curb religious extremism. The patriarch also said that if Israeli authorities cannot ensure the safety of believers at such holy places, some form of international protection should be established. Patriarch Sabbah made the comments in a telephone interview with Catholic News Service. He spoke from Amman, Jordan, two days after an attack by a Jewish settler left at least 39 Muslim worshipers dead at the Tomb of the Patriarchs.

Cardinal Says Journalists Killed In Balkans Are Martyrs

VATICAN CITY (CNS) — Journalists killed in the former Yugoslavia can be considered martyrs for losing their lives while trying to accomplish something good for others, said Polish Cardinal Andrzej Deskur. The cardinal, president emeritus of the Pontifical Council for Social Communications, made his remarks at a Feb. 28 Mass opening the annual meeting of the council. The Mass was celebrated in memory of all reporters and photographers who died covering the news, especially those killed in the former Yugoslavia.

Archbishop Says Russian Abortion Law Has "Dire Consequences"

MOSCOW (CNS) — The head of the Catholic Church in European Russia said the country's abortion law carries "dire consequences" for family life and society in general. Archbishop Tadeusz Kondrusiewicz, Moscow-based apostolic administrator for European Russia, said defense of life is "one of the most heated and relevant issues" facing Russia. The pastoral letter, read in Russia's Catholic parishes, was the archbishop's first nationwide message since his appointment in April 1991. It was also the first public pro-life appeal to be mounted by any Christian denomination in the country. Archbishop Kondrusiewicz said in his letter, "In 1991, for every child born in Russia, there were officially more than two abortions. What is most alarming is that instead of three newborn children, only one is allowed to live. And this is all happening in the name of convenience and a falsely understood freedom."

Environment Protection A Justice Issue, Gore Tells Church Workers

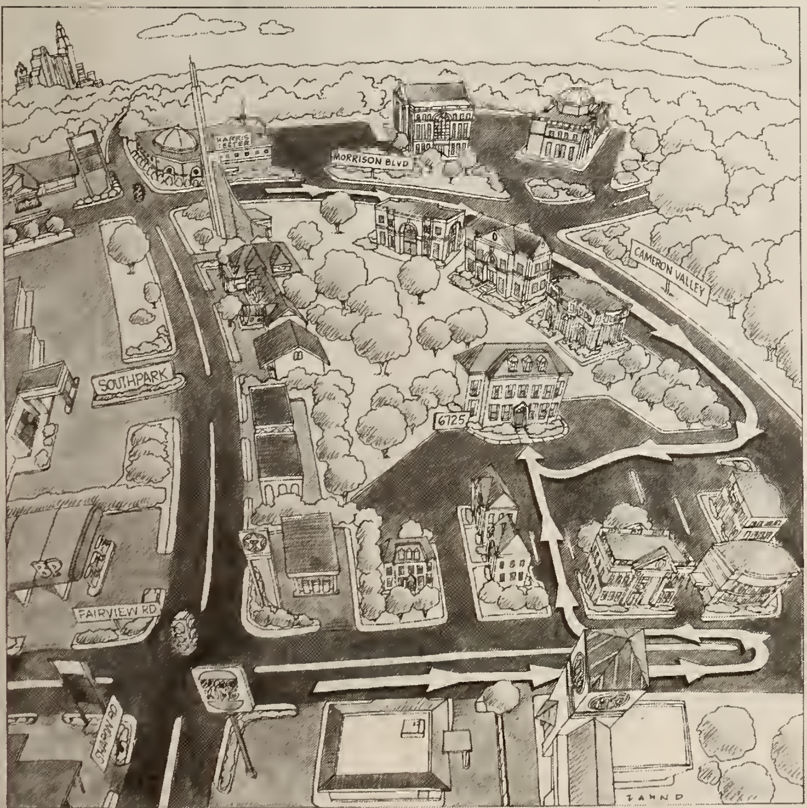
WASHINGTON (CNS) — In a talk to church social ministry workers, Vice President Al Gore praised Catholic environmental efforts for their emphasis on improving the lot of the poor. Meeting March 1 in the Capitol with several hundred participants attending the 1994 Combined Catholic Social Ministry Gathering, Gore said environmentalists are increasingly aware that there are issues of social justice to consider in addition to concerns about protecting natural resources. Pope John Paul II and Catholics in the United States have been particularly perceptive at drawing connections between abuse of resources and the effects on people who are unable to speak up for themselves, Gore said.

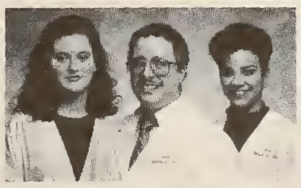
Court Rejects Abortion Case That Had Mother Teresa's Backing

WASHINGTON (CNS) — The Supreme Court has declined to hear the appeal of a New Jersey man whose efforts to prevent his fiancee from having an abortion raised the legal question of when human life begins. The case had attracted national and international support, including an unusual friend-of-the-court brief filed by Mother Teresa asking the justices to use the suit by Alexander Loce against the state of New Jersey to legally establish that life begins at conception. "The Supreme Court has failed to address the core issue in the entire abortion debate — whether the unborn child possesses a constitutional right to life," said Loce's attorney. Loce sued New Jersey after courts rejected his efforts to prevent his fiance from having an abortion. He was convicted of trespassing after he attempted to block the entrance to the operating room. His fiance had the abortion.

U.N. Mediator Briefs Pope On Bosnia Peace Prospects

ROME (CNS) — Thorvald Stoltenberg, U.N. mediator in Bosnia-Herzegovina, gave Pope John Paul II a briefing on the brightening prospects for peace, but said he did not discuss a possible papal trip to the war-torn region. At a news conference after the March 2 meeting, Stoltenberg said that the pope did most of the talking and encouraged mediators to bring all parties together for a peace agreement. The Vatican confirmed the meeting was held, but did not say what was discussed. A spokesman for the Catholic lay organization that helped arrange the visit said improved prospects for peace increase the possibilities of a papal visit to Bosnia-Herzegovina, Croatia and Serbia this year.





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Psalm 118:23

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ATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 3 Number 28 • March 18, 1994

Lenten Reflection

This is the house that the
Lord built.
The house of the world has a roof
made of sky
With space in the attic for clouds
to pass by
Each room in the house has
windows for light,
So the stars and the moon may be
seen in the night.
There's a mat that says,
Welcome that stands by the door,
And bright blooming flowers
cover the floor.
The kitchen is warmed from
the heat of the sun.
It's the house of the Lord,
built for everyone.

From *Ash Wednesday Through Easter*, by Elaine M. Ward, a book written as a way of "walking and talking" with Jesus during Lent, as a way of being with God.

Photo right: Overlooking the Mediterranean Sea.
Photo by JOANN KEANE

Prison Minister Sees Human, Not Violent Side

By CAROL HAZARD
Associate Editor

Bill Matevie says he's right where God wants him. And that's in jail, alongside rapists, murderers, thieves, sex offenders and child abusers.

Matevie, however, doesn't see "the animal" in these people. The Prison Ministry coordinator for the diocese sees the human side, the vulnerable crack however slight it may be.

Visiting one day in a maximum security prison in Columbia, S.C., Matevie asked a prison guard the whereabouts of one of the inmates. He was informed the man was in solitary confinement for almost killing another inmate. Nonplused, Matevie asked if he could see him.

Groping his way in the dark with only the two of them down in the "dungeon," Matevie heard a voice call to him.

He turned and saw a figure behind jail bars. Reaching through the bars, he and the inmate hugged each other. The prisoner, a black Muslim, broke down and cried.

Later, as Matevie left solitary confinement, he recalls hearing the huge, heavy door to the dungeon slam behind him. "I felt calm and natural while I was there, but when I left my knees starting shaking and the human part took over."

Matevie, 51, says he doesn't know why the Lord puts him where He does. After all, he was the kind of kid who never got into fights and who was terrified of violence. "Yet, when it comes time to do the Lord's work, it's all there ... He (the Lord) is the most dependable thing going."

Some people minister to the poor and homeless, others become lectors or Eucharistic ministers. Matevie is called to serve what may be the very least of His brothers.

What you do for the least of my brothers, you do for me. (Matt 25:40)

Matevie is one of a handful of people in the diocese involved in Prison Ministry. The ministry is supported by the Diocesan Support Appeal.

Father Aurelio Ferrin ministers every Tuesday to Hispanic prisoners. Patty Kersey of St. Thomas Aquinas Church, Charlotte, leads female inmates in song and prayer. Volunteers from Our Lady of Consolation Church, Charlotte, conduct one of the largest Bible studies in the Mecklenburg County Jail and assist Matevie in his South Carolina prison ministry. Moreover, children from St. Ann School, Charlotte, melted hearts when they sent hand-made Valentines to women inmates.

"I can always count on Bill and the Catholic Church," says Rev. Walter Dennis, chaplain of Mecklenburg County Jail. "Bill is my right hand man. He's always there, always caring, always giving, always loving. He has the love of the Lord in him and it shows through."

A young man was charged with murdering his girlfriend the day the victim's sister was married. His girlfriend had returned home after the wedding, and the couple got in an argument that turned deadly. Hundreds of people went to the memorial Mass. No one went to see the accused killer. No one, that is, except Matevie.

"Some people don't think miracles happen, but they happen every day," says Matevie.

No matter that Matevie is not a credentialed chaplain. He's "Chaplain Bill" to the inmates and the jail staff.

Matevie refuses credit for his work. "I'm not capable of doing this myself," he says. "It's Him doing His work and using me as the channel ... When I walk in on a stranger, I trust the Holy Spirit to give me the words." Matevie never knows what will transpire, but the spirit has never failed him, he says.

"This is a most unrehearsed and spontaneous ministry ... But it's never so instantaneous that you don't have time to say a prayer."

See **Prison**, Page 16

Pope, Cardinals To Meet On Plans For Third Millenium

VATICAN CITY (CNS) — Pope John Paul II has convoked a meeting of the world's cardinals to discuss the Church's preparation for and celebration of the year 2000.

The meeting, to which all of the world's 141 cardinals have been invited, will be held at the Vatican May 9-10, Vatican spokesman Joaquin Navarro-Valls told reporters March 11. The papal letter convoking the meeting was dated March 2, he said.

Themes besides the beginning of the third millennium of Christianity may be announced before the meeting or raised by the cardinals themselves during the gathering, which Navarro-Valls called a "plenary assembly of the College of Cardinals."

"The agenda is more or less open," he said.

The importance Pope John Paul places on marking the 2,000th anniversary of Jesus' birth can be seen in almost every speech he makes and in his repeated calls for a renewed evangelization effort in preparation for celebration.

The May meeting will be the fifth plenary assembly or consistory called by Pope John Paul to discuss Vatican administrative matters or specific themes of interest to the universal Church.

The earlier special assemblies were:

— In 1979 to discuss the structure of the Roman Curia, the Church and culture, and the finances of the Holy See.

— In 1982 to discuss the reorganization of the Curia and Vatican finances, with special attention on the Vatican bank's relationship to the failed Banco Ambrosiano.

— In 1985 to discuss curial reform.

— In 1991 to discuss the defense of human life and the problem of new religious sects. A papal encyclical on issues relating to human life, which the cardinals attending the meeting asked Pope John Paul to write, is expected to be released this year.

Also this year, Pope John Paul is expected to name at least 20 new cardinals to bring the number of those under the age of 80, and therefore eligible to vote in a papal conclave, up to the limit of 120 members.

When the May consistory was announced, 102 members of the College of Cardinals were under 80. Two others — Cardinals Ugo Poletti, the retired vicar for Rome, and Myroslav Lubachivsky, head of the Ukrainian Catholic Church — will mark their 80th birthdays before the expected late June induction ceremony.

Diocesan Support Appeal

The annual Diocesan Support Appeal, a major source of funding for 30 ministries, is now underway. The campaign, with a goal of $1,806,000, began Feb. 6 and will continue through April 10.

Msgr. John J. McSweeney, diocesan administrator, signs public policy priorities for the Diocese of Charlotte. With him is Scott Spivak, Justice and Peace Ministry coordinator.
Photo by CAROL HAZARD

Voices For Justice

Children And Families Top List Of Diocesan Public Policy Priorities

By CAROL HAZARD
Associate Editor

Parishioners are ready to tackle support for children and families.

A CATHOLIC CHILDREN AND FAMILIES first CAMPAIGN

The issue was identified in a sign-up form for Voices for Justice, a legislative network that helps Catholics become voices for people too poor or too vulnerable to speak for themselves. Members become "voices" by getting involved in public policy advocacy at state and national levels. The parish-based network is organized by the Justice and Peace Ministry.

About 150 parishioners have responded so far to the ministry's invitation to work toward a more just society and promote social policies that protect and promote human rights and dignity. Second and third on their list of priorities are health care reform, and peacemaking and peace keeping.

Msgr. John J. McSweeney, diocesan administrator, approved the diocese's public policy priorities. "We are trying to be a positive force and keep the human rights to life and dignity before our legislators," he said. "More specifically, I'm pleased that our faith communities are interested in raising consciousness on real issues that directly affect children and families."

Support for children and families at the state level involves issues related to education, health, safety and security. At the national level, it would include promotion of welfare reform and full funding for programs such as WIC, a supplemental food program for women, infants and children, and Headstart, an early childhood development program for 3-5 year olds.

By zeroing in on support for children and families, parishioners will grapple with hunger and poverty issues as well. Hunger and poverty was identified as an area of interest on the sign-up forms. "In effect, we've hooked two interests together," said Scott Spivak, ministry coordinator.

"We're not telling people how to vote," said Spivak. "We are trying to inform Catholics on the issues and the ways in which Catholic Social Teachings brings light to the issues. There is a moral dimension to public policy making."

Voices for Justice is not an interest group with an agenda, says Spivak. "It's linking faith with contemporary issues of social injustices."

The network shares resources and legislative strategies with the United States Catholic Conference, Bread for the World, North Carolina Child Advocacy Institute, North Carolina Council of Churhes, NETWORK and Pax Christi.

For more information, call Scott Spivak at (704) 331-1714 or return the Voices for Justice *sign-up form on Page 16 in this issue.*

Lenten Reflection

By FATHER VINCENT DONOVAN

On the way to Holy Week and Easter, we pause to reflect on the day Jes went to a funeral. A Jewish funeral in those days could last a month, as is the ca in the East and Africa today, to give all the relatives and friends the time to con and pay their respects. In the Gospel pages, Jesus is reported as having faced tl death of others twice before the death of Lazarus, His friend. In the first two case Jesus did not know the deceased. He apparently did n even know their names. He called them simply, "you girl" and "young man." He was deeply moved wi compassion for the grieving parents of the young gi and the sorrowing widowed mother of the young ma But He had to imagine how they felt, like an outsid looking in.

In the case of Lazarus, and his two broken-heart sisters, all of whom He loved, it was different. H knew exactly how they felt, because He felt the san as they did — the shock, the loneliness, the pain. H wept, moved by the deepest emotions. He showed it is all right to weep at a funeral. He wept for His frie Lazarus. He wept for His own mortality. And so do we. His own death was tl next one He would encounter in the Gospel story. The funeral of Lazarus was tl last time people would weep at the death of someone like those who have no hop The death and Resurrection of Jesus would change forever the meaning of deat robbing it of its victory and its sting.

Jesus played with the death of the little girl. He overcame effortlessly tl death of the young man. But He had to struggle with the death of Lazarus, becau not only death, but corruption has set in. He prayed aloud, He commanded, H called him by name, He screamed, "Lazarus, come forth." And he came fort bound in a burial shroud.

Jesus told them, "Untie him, and let him go free." Free from the bonds of tl grave, of mourning, of darkness, of terror. Lazarus is the symbol of all of us. Fr to go on with life. Free to go back to his homeland, his world and God's worl The words spoken for Lazarus' sake are spoken for our sake , too. "Untie the and let them go free." Unleashed by the full power of our baptism from all tho things that make us unfree in our world and in our church.

For one brief passing moment Jesus pulls aside the clouds that hide from the face of God, and the view takes our breath away. The same laws gove sickness and health, life and death that rule the sun and its planets and the Mil Way. Jesus, at the funeral of Lazarus, shows us that the tears of two broke hearted, grieving sisters are more important to God than the Milky Way and th the face of God is marked by the pain of human suffering.

Spiritan Father Vincent Donovan is parochial vicar at Our Lady of Lourd in Monroe. He spent 17 years as a missionary in Africa and is the author of tw books, Christianity Revisited *and* The Church in the Midst of Creation.

Vatican Official Sees No Problen With Papal Trip To Lebanon

VATICAN CITY (CNS) — Despite recent violence in Lebanon, a Vatican official involved in dialogue with Muslims said he foresees no problems with the scheduled papal trip to the Middle East country in May.

Jesuit Father Thomas Michel, head of the Islam section of the Pontifical Council for Interreligious Dialogue, said the vast majority of Christians and Muslims in Lebanon are prepared to welcome Pope John Paul II.

"The hope is that the pope will go and will speak about building a new Lebanon, restoring a pluralistic society after the war. Surely these will be the themes and they will be welcomed by the majority of Muslims," Father Michel said.

The U.S. Jesuit met with Vatican-accredited journalists March 10, less than two weeks after a bomb exploded at a Maronite Catholic Church in Jounie, Lebanon, killing or wounding several worshipers and leading to speculation that the pope would cancel his visit.

Another bomb was discovere the French Cultural Center in Jou March 10. Italian newspapers repo that three people apprehended in c nection with the failed bombing atte had a list of targets that included apostolic nunciature in Beirut and Maronite patriarchate.

Some Lebanese Christian politici have criticized the pope's planned as implicit recognition of Syria's do nance over Lebanon, since the Sy army controls two-thirds of Leban territory.

"If the pope would go first to S then Lebanon, or first to Lebanon t Syria, then perhaps they would ha point," Father Michel said. "But pope is going to Lebanon, and he's going to Syria."

"I believe that a pastoral, religi visit does not indicate an acceptanc this type. He is going as a Chris leader, a Catholic leader, and 90 per of the Muslims as well as the Christi understand this," he said.

Maryfield Nursing Home Honors Long-Time Dietary Staff Member

HIGH POINT — George Willy "Billy" Hariston, a cook/supervisor at Maryfield Nursing Home, is the recipient of the Service in the Spirit of Love Award.

The award, in memory of Poor Servants Sister Marie Campion, is given annually by the nursing home to someone who demonstrates that service to others is the main objective in long-term care. A staff member for 29 years, Hariston began as a dishwasher in the kitchen. He is the senior member of the dietary staff.

In making the presentation, Poor Servants Sister Lucy Hennessy, nursing home administrator, said, "Billy has a tremendous way of building bridges between him and his fellow employees. His ability to lead and be a team player at the same time are commendable."

A graduate of Ragsdale High Sc and a member of Foster's Grove Ba Church in Jamestown, Billy and wife, Carolyn, have three children one grandchild. He is lead singer in group "Cut Glass," a contemporary beach music group.

Parishioners at St. Dorothy Church, Lincolnton, break ground for a new sanctuary. Digging in are (l-r) Dennis Williams, architect; Fran Herzing, building committee member; Ralph Zello, parish council chairperson; Tom Howard, builder; Harriet Abernethy, the oldest parishioner; Father Ric Farwell, pastor; Ron Harbert, building committtee chairperson; and Joan Ilse, capital campaign chairperson.

Construction Of New Sanctuary Begins At St. Dorothy Church

LINCOLNTON — Ground was broken Feb. 27 for a 6,400-square-foot sanctuary at St. Dorothy Church. The sanctuary, which will seat 300 people, is expected to be completed by Sept. 1.

The home of the Catholic Church in Lincolnton has traveled many routes and overcome adversities since its inception 50 years ago. It began with four families who met for Sunday Mass at an old funeral home. Today, St. Dorothy Parish has 150 families.

In 1944, the faith community became a mission of St. Theresa Church in Mooresville. Property was purchased in 1955 for construction of a church on North Aspen Street. In 1957, with three families, Sunday Mass was celebrated in an office.

A home for the small Catholic community was built in 1958. Through the Catholic Church Extension Society of Chicago, funds for a 1,260-square-foot rectangular building and living quarters for a part-time priest were obtained from a Mr. Winter who requested that the church be named after his deceased wife, Dorothy M. Winter.

In 1961, the church, which had nine families, was enlarged by 950 square feet. The addition was made into a permanent chapel with a stationary altar and 14 pews. The original structure was used for the priest's residence.

In 1969, St. Dorothy became a mission of Our Lady of Consolation Church, Charlotte. The number of registered families doubled from 25 families in 1970 to 50 families in 1973.

Throughout the '70s, the parish family continued to grow. In 1974, 85 families attended crowded weekend Masses.

In 1976, with 117 families, the present tract of land with 5.4 acres was made available by the Craig Wood family and purchased by the church.

In June 1976, the mission was made a parish by Bishop Michael J. Begley.

Construction for a 6,900-square-foot multi-purpose building ·began in late summer 1977. The building was located at the far end of the property so future expansion would be possible.

Over the next several years, a number of changes were made to meet the needs of the growing parish. For example, a cry room was converted into a chapel and the priest's residence became offices and a sacristy.

Plans for a new sanctuary were first discussed in June 1990. Future plans include conversion of the existing structure into a parish center with a new playground.

Card Of Thanks

Thanks to St. Jude for prayers answered and favors granted.

ESG, RBQ, JMW

Thanks to St. Jude for petitions granted.

The Rockette Family

Doctor Charges More Pro-Lifers With Racketeering, Harassment

By CAROL HAZARD

Associate Editor

GREENSBORO — In a case involving First Amendment issues of free speech and assembly, some 50 pro-lifers have been named in a lawsuit filed by a doctor who performs abortions. The lawsuit is an attempt to stop protesters from picketing near the doctor's home.

The original lawsuit, filed two years ago, named Bill and Linda Winfield, Prolife Action League and 25 Jane Does and 25 John Does for racketeering, inflicting emotional distress and posing a public nuisance among other charges. The Winfields, who founded Prolife Action League, are parishioners at St. Benedict Church.

In the latest development, the Jane Does and John Does have been given names. "The point is to terrorize as many people as possible," said Ray Warren, counsel for a defendant.

What's more, by adding more people to the lawsuit, the plaintiff increases his chances of collecting damages.

"From a First Amendment perspective, how is a person who engages in a protest at an apparently public forum supposed to know when he or she may be subject to hundreds of thousands of dollars for doing so?" said Warren. The plaintiff's attorney could not be reached for comment.

Father Conrad Kimbrough, one of the newly named defendants, said the lawsuit is "frivolous." Father Kimbrough, now pastor of Holy Spirit Church, Denver, was pastor of St. Benedict when the original suit was filed.

"They (the plaintiffs) are trying to frighten people off from any kind of picketing by depriving us of our First Amendment rights," he said.

Father Kimbrough recalls carrying a placard denouncing abortion near Dr. Richard Kaplan's house and on another occasion, protesting with a placard in front of his office. Arrested twice for blocking entrance to an abortion center, Father Kimbrough said he was aware then that he was breaking the law.

However, in both situations cited in this lawsuit, Father Kimbrough and the other protesters were peacefully picketing under police escort.

"We're not harassing Dr.Kaplan's wife or screaming or hollering," said Linda Winfield. "We're doing nothing more than praying and giving witness to the killing of the unborn."

Some 60 people pray for 45 minutes approximately once a month near the doctor's house. The group prays as well for the conversion of Kaplan that he may one day see abortion for what it is, said Winfield.

An injunction was granted barring the protesters from picketing within 300 feet of the street where Kaplan lives. Despite repeated attempts, the Winfields have been unsuccessful in getting the injunction overturned.

See **Winfield,** Page 16

St. Lawrence K Of C Council To Celebrate 80th Anniversary

ASHEVILLE — The St. Lawrence Council of the Knights of Columbus will host its annual Founders Day Corporate Communion and Breakfast on Sunday, March 20. The Council, No. 1695, is celebrating the 112th anniversary of the founding of the Knights of Columbus, and the 80th anniversary of the St. Lawrence Council.

The celebration will begin with 9 a.m. Mass at the Basilica of St. Lawrence, Deacon and Martyr. Msgr. John J. McSweeney, diocesan administrator, will celebrate the Mass.

The Mass will be followed by breakfast at the Asheville Country Club for council members and their wives. The special guest will be Robert Carpenter, past grand knight and member of the North Carolina State Senate.

The Knights of Columbus were founded in 1882 in New Haven, Conn., by Father Michael McGivney. The St. Lawrence Council was founded in July 1913 under the leadership of Benedictine Father Albert Goetz, chaplain, and Grand Knight Dr. M.J. Costello. Benedictine Abbot Leo Haid of Belmont Abbey, the last appointed Vicar Apostolic of North Carolina, was a charter member.

The council is currently led by Father Carl Kaltreider, pastor, and Grand Knight Frank Browne.

Have you given thought to being a priest in the Diocese of Charlotte?

Contact :
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
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Msgr. John J. McSweeney

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A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

An Obstacle To Union

In the past dozen years, hopes have risen for eventual union between the Roman Catholic Church and the Anglican Communion. An ongoing dialogue between representatives of the two churches has resulted in agreement on many of the issues dividing them.

But recent action by the Church of England, the mother church of the Anglican Communion, has raised a serious obstacle to that hoped-for union.

A church synod in the 1970s said there were no theological reasons not to ordain women priests and some member churches — including the Episcopal Church in this country — began ordaining women shortly thereafter. Then, a few months ago, the Church of England cleared the way for ordination of women. The first 32 women were ordained as priests of the Church of England last week in Bristol Cathedral and as many as 1,000 more women are expected to be ordained before the end of this year.

On the day of that ordination, Vatican spokesman Joaquin Navarrro-Valls — quoting the late Pope Paul VI and Pope John Paul II — said the action "constitutes a very serious obstacle to every hope for union between the Catholic Church and the Anglican Communion."

In contrast to the Anglican view that there is no theological reason not to ordain women, Navarro-Valls said that the Catholic Church "for well founded theological reasons ... does not believe it has a right to authorize such an ordination."

He also noted that leaders of the Orthodox churches have raised the same objection to the ordination of women.

Navarro-Valls said that the Catholic position that only men can be priests is not a matter of Church discipline which can be changed or to which exceptions can be granted like the rule for celibacy among Latin-rite clergy.

"It has important theological implications," he said, especially for the Church's understanding of the sacraments.

Many Anglican leaders have indicated they believe the ordination of women is a matter of justice or equality.

The decisions of numbers of Anglican clergymen to leave their church because of the ordination indicates that Catholics are not the only ones who see this as a theological issue.

We hope it will not be a fatal blow to eventual unity.

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Pro-Life Corner

Respect Life

"Respect for human life is not an issue, it is an entire attitude toward the world around us. It is the best shield we have against the forces of death — abortion, euthanasia, drugs, hopelessness and abuse — which are attacking our society. When we know that we are made in the image and likeness of God, when we understand that our bodies are temples of the Holy Spirit (1 Cor. 6), we begin to understand that the snares of death have no power over us."

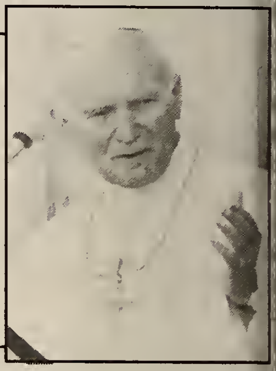
Amy T. Miller
Program Development, NCCB

The Respect Life Office Diocese of Charlotte (704) 331-1720

Variety Of Gifts Cannot Be Divisive

POPE JOHN PAUL II

The Pope Speaks



VATICAN CITY (CNS) — The variety of spiritual gifts given to members of the Church cannot be allowed to become a source of division, Pope John Paul II said.

While the gifts of the Holy Spirit lead to personal holiness, their primary purpose most often is the good of others and of the whole Church, the pope said March 9 during his weekly general audience.

The gifts or charisms of the Holy Spirit are given to lay men and women just as they are given to members of the clergy, he said. The gifts make lay people "ready and able to assume a variety of works and offices useful for the renewal and expansion of the Church," the pope said.

Every member of the Church, he said, "has the necessary ability to assume the tasks to which they are called for the good of the Christian people and the salvation of the world, if they are open, docile and faithful to the action of the Holy Spirit."

A diversity of gifts must be recognized and appreciated in the Church, the pope said.

If every member of the Church pretended to have the same gifts and to be called to the same office it would go "against the design of God and the gift of the Spirit, and also against the most basic laws of every social structure," he said.

To ensure the continued unity of the Church, the pope said, pastors are entrusted with judging the authenticity of the various gifts.

"The history of the Church shows that when the charisms are real, sooner or later they are recognized and allowed to exercise their constructive and uniting function," he said. Every member of the Church must be helped to see how the gifts of the Spirit are working in their own lives, usually in simple and hidden ways, he said.

The pope said that is especially true for those who, "faithful to a holy vocation, are committed to serving the common good, establishing justice, improving the living conditions of the poor and indigent, caring for persons with handicaps, welcoming refugees and working for the realization of peace in the world."

Pope Says Church Must Be Strong In Defending The Family

VATICAN CITY (CNS) — Pope John Paul II described himself as "by nature rather sweet, not severe," but said he must be "rigid regarding the principles" on which healthy families are based.

Speaking during a March 6 parish visit, the pope said only families "built on the truth and the (Ten) Commandments can remain solid and united."

"Some have been talking about building a false family, a fictitious family of two men or two women," he said, referring to a February proposal by the European Parliament and subsequent debate across the continent to grant homosexual couples rights equal to those of married couples.

"We respect every man, every woman, but to build a family this way is wrong and dangerous," the pope said during his Sunday morning visit to St. Bernard Parish in a Rome suburb.

Meanwhile, the Vatican's position on family rights was presented to the U.N. Human Rights Commission meeting in Geneva.

"These rights are rooted in a clear definition of the family," said Archbishop Paul Tabet, the head of the Vatican's delegation to U.N. organizations based in Geneva.

"The family is founded on marriage, the intimate and complementary union of a man and a woman, established through the indissoluble bonds of a freely contracted and publicly affirmed marriage and open to the transmission of life," he said.

The Vatican released the text of Archbishop Tabet's late-February speech on March 4.

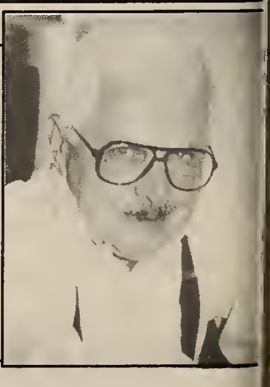
The importance of the family is obvious to everyone, the archbishop said. The value of the family and modern threats to its stability are one reason why the U.N. International Year of the Family has generated so much interest.

A stable union is a source of mental, spiritual and moral growth for couples, and family life is the center of a child's intellectual, cultural and moral education, Archbishop Tabet said.

There's Nothing Like Being Consistent

BOB GATELY

Editor's Notebook



I sometimes wonder if there is still such a thing as consistency — especially among the pro-abortion people.

There is an outfit called the Alan Guttmacher Institute which concerns itself with research on abortion and issues related to it. Its findings are frequently quoted in the secular media in stories on such issues.

The stories — with some rare exceptions — don't mention that the organization is affiliated with Planned Parenthood and supports so-called "freedom of choice" on abortions. As a matter of fact, I can recall seeing just one story recently which identified the institute's position.

The institute, as you can imagine, supports coverage of abortion in any health care reform package.

It takes the stand that, since many private health insurance plans already cover abortion, there's no reason why it should not be included in a national plan.

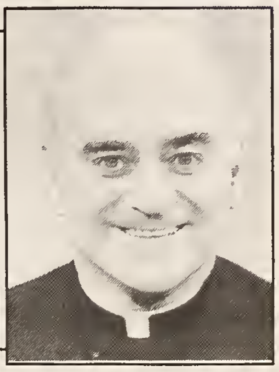
You know, it's the old principle of following precedent.

The interesting thing is that the institute wants to overturn precedent in another area.

See **Notebook,** Page 1

Masks

FATHER JOHN CATOIR



Light One Candle

I think it was Father John Powell, .J. who wrote: "I'm afraid to tell you ho I am because you may not like who am, and I'm all I've got." Along these nes, the following piece entitled Vlasks" was sent to me recently. I don't now who the author is but I thought ɔu might find it interesting.

Masks

on't be fooled by me.
on't be fooled by the face I wear.
or I wear a thousand masks, masks that
m afraid to take off.
nd none of them are me.
retending is an art that's second nature
ith me,
ıt don't be fooled.
give the impression that I'm secure
at all is sunny and unruffled with me,
ithin as well as without,
at confidence is my name and cool-
ss my game,
d that I need no one.
ıt don't believe me. Please.

panic at the thought of my weakness
d fear of being exposed.
at's why I frantically create a mask to
de behind,
nonchalant, sophisticated facade,
help me pretend, to shield me from
the glance that knows.
But such a glance is precisely my salvation. My only salvation
and I know it.
That is, if it's followed by acceptance, if it's followed by love.
It's the only thing that will assure me of what I can't assure myself
— that I am worth something.
But I don't tell you this. I don't dare. I'm afraid to.
I'm afraid your glance will not be followed by acceptance and love.
I'm afraid you'll think less of me, that you'll laugh at me,
and your laugh would kill me.
I'm afraid that deep-down I'm nothing, that I'm no good,
and that you will see this and reject me.
so I play my game, my desperate game.
And so begins the parade of masks, and my life becomes a front.

I dislike hiding. Honestly!
I dislike the superficial game I'm playing, the phony game.
I'd really like to be genuine and spontaneous, and me.
But you've got to help me. You've got to hold out your hand,
even when that's the last thing I seem to want.
Only you can wipe away from my eyes the blank stare of breathing death.
Only you can call me into aliveness.
Each time you're kind, and gentle and encouraging,
each time you try to understand because you really care,
my heart begins to grow wings, very small wings, very feeeble wings,
but wings.
With your sensitivity and sympathy, and your power of understanding
you can breathe life into me. I want you to know that.

Please...do not pass me by.
Please try to beat down those walls with firm hands, ·
but with gentle hands...for a child is very sensitive.
Who am I, you may wonder. I am someone you know very well.
For I am every man you meet and I am every woman you meet.

Anonymous

(For a free copy of the Christopher News Note, "I Am Somebody," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, N.Y. 10017)

Father John Catoir is director of The Christophers.

What Is A Modern Parish?

FATHER EUGENE HEMRICK

The Human Side

What makes a modern parish?

Is the key to the modern parish und in a visionary pastor, or is it a namic body of parishioners?

If the rules of forward-looking or-ınizations are followed, a modern par-ı is one that considers all parishioners sponsible for its progress.

Granted, visionary pastors have con-buted greatly to forward-looking par-ıes. Nor can it be denied that talented rishioners have been the power that t things moving in many parishes.

Nevertheless, recent studies of mod-ıization demonstrate that it is best complished when everyone in an or-nization is considered an idea person.

This integrative approach is more ccessful than one in which a few rsons do all the thinking for the oth-. When parishioners are given own-hip, they invest the best of them-ves. Here is where modernization gins!

This principle especially holds true parishes that wish to respond to the ıurch's greatest challenges: ılticulturalism and the call for a "new angelization."

A parish antiquates itself when it relies solely on a small circle of advisers, with minimal participation by the members of its diverse cultural groups and persons of different ages, educational backgrounds and occupations.

A modern parish is like an orchestra, whose director works for harmony between the different musicians before him. This presumes that a certain tension exists between the director and the players. A modern parish accepts this tension as a reality, sees it as a resource and capitalizes on it.

To be modern is to have feedback systems. If an issue causes tension, the causes are studied and efforts are undertaken to learn what must be rectified.

This represents the practice of prudence, looking issues squarely in the eye to learn how to improve things. To accomplish this, the parish needs insight and spiritual energy. It therefore works unceasingly on new ways to combine prayer, days of recollection, ministry and study.

The modern parish also makes education its first priority. The parish never ought to be so consumed by daily activities that those who serve in it neglect their ongoing education.

If education is a priority, a modern parish will offer a wide variety of guest speakers, an up-to-date library, educational programs that sensitize its people to social justice issues and to evangelization. The parish also will review with some regularity its liturgical practices to learn how effective they are.

The parish that invests its energies in reflection and staying focused will succeed best in being modern. It first reflects on its present operation and fully enters into that before seeking out something new. To do the opposite is to be shortsighted.

It is easy for a parish to become unbalanced and to rely on one charismatic person or a clique of talented people. It also is all-too-easy to embrace all the latest popular movements in an effort to become modern.

The heart of modernization is focus and reflection — in a word, "contemplation." That is the word the Greeks used for education. Historically, it always has been the foundation for modernization.

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Let The Sponsors Hear From You

MARTHA W. SHUPING, MD

Crosswinds

Q. You had written months ago ıt you would find out the sponsors "NYPD Blue" so that people could ite to them. What happened to that?

A. Thousands of Catholics as well other Christians throughout North rolina wrote letters to ABC network iliates to try to keep the program YPD Blue" off the air. Although this ntroversial program is being aired ough local stations in North Caro-a, because of the large degree of otest, major advertisers have been re-tant to provide sponsorship. In fact, 3C lost about $17 million of potential revenue during the first 17 times the ɔgram ran. They have had to heavily discount the advertising time that they did sell, practically giving away their advertising for about 10 cents on the dollar of what they would usually charge.

A few companies have taken advantage of the bargain basement rates and have decided to sponsor this program, the most violent and sexually explicit ever to appear on network television. Sponsors include Warner-Lambert, Chrysler, Unilever and Time-Warner. You may want to write or call these companies giving your opinion of the excessive sex and violence they are sponsoring.

Warner-Lambert not only has sponsored "NYPD Blue," it also has advertised widely on many highly offensive programs. Its products include Benadryl, Certs breath mints, Listerine, Rolaids, Actifed and Sudafed cold tablets, Neosporin ointment, Dentyne and Trident chewing gum. Contact Chairman Melvin R. Goodes, 201 Tabor Road, Morris Plains, NJ 07950, phone (800) 223-0182.

See **Crosswinds,** Page 11

The Catechism Lesson

JIM MCINERNEY

Lifelines

The year is 1910. The place is a small one room schoolhouse in western Ireland.) The schoolmaster is in a bad mood today. He has only a few weeks left to prepare his students for confirmation. When the bishop comes, he wants them to be ready. He is walking to and fro in the classroom, grilling them on their catechism. He is not pleased with their answers.

Each time a student gives a less than letter perfect response, the schoolmaster gives him a whack with his rod. On this particular day no one is perfect enough. Thus far, no one is spared.

Then he calls on Michael, one of his best students. Instead of giving him one of the more complex questions from the catechism, the teacher gives him one of the simplest. "What's going on?" some of the more seasoned students wonder. "The old master must be setting Michael up for one of his trick questions."

"Michael," the school master booms, "What is man?"

Michael replies. "Man is a creature, composed of body and soul, made in the image and likeness of God."

"Correct. Now, tell me, What is woman?"

Michael pauses. This question is not in the catechism. The master approaches him and raises his stick.

Michael blurts out: "Woman is a creature, composed of body and soul, made in the image and likeness of God."

The teacher pauses, looking at the boy. "You think you're smart, don't you? Very well, then, stand up, and answer this one. What are you?"

The command to stand up is usually reserved as preparation for a particularly harsh beating. Michael stands, looks his teacher in the eye and says, "I'm a man."

The master walks to Michael and says, "You're just a boy. What evidence do you have that you are a man?"

Michael responds, "I am a man because I am a creature, composed of body and soul, made in the image of God."

Instead of raising his rod, the teacher places his hand on Michael's head and says, *"Ecce homo."* (Behold, the man.)

I heard this story back in 1972 when my sister and I took my father to Ireland before he died. Dad told us a good bit about his native land, but the best stories were the ones we heard from the childhood friends he grew up with. This is my favorite one. The Michael in the story was my father.

Dad's friends said that the schoolmaster was tough. He was always trying to trip up his best students, but dad usually bested him on those trick questions. Always respectful, he didn't back down and when he was occasionally beaten he took it stoically.

Whatever the shortcomings of the teacher's pedagogic methods, the people of the village did learn some basic lessons. One of the most important was the fact that men and women were equal. He used the catechism lesson to drive that lesson home and they never forgot it.

I remember the first time I learned that catechism answer. I was 4 years old. One of my older brothers would come home from school, take me under the dining room table, read the questions and answers to me and then grill me on them.

It was his way of having me help him learn the answers. If I got one wrong, he'd slug me. When mom found out what was happening she quickly put an end to our under table classroom and to my brother's teaching techniques, but not before I learned the basics.

When I got a little older I came home from school one day and used the word "nigger" in front of my parents. My dad sat me down and reminded me of what the catechism and the Bible said about God's special creation "in His image and likeness." He then told me that if he ever heard me use the word again I'd get clobbered!

We, men and women, black and white, are "creatures, composed of body and soul, created in the image and likeness of God." That is why abortion is wrong. That is why racism is wrong. When we forget this most basic of lessons, someone needs to give us a whack.

Questions About The Bible

FATHER JOHN DIETZEN

Question Box

Q. What is the chronology of the books in the Bible? Is there a list that details this chronology? I understand Isaiah was written in three parts, before, during and after the exile in Babylon. Is that true? When Herod Antipas "ruled" Galilee, who ruled Judea, Syria and the other provinces? We recently heard of one Gospel not mentioned in the Bible, that describes the boyhood of Jesus, one by St. Thomas. Are these Gospels available somewhere? Even the little history of the Jews I have learned helps me understand the Sunday readings and has deepened our faith. We'd love to have a Bible class, but none is available in our area. We'll appreciate any help you can give us. (Indiana)

A. First let me say I am awed by the number of questions I receive similar to yours.

For years, a third to a half of all questions sent to me concerned marriage, remarriage, annulments and church rules about such subjects.

Today that "first place" easily goes to questions concerning holy Scripture. The serious, even scholarly, hunger for knowing and applying the biblical word of God is one of the wonderful encouraging signs of faith alive in our Catholic Church.

It's growing. I'm glad you share it. You ask several huge questions. I will offer some brief thoughts, and then suggest a few helpful resources.

Several early Christian "gospels" are not in our New Testament. One attributed to Thomas, as you say, alleges to describe several bizarre miracles performed by the child Jesus.

The most famous Gospel of Thomas, however, is a series of 114 "sayings" of the "living Jesus." The entire text of this Gospel was discovered only in 1945, among other texts in an ancient library along the Nile in northern Egypt.

This Gospel goes back probably to the year 100 at the latest, and is perhaps the most significant archeological find in the history of New Testament scholarship. Its importance in the developing study of the life and words of Jesus can hardly be exaggerated. The text is available in several publications.

I make these comments, among other reasons, to stress that, while such early Christian writings can be enormously helpful, and may even derive one way or another from the author to whom they're attributed, they are not, and will not become part of our Bible.

We believe that the books of Scripture, as tradition and the teaching of the Church have handed them down to us, are complete.

As they are, they hold their unique position among those things by which "the church, in her teaching, life, and worship, perpetuates and hands on to all generations all that she herself is and all that she believes" (Vatican II Constitution on Revelation, 8).

Thus, such writings may be rich and helpful in many ways; they are not the "word of God" for us as we believe the Bible to be.

Numerous excellent resources exist today for every area of biblical interest. Three come to mind for a start. One is the *New American Bible*, the "official" Scripture published under the auspices of the bishops of the United States.

As I've mentioned before, the texts, notes and commentaries are marvelous and thoroughly reliable in their reflection of our faith.

Next would be the *Catholic Study Bible*. It contains the NAB text and materials, but much additional background on the whole Bible and on individual books (Oxford University Press).

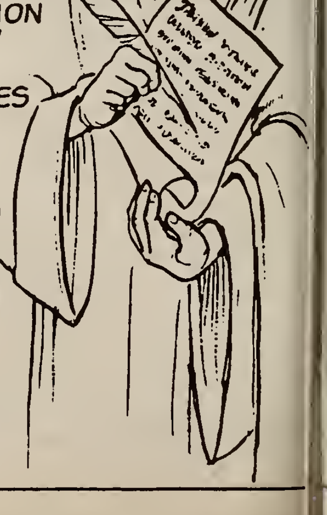
If you're really hungry (and have about $70), the one-volume flagship of English-speaking Scripture scholarship is *The New Jerome Biblical Commentary*. The best scholars in the world contributed major, readable articles on everything from the Genesis creation stories to the Dead Sea scrolls and current approaches in biblical study. It also includes introductions and verse-by-verse commentaries for all the books of the Bible (Prentice Hall).

Excellent Bible-group study programs are available too. Dozens of people in our parish, for example, are enthused with our present program, "Scripture From Scratch" (videos and printed materials from St. Anthony Messenger Press).

See **Question,** Page 11

the Saints by Luke

ST. CYRIL of JERUSALEM



PROBABLY BORN OF CHRISTIAN PARENTS AROUND THE YEAR 315, HE WAS RAISED AND EDUCATED IN JERUSALEM AND WAS ORDAINED BY ST. MAXIMUS. CYRIL TAUGHT CATECHUMENS FOR SEVERAL YEARS AND LATER SUCCEEDED MAXIMUS AS BISHOP OF JERUSALEM. CYRIL WAS EXPELLED FROM THE SEE IN 357 BY ACACIUS, THE ARIAN BISHOP OF CAESAREA, WHO CLAIMED ECCLESIASTICAL JURISDICTION OVER JERUSALEM AND HAD AN ARIAN SYNOD CONDEMN CYRIL FOR SELLING CHURCH POSSESSIONS TO AID VICTIMS OF A FAMINE. IN REALITY IT WAS BECAUSE OF CYRIL'S OPPOSITION TO ARIANISM, A HERESY THAT DENIED THE TRINITY.

CYRIL WAS EXPELLED TWO MORE TIMES IN HIS LIFE BUT WAS FAITHFUL TO THE CHURCH. HE WAS A SCRIPTURAL SCHOLAR, A GREAT PREACHER, AND HIS "CATECHESES" DELIVERED DURING LENT IN ABOUT 347 GIVES AN IDEA OF THE INSTRUCTION GIVEN THOSE PREPARING FOR BAPTISM AND OF THE PALESTINIAN LITURGY OF THE FOURTH CENTURY.

CYRIL WAS DECLARED A DOCTOR OF THE CHURCH IN 1882 BY POPE LEO XIII. HIS FEAST IS MARCH 18.

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Entertainment

'Schindler's List' Could Be Big Winner On Oscar Night

By Gerri Pare
Catholic News Service

NEW YORK — This year's Oscar presentations March 21 may end up as Steven Spielberg's big night. He looks sure to finally win a directing Oscar for **Schindler's List**.

Despite being the most commercially successful director in movie history, Spielberg has always been denied the prestigious directing Oscar. In 1987, the Academy of Motion Picture Arts and Sciences presented him with the Irving G. Thalberg Memorial Award — an honorary Oscar — in recognition of his collective body of work.

Indeed, "Schindler's List" (U.S. Catholic Conference classification A-III — adults, Motion Picture Association of America rating R — restricted), the highly acclaimed story of how Catholic Oskar Schindler saved 1,100 Jews from certain death in concentration camps, may come out on top at the awards ceremony; it has the most nominations — a dozen, many in major categories.

Its greatest competition seems to be from **The Piano** (A-IV — adults, with reservations, R), with its eight nominations, considered a strong contender for Best Picture and certain to cop Best Actress award for Holly Hunter.

Jane Campion, writer-director of **The Piano**, may deprive Spielberg of his directing Oscar, and "The Piano" may even win in the Best Picture category, but it's just as likely Ms. Campion will instead get to grasp the golden statuette for Best Screenplay.

In the Best Actor race, Anthony Hopkins in **The Remains of the Day** (A-II — adults and adolescents, no MPAA rating), Daniel Day-Lewis in **In the Name of the Father** (A-III, R) and Liam Neeson in **Schindler's List** gave outstanding performances. But Tom Hanks as the AIDS-inflicted lawyer in **Philadelphia** (A-IV, PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13) is the strongest contender. Laurence Fishburne as wife-beater Ike Turner in **What's Love Got To Do With It** (A-III, R) is this year's long shot.

Angela Bassett as Ike's fiery wife, Tina Turner, in the same movie is also the long shot in the Best Actress field.

Stockard Channing was winsome in **Six Degrees of Separation** (A-III, R) last year's winner Emma Thompson was deliciously restrained in **The Remains of the Day** and Debra Winger was admirable in **Shadowlands** A-II, PG — parental guidance suggested, some material may not be suitable for children), but Holly Hunter has it virtually locked up as the mute Scottish mail-order bride who arrives in New Zealand with her piano and vivacious daughter.

If Best Picture doesn't go to **Schindler's List** or **The Piano**, the hugely popular **The Fugitive** (A-II, PG-13), the stirring **In the Name of the Father** or the exquisite **The Remains of the Day** may stand a chance.

The race gets really tight in both "Best Supporting" categories.

It's anyone's guess for Best Supporting Actor..

The popular Hollywood favorites are Tommy Lee Jones as the gritty law enforcement officer in **The Fugitive**, or else creepy would-be assassin John Malkovich in **In the Line of Fire** (A-III, R). Pete Postlethwaite was heart-rending as the wrongly imprisoned father in **In the Name of the Father**, but is little-known in this country.

The same can be said for Ralph Fiennes, who portrays the casually murderous Nazi in **Schindler's List**, but his performance is so very powerful he may just edge out Leonardo DiCaprio's fine turn as a mentally challenged adolescent in **What's Eating Gilbert Grape** (A-III, PG-13).

Already nominated in the Best Actress race, Holly Hunter in **The Firm** and Emma Thompson in **In the Name of the Father** are improbable winners here. Rosie Perez deserves to beat the odds for her grieving mother in **Fearless** (A-II, R) and little Anna Paquin was luminous in **The Piano**. Yet Winona Ryder as the delicately crafty fiancee in **The Age of Innocence** (A-II, PG) probably has the best shot to go home with the gold.

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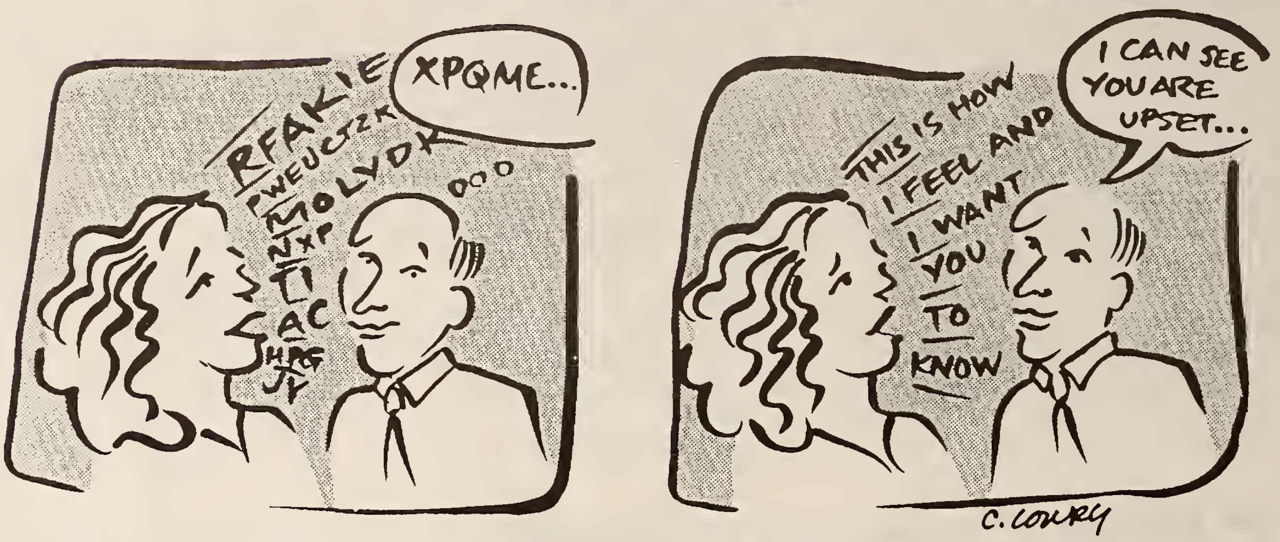
Seven steps to becoming a better listener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I CAN SEE YOU ARE UPSET...
THIS IS HOW I FEEL AND I WANT YOU TO KNOW
C. LOWRY

By Brother Cyprian L. Rowe, FMS
Catholic News Service

The wind has secrets it reveals only to the trees. The trees stand still and listen.

What did Jesus mean when he said: "Having ears, they hear not"? Why didn't the disciples understand him?

Why did the disciples in the Emmaus inn hear what Jesus said as if for the first time? Why didn't James and John understand that their fighting over the first places in the kingdom was not the heart of the matter?

The answer is that they had not listened. What they heard, consequently, was not the message the Lord sent.

It was, instead, the message each of them wanted to hear for his own purposes.

So, as I enter into this discussion of how to become a better listener, I invite you to picture a group of trees standing in the breeze, their leaves rustling in union with the wind. Those trees stand still, and they listen.

It is difficult to listen. Good listening requires training — as intense as that undergone by champions.

> "Good listening ... is like decoding another's world. But knowing the code demands that one become attentive to another person's every level: Is that person calm or upset, urgent or casual?"

1. To listen, one must become still — like the tree. One must allow another's words to surround, envelope and pass through without resistance.

Attention must be paid so that good listening can take place. Attention, more than all else, is attitude: One clears the ear, the head and the heart in order to receive words and their meaning from another.

But listening does not involve a mere bombarding of the eardrums. The process involves an active response of one person to the expression of meaning by another. But I'll return to this idea of responding later.

2. To listen, stop every other activity.

The good listener excludes all else when the speaker is speaking: No response is being formulated; there is no laying on of attitudes for or against; there are no internal responses — until the messenger has, like the wind, passed through.

Good listening cannot take place, unfortunately, if it is treated like watching television. It is not possible to listen well while continuing to do crossword puzzles, scan the comics or change the baby's diaper.

3. Good listening, if one can imagine it, is like decoding another's world.

But knowing the code demands that one become attentive to another person's every level: Is that person calm or upset, urgent or casual? What is the tone of voice? Is the person speaking literally or not?

Would combining how the person looks with the words and tone being used tell me that these words might mean the opposite of what they are saying?

Years ago a student I had taught telephoned me. She wanted to see me right away. When she came in and sat down, she told me she had been in pain because I had "sent her to hell."

I calmly asked what she meant. It became clear that a comment I thought I had made playfully had been taken seriously. I believe that she had not listened well for tone.

4. Good listening requires true human regard for the speaker, perhaps even love. We listen to one who has value, whose worth commands our attention.

5. Good listening demands that one not interrupt another. Interrupting means that the listener is formulating a response before the communication is complete.

The exception would be that the listener needs a clarification if the speaker is going to be understood.

6. The good listener is also one who practices silence.

Strange as this might seem, the person who wants to listen well will often push words out of mind and pay attention to the sounds of the surrounding world — whether that be the world of cars and buses; the laughter of children; birds and squirrels in the limbs of trees.

The good listener learns to attend t the present experience.

7. Good listening requires repose and a quiet spirit. The good listener is comfortable with self — without the need to jump in, out of self-defense, at the hint of danger. The good listener is self-possessed and able to take comfor in a quiet spirit.

It is always important for a listene to take the speaker's uniqueness int account. This means that to listen wel one has to depend on the speaker' "system" of communicating for the means of understanding what is heard.

The good listener always strives t hear what the speaker means. In fact the speaker's meaning implicitly wil tell the listener how to respond well.

In short, if the listener has hear correctly — heard the speaker's expression of self — he or she canno help but give the response which i being sought.

The good listener, then, must always be characterized by the kind o humility that allows for entering int the meaning of another.

Maybe Jesus had people coming t him in the night because they kne that more than one who spoke, he wa one who could hear, listen and respond.

(Marist Brother Rowe is a researc associate in the Department of Psychiatry at Johns Hopkins Universit School of Medicine and Dean of Students at the Graduate School of Socia Work at the University of Marylan Baltimore.)

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FAITH IN THE MARKETPLACE

What attitude or skill made you a better listener?

"Several years ago I went through some classes on meditation.... We spend so much time talking to God and telling him what we want that we don't spend time listening. Once you learn to listen to God, then you can listen to other people." — Deanna Cline, Arlington, Tex.

"When I became a widow a year ago, it made me a better listener. When you come undone, having someone to listen, too, becomes very important. Hurting makes you more sensitive to the person around you." — Vernie Notch, Kimball, Mn.

"As I grow older, empathy helps me be a better listener. As I listen, I try to feel their feelings, to walk in their shoes." — Cathy Salinas, McAllen, Tex.

"I was a law-enforcement officer for 14 years. Working with people in high stress situations, I had to listen. Patience is the most important thing. I let them say what they had to say. I didn't say a lot and was slow to respond when I did." — Joe Whiting, Kyle, S.D.

"I remind myself that sometimes we think we know how someone is viewing an issue. But they may in fact have a completely different view." — Sheryl Temaat, Colorado Springs, Colo.

An upcoming edition asks: How did faith influence a conversation in your home — for example, a conversation about TV programming, work or leisure time? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH
alive!

CNS photo by Carl J. Pfeifer

Surmounting the frustration stage in learning to listen

By Father Robert L. Kinast
Catholic News Service

"How am I different from a social worker?" I always await this question when I work with students preparing to become hospital chaplains.

The students are trained to "listen" to patients. But after a few visits the students' frustration begins to show. They want to "tell" the patients how to regard their illness and what spiritual significance it has.

When the students are reminded that their primary role is to listen, they wonder how this ministry differs from a social worker's role.

The students assume that faith should make a difference in the way they relate to another person. The assumption is correct, but often it leads to the conclusion that God is present to the other person only through the minister — and especially in what the minister says.

In fact, the rule for good listening is summed up in the phrase Jesus often used to conclude his teachings: "Let those who have ears, hear, listen."

That is not only the key to good listening. It is the key to faith.

Faith is listening to God's word, to God's self-revelation. Faith involves tuning in to the people and events and concerns and circumstances of everyday life. That's why Jesus used commonplace examples and familiar stories to help people hear God's word and to deepen their faith.

Jay Gilchrist understands this. He is the pastoral coordinator of a Catholic parish in Tennessee. This parish was established for the express purpose of bringing a Catholic presence into the county.

To do this, Gilchrist spends a lot of his time visiting local people, sharing their experiences, listening to them and affirming God's presence in their lives.

One time Gilchrist visited a 70-year-old woman known simply as Granny. A series of tornadoes recently had destroyed everything in the area except her old house.

"It ain't much, but this place is built solid," she explained. She went on to describe her concern for her grown sons who don't go to church anymore and don't treat their wives well. "I pray they'll be able to read the signs and know that God is speaking to them," she added.

As Gilchrist listened he recalled the biblical notion that faith like Granny's is a house with a solid foundation. He also recognized that she was a good listener: She was able to read the signs around her and help others, including Gilchrist, to hear what God was saying through them.

To listen this way means a person is willing to face what is heard. Sometimes this can be uncomfortable.

Child psychologist Robert Coles gives several examples of this in his book, "The Call to Service."

Once when Coles was tutoring 11-year-old Billy, the boy asked him, "Why do you come here?" Coles was speechless, unable to rattle off "some big analysis or explanation" in the face of Billy's honest gaze.

Coles struggled with Billy's question for a week. Then Coles went back. His explanation wasn't a "big analysis." He told Billy how much he personally enjoyed coming each week — and that he even treated himself to Italian pastries on the way home.

Billy was pleased to hear Gilchrist's confession of humanness, of being "as hungry in my own way as he was."

Really listening to Billy's question meant that Coles had to confront himself and his reasons, without hiding behind a lofty idealism.

Christians who believe God speaks in everyday conversations want to listen to what others say. It's a matter of faith.

(Father Kinast is director of the Center for Theological Reflection, Madeira Beach, Fla.)

FAITH alive!

Three reasons for hearing but not listening

By Father John J. Castelot
Catholic News Service

There is an important difference between hearing and listening.

At the end of the Transfiguration scene in Mark's Gospel, a voice from the heavens proclaims: "This is my beloved son. Listen to him" (Mark 9:7). Who is urged to listen? Not only the three disciples who are present, but all disciples of all times.

Listening is basic for a follower of Jesus.

In the letter to the Romans, Paul agonized over the fact that, by and large, his correligionists had not accepted Christ. This was a mystery to him, one for which he proposed several tentative explanations.

One explanation: Perhaps the people had not heard the Good News. But after raising that possibility, Paul continues: "Did they not hear? Certainly they did" (Romans 10:18).

Obviously, they heard. But did they listen?

Sunday after Sunday people today hear the Good News. But do they listen? If not, why not?

Perhaps familiarity has dulled the edge for some people. I think it sometimes works this way:

People are born into a Catholic home; they start attending the liturgy with their parents; for years they hear the word of God before they are ready to grasp its full meaning. Much is good about this. But the risk is that it will engender a habit of dutiful hearing without listening — and habits are hard to break.

So as people become older they may continue just "hearing." No ill will is involved, no deliberate indifference. People just continue to do what they always have done.

A second reason why people may hear, but not listen more attentively, is that the Scripture readings are couched in terms that reflect an ancient, alien culture. There is something strange and remote. The readings may seem to lack immediacy, and thus may strike many hearers as rather unreal.

It takes an effort to translate that culture into their own, an effort for which they are not ordinarily equipped — or disposed. This is where the minister of the word's responsibility to change hearing into listening comes into play.

A sincere, intelligent proclamation of God's word is essential, after which the homilist attempts to translate biblical language into contemporary idiom. This motivates hearers of the word to become listeners and doers.

Finally, we may tend to hear without listening if we are selective hearers who turn a deaf ear to anything that makes us uncomfortable. Maybe we don't really like it when the Gospel clearly calls for a change of values.

If we've been living by society's value system, any call for a change may be perceived as a threat. We'll refuse to listen.

However, that voice still rings out insistently: "This is my beloved Son. Listen to him!"

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

Listening is either "active" or "passive," and most people are good at passive listening, giving the appearance of listening when in fact their minds have wandered off, says Presbyterian elder John Marks Templeton in *Discovering the Laws of Life* (Continuum Publishing Co., Publisher Resources, 1224 Heil Quaker Blvd., La Vergne, TN 37086. 1994. Hardback, $22.95). But "active listening is difficult," he says, "because it requires staying focused on what the speaker is saying." Active listening utilizes the ears the way a photographer uses a camera, adjusting the lens until the settings are right.

Reflection: By listening I need not become passive. Listening enables me to play a better active role in responding to others by recognizing their actual needs. Is my ability to listen one of the best ways for me to show respect for another person? Isn't listening Christlike?

FOOD FOR THOUGHT

Here in a nutshell is the problem with listening: People don't say what you want them to say. They surprise you.

Did I say I wanted to be taken by surprise?

It never ceases to amaze me that the process of communication between two people doesn't go the way I think it will (or should) go. Naturally, the other person's perspective is the real problem. The other person always seems to inject something unexpected into the conversation. Then I have to cope with that and digest it.

And I don't always immediately know what to do with the new slant on things that the other person contributes. So sometimes listening gets frustrating.

But I've noticed that when other people think I'm not listening they get frustrated too. I'm told that this creates the risk that they will stop bringing their concerns to me or stop caring what I think.

I do realize that other people need me to listen to them. I also need others to listen to me.

If listening is so important, the ability to listen must be virtually a virtue — a power we're given by God that must be practiced to become perfect.

David Gibson, Editor, Faith Alive!

People In The News

Priest, An Emergency Med Tech, Helps Deliver Baby

OSCEOLA, Iowa (CNS) — Father Greg Leach, pastor of St. Bernard Parish in Osceola and a trained firefighter and emergency medical technician, was checking out at a local convenience store when the call came over his radio. "I was just getting my change from the cashier," Father Leach recalled, "and I couldn't quite understand all the details, but I knew there was a mom and a baby involved." Sixteen minutes after the call, Father Leach helped to welcome Jordyn Danielle Bethards, weighing 5 pounds, 2 ounces, into the world. She was born on the living room floor to Ruth and Kevin Bethards of Osceola. The couple also has a 3-year-old, Brittany. Along with Father Leach and another emergency technician, three ambulance crew members helped bring Jordyn safely into the world.

Russian Church Official Does Not Expect Catechism To Sell Well

ROME (CNS) — The Russian translation of the *Catechism of the Catholic Church* is not expected to be a best seller among Russia's 372,000 Catholics, said the Russian Church official responsible for publishing the book. Poor economic conditions and a traditional Russian distaste for price tags on religious literature probably mean low sales, said Father Alexander Khmelnitsky, head of the information and publishing office of the Moscow-based apostolic administration for European Russia. "A first run of 10,000 will be quite enough," he told Catholic News Service during a March visit to Rome. Publication is still a long way off, though, with no target date set, since the Russian version is still in the early stages of development, he said.

Pope Names Justice, Peace Official To Head Bishops' Congregation

VATICAN CITY (CNS) — Pope John Paul II has named the vice president of the Vatican's justice and peace council to be the new secretary of the Congregation for Bishops. Argentinian Bishop Jorge Maria Mejia, who has been at the Pontifical Council for Justice and Peace since 1986, was named an archbishop and secretary of the congregation March 5. He replaces Archbishop Justin Rigali, who was appointed archbishop of St. Louis.

Social Action Directors Honor Labor Priest

WASHINGTON (CNS) — Labor activist Msgr. George Higgins was honored for his lifetime of work Feb. 26 by Roundtable, an association for Catholic social action directors. At a dinner and reception during Roundtable's annual meeting, held in Washington with other Catholic social ministry groups, Msgr. Higgins was lauded for his years of involvement with the labor movement. In introducing him, Father J. Bryan Hehir traced the history of Msgr. Higgins' work to improve the lives of laborers as a requirement of Catholic social conscience. Msgr. Higgins strove to help workers out of a sense of social justice as well as spiritual and faith motivations, said Father Hehir, a professor at Harvard Divinity School and adviser to the U.S. bishops on social policy.

Catholic Author Michael Novak Wins $1 Million Templeton Prize

NEW YORK (CNS) — Michael Novak, a Catholic writer on cultural and political issues who is known particularly as an advocate of "democratic capitalism," has been named 1994 winner of the Templeton Prize for Progress in Religion. The prize, which will be presented by Prince Philip in a private ceremony at Buckingham Palace May 4, was announced at a March 8 press conference in New York. The Templeton prize was established in 1972 by mutual fund manager John Marks Templeton, a native of Tennessee who now lives in the Bahamas. He keeps it at a monetary level above the Nobel Prizes to indicate his belief that progress in religion is more important than in the areas honored by other prizes. This year, it is 650,000 British pounds, or approximately $1 million.

Father Reese Gets Fellowship To Write Book On Vatican Politics

WASHINGTON (CNS) — Jesuit Father Thomas J. Reese, senior fellow at the Woodstock Theological Center at Georgetown University, has been awarded a fellowship at the Woodrow Wilson International Center for Scholars. During his fellowship year — the academic year 1994-95 — Father Reese will write a book on the organization and politics of the Vatican. He is currently in Rome gathering data for the book. "Little is known about the operations of this important institution and how it impacts on the life of the Church and the world," he said. "The purpose of this study is to bring the tools of political science and organizational theory to a study of the papacy in its operations today."

✠ Scripture

Readings for the Week of March 20 - March 26

Sunday: Jeremiah 31:31-34; Hebrews 5:7-9; John 12:20-33.

Monday: Daniel 13:1-9, 15-17, 19-30, 33-62 or 13:41-62; John 8:1-11.

Tuesday: Numbers 21:4-9; John 8:21-30.

Wednesday: Daniel 3:14-20, 91-92, 95; John 8:31-42.

Thursday: Genesis 17:3-9; John 8:51-59.

Friday: Isaiah 7:10-14; Hebrews 10:4-10; Luke 1:26-38.

Saturday: Ezekiel 37:21-28; John 11:45-57.

Seminarian Becomes Acolyte...

Thomas Williamson (r), a third-year theology student for the Diocese of Charlotte at St. Meinrad Seminary, was instituted Feb. 7 in the Ministry of Acolyte. Pictured with him is Benedictine Father Isaac McDaniel, associate dean of students at the seminary.

Photo by MARK LAWLOR

Cardinal Bernadin Calls For New Healing

CHICAGO (CNS) — Cardinal Joseph L. Bernardin of Chicago March 4 called for a new effort throughout the Church to heal the wounds surrounding the problem of child sexual abuse. "Now is the time for healing — and the healing starts today," he said at a First Friday Club luncheon in Chicago. Cardinal Bernardin had been scheduled to address the luncheon — a gathering of more than 400 Catholics in downtown Chicago — on the yearlong celebration currently under way of the 150th anniversary of the founding of the Chicago Archdiocese. But he took the occasion of the recent total withdrawal of a sexual abuse claim against him to comment on that issue before giving his scheduled talk.

Cardinal Says Upcoming Pro-Life Encyclical Should Be "Blockbuster"

YONKERS, N.Y. (CNS)— Pope John Paul II's expected encyclical on pro-life issues is bound "to be a blockbuster," said Cardinal John J. O'Connor of New York March 5. It will be "binding in conscience on Catholics all over the world," he said. Cardinal O'Connor said he spoke with the pope about the encyclical, and found him becoming "stronger and stronger in his denunciations of intrinsic evils," while also becoming "more and more loving" toward individuals who fall into those evils. Cardinal O'Connor made his comments in an address to some 700 people at the annual Respect for Life Institute sponsored by the New York Archdiocese at St. Joseph's archdiocesan seminary.

Employment Opportunities

Director of Youth Ministry: Parish of 1,000 families in historic coastal area. An interim youth board has developed a preliminary program plan which the director will review and revise for implementation in the fall. Full-time, year-round position available beginning June, 1994.

We seek a dedicated, energetic Catholic to develop and implement total youth ministry program. Duties include coordination of fully integrated program including all spiritual, social and service activities for parish youth. Responsibilities include integrating religious education and sacramental preparation into program. Coordination of volunteers and fund-raising are vital aspects of position. Successful candidate must have excellent leadership, organization and communication skills and demonstrated ability to work with and meet needs of modern Christian youth in diverse parish including Spanish-speaking, black, Asian and other ethnic groups. Four-year degree or equivalent experience in education, psychology, sociology or related field preferred. Salary negotiable depending on qualifications and experience. Benefit program including health insurance provided.

Send resume no later than April 30, 1994 to: Bob Higgins, St Mary Catholic Church, 412 Ann St., Wilmington, NC 28401-4595.

Principal: Blessed Sacrament Catholic School, Burlington, N.C. Nationally recognized pre-K through eighth grade "School of Excellence" in loving, caring environment. Applicants must be Catholic in good standing, certifiable in North Carolina as administrator. Application deadline March 28, 1994. Send resume and salary requirements to: Blessed Sacrament School Search Committee, 328 W. Davis Street, Burlington, NC 27215.

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Crosswinds (From Page 5)

Chrysler Corporation also not only has been a major sponsor of "NYPD Blue" but is a leading sponsor of violent programming throughout network television. Contact Chairman Robert J. Eaton, 12000 Chrysler Drive, Highland Park, MI 48288, phone (313) 956-5252.

Unilever United States, Inc. products include Aim toothpaste, Dove soap, Can't Believe It's Not Butter and Vaseline products. Contact President Richard A. Goldstein, 390 Park Avenue, New York, NY 10022, phone 800) 598-1223.

Time-Warner, Inc. publishes *Time* magazine, *People* magazine and *Sports Illustrated.* Contact Chairman Gerald Levin, 75 Rockefeller Plaza, New York, NY 10019, phone (212) 484-8000.

Newsweek magazine reported that when ABC was asked how long it would continue to lose money on the series, a spokesman replied, "I don't know. It's not a charity concern here at ABC." Letters or phone calls to sponsors may ultimately cost ABC more in lost advertising dollars and force them into a position where they can no longer continue this program.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Question (From Page 6)

I'm happy you are part of this remarkable activity in the Church. Bishops, priests, all of us require serious involvement in the Scriptures, as St. Augustine said, lest any of us become "an empty preacher of the word of God outwardly, who is not a listener to it inwardly" (Sermons 179). Good luck!

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Adventure Camp is a co-op program for those aged 12 1/2 to 16 and offers activities ranging from rock climbing, rappelling and caving to mountain biking, rafting and kayaking. Trips offer a challenging experience, enhancing confidence, leadership and self-esteem. Campers attend one or two week sessions. A special 9-day explorer's trip to the Boundry Waters of Minnesota and a 3-day parent-child canoe trip are also available.

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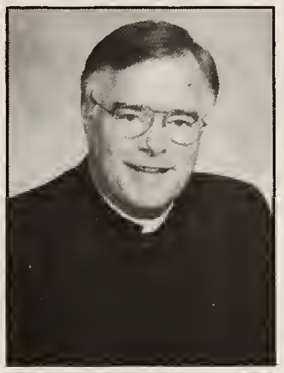
Vocation Update

Priestly Characteristics: What To Look For

By FATHER FRANK O'ROURKE

This is an exciting time for all of us in the Diocese of Charlotte as we welcome our new bishop. Bishop William G. Curlin comes to us with many gifts. One of his gifts is he has served as vocation director for many years in the Archdiocese of Washington.



His ministry to priests and seminarians has gained him the respect of many. As we continue to pray for vocations, let us pray for a new vitality throughout the Diocese of Charlotte that will invite many men to respond to the call to priesthood.

Both Msgr. John J. McSweeney, diocesan administrator, and Father Joseph Kelleher, pastor of Our Lady of the Rosary, Lexington, drew my attention to an article about discerning vocations that was published in the May 1, 1993 issue of *America*, a Jesuit publication. The article by Terrance Klein, spiritual director at The Pontifical College Josephinum in Columbus, Ohio, lists characteristics to help in the discernment process. I would like to share with you some of the signs to look for in men who might be called to the priesthood.

In sharing this list of characteristics, I hope you will look into your own life and see if you have these gifts. Also, I encourage you to look within your family and parish community, identify someone whom you believe has the gifts, and encourage the person to respond by beginning the process of dialogue with me.

* Service — Does the person show signs of altruism?

* Compassion — Does the person feel empathy for the suffering of others?

* Commitment — Is this a person who follows through on commitments?

* Sociability — Does this person interact well with peers? Do others enjoy being around him?

* Leadership — Can the person lead by persuasion and example rather than position?

* Inquisitiveness — Is this an inquisitive person, someone who consistently asks the larger questions?

* Trust — Do others consider this person to be honest, someone worthy of trust?

* Attraction — Does this person seem to be attracted to positive, ministerial role models? Would he be an attractive model for others?

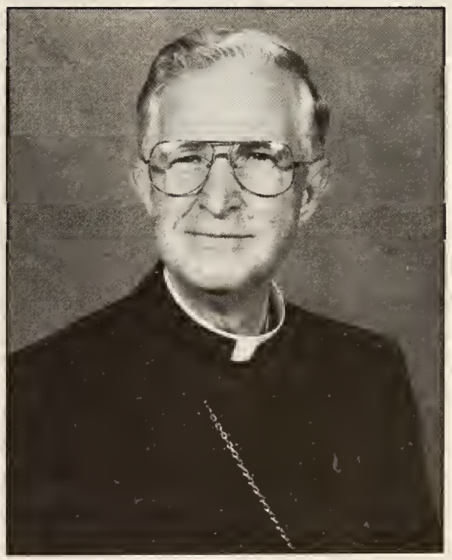
* Goals — Is this a person who has his own goals? Is he one who meets those goals?

* Learning — Does this person have the ability to learn academically and personally?

* Meaning — Does this person act out of a value system and believe life is purposeful?

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283, or write to him at 1621 Dilworth Rd. East, Charlotte, NC 28203.

WELCOME BISHOP WILLIAM CURLIN



Dear Readers;
BE PART OF THE WELCOMING COMMITTEE!

THE CATHOLIC NEWS & HERALD is preparing a special issue to welcome Bishop William G. Curlin to the Diocese of Charlotte. Help welcome the bishop with an ad in the April 15 issue.

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Comunidad Hispana
Comuniquémonos

Comunidad De Hendersonville

Paulino y Sara Meléndez, casados recientemente, son una pareja activa que toma parte integrante en la vida espiritual de la parroquia dedicada a la Virgen María en Hendersonville, donde los frailes capuchinos guían a los fieles del lugar. El Padre Allen Dec, OFM Cap., es el director espiritual de la comunidad hispana de Hendersonville, quien invita a hombres como Paulino a participar en los ministerios litúrgicos. Paulino es lector de la misa en español, que celebra el Padre Allen los domingos a la 1:30 p.m. Paulino estudia contabilidad y trabaja en una fábrica como tejedor de alfombras. Su esposa Sara es la presidenta del Praesidio de Nuestra Señora de Guadalupe de la Legión de María.

Alba Stones ha estado viviendo en Hendersonville por muchos años. Ella es de Panamß y estuvo trabajando en California con la comunidad latina; allí su mamacita, Marina Molla, de 93 años de edad, conducía con gran entusiasmo un grupo de oración carismática. Aquí en esta ciudad Alba ejerce su carrera de gerentología, trabajando como enfermera que visita a los necesitados en sus hogares. En nuestra comunidad de la Inmaculada Concepción, Alba ha contribuido a su desarrollo y bienestar. Sirve de Ministro de la Eucaristía en las liturgias en español. La presencia de esta señora tan dedicada a los demás, anima a todos a edificar la comunidad hispana.

Angela Meléndez pertenece a una familia bien establecida en esta región montañosa del oeste de Carolina del Norte.Los Meléndez están muy envueltos en la vida de la comunidad hispana de Hendersonville. Angela tuvo la dicha de poder asistir al gran acontecimiento de la visita del Papa Juan Pablo II a Denver, Colorado, el año pasado, con miles de jóvenes procedentes del mundo entero. Angela fue con su amiga Reyes Chávez y ambas disfrutaron muchísimo. Esta joven hispana sirve también de Ministro de la Eucaristía y de lectora en las misas dominicales.

To Our Friends

Dedicated people from Immaculate Conception Church in Hendersonville help to build up the Hispanic community with Capuchin Father Allen Dec. There is an explanation of how divine revelation comes to us through the Scriptures and tradition. Pope John Paul II encourages families to generate love at home. We announce our annual Spiritual Retreat in June and Spanish Cursillos for September of 1994.

La Transmisión De La Revelación

En Cristo se cumple y llega a su término toda Revelación pública. Jesús encomienda la predicación de su mensaje de salvación a los Apóstoles y a los que vendrían después de ellos (Mt. 28, 19-20). Porque "Dios quiere que todos los hombres se salven y lleguen al conocimiento de la verdad" (I Tim. 2, 4). Por eso los Apóstoles llevaron la predicación de la Buena Nueva a los judíos y a los paganos y dejaron a sus sucesores el encargo de continuar la obra de predicación.

Desde el propio inicio de la Iglesia la predicación del mensaje se llevó a cabo de dos maneras distintas: La "predicación" propiamente dicha de la cual los Apóstoles salían a las plazas, a los lugares de concentración de la gente o a pequeños grupos como familias y evangelizaban a todo aquel que quisiera escucharlos. Por "escrito": algunos de ellos y algunos otros cristianos de su época pusieron por escrito el mensaje y nos dejaron los libros inspirados que forman el Nuevo Testamento.

A fin de que el mensaje oral y escrito se conservara siempre puro y completo, los Apóstoles escogieron a algunos hombres (Obispos) como sucesores y a ellos les confiaron el mensaje de salvación. Por otro lado, éstos hicieron lo mismo con otros hombres para que continuaran su obra manteniendo intacto el mensaje.

Y así, la predicación apostólica es continuada en la sucesión apostólica a través del tiempo, hasta el fin del mundo.

La transmisión oral y viva de lo que los Apóstoles y sus legítimos sucesores enseñaron, guiados por el Espíritu Santo, la llamaron "Tradición" porque es distinta y no contraria a la "Sagrada Escritura" y está estrechamente relacionada a ella.

La Tradición y la Sagrada Escritural brotan de una fuente com·n: la Revelación divina, pero son dos modos distingos de transmisión. La Escritura es la palabra de Dios escrita en los libros inspirados por el Espíritu Santo. La Tradición recibe la palabra de Dios y la transmite íntegra a los sucesores, para que ellos la conserven, la expongan y la difundan fielmente.

(Con permiso de los Padres de la Sociedad de San Pablo)

La Familia, Escuela De Amor Auténtico

El Santo Padre habló a cuantos se reunieron en Roma para la recitación del Angelus al mediodía del domingo 13 de febrero. Estas son sus palabras: "Los años que estamos viviendo pueden considerarse seguramente un época de transición. Ante nuestros ojos hay un mundo en movimiento. La humanidad se encuentra en una encrucijada. El desafío de la libertad constituye desde siempre la grandeza y el peligro del hombre. Pero hoy la interdependencia de los pueblos da a este desafío un carßcter nuevo, global, planetario. Una pregunta interpela profundamente nuestra responsabilidad: ¿qué civilización se impondrá en el futuro del planeta? En efecto, de nosotros depende que triunfe la civilización del individualismo, el utilitarismo, los intereses opuestos, los nacionalismos exasperados y los agoísmos elevados al rango de sistema.

Ahora que se prepara para la celebración del jubileo del año dos mil, la Iglesia siente la necesidad de invitar a cuantos se interesan de verdad por el destino del hombre y de la civilización a unir sus recursos y su esfuerzo, para construir la civilización del amor. . .

Y de manera especial las familias están invitadas a redescubrir ese amor en el año a ellas dedicado. La familia, gran laboratorio de amor, es la primero escuela, más aún, una escuela permanente, en la que la educación en el amor no se da con áridas nociones, sino con la fuerza incisiva de la experiencia. íOjalá que toda familia redescubra de verdad su vocación al amor! Amor que es respeto absoluto del plan de Dios; amor que es elección y don recíproco de sí dentro del núcleo familiar.

Amadísimos hermanos y hermanas, pidamos a la Virgen santísima que nos ayude a construir la civilización del amor. Que ella nos guíe maternalmente por el camino de la conversión del corazón. La Cuaresma es un tiemp propicio para realizar esa renovación interior. . .

(L'Osservatore Romano, *edicion en lengua española, 18 de febrero de 1994*)

Noticias Diocesanas

Retiro Espiritual.

Ya tenemos reservado el local del Catholic Conference Center en Hickory. para nuestro retiro anual. La fecha será el fin de semana del 17 al 19 de junio, 1994. Vendrá de Michigan a dirigirnos el Padre Arturo Cooney, franciscano capuchino, quien se dedica al Ministerio de la Palabra. Este retiro es para todos los jóvenes y adultos de nuestra comunidad diocesana y hay sitio para muchos, pues el lugar es grande y muy hermoso. El costo de $60 para aquellos que puedan, pero nadie debe privarse de participar si no los tiene. Para inscribirse, por favor, llamar al (704) 335-1281 lo antes posible.

Cursillos de Cristiandad

También tenemos reservado el local en The Oratory, Rock Hill, Carolina del Sur, para el Cursillo de hombres septiembre 15 al 18 y para el Cursillo de mujeres, septiembre 22 al 25. Siempr contamos con la ayuda de los dirigente de la Región VII para la formación d los equipos que servirán en ambo Cursillos. Quienes estén interesados e recibir más información, pueden llama a miembros del Secretariado en Charlotte: Rafael Silva, después de las p.m., tel. (704) 568-3188/Daisy Medina tel. (704) 376-4324.

embers of the Catholic Social Services counseling staff at the Charlotte office — largest SS office in the diocese — are (top, l-r) Trinitarian Sister Eileen McLoughlin, supervisor; andra Rocks and Nancy Miller Campbell; (bottom, l-r) Richard Malnati, Carmelite Father hilip Kollithanath and Mary Jo Holtman. Photo by CAROL HAZARD

SS Counseling Services Help lients With Home Improvement

Home Improvement is one of the p rated TV shows of this season. At Catholic Social Services, home improvement is one of the results people get from CSS counseling services.

The staff meets counseling needs of atholics as well as others at offices in harlotte, Asheville and Winston-alem.The Charlotte office, with seven ounselors, has the largest staff.

All the counselors have masters egrees in social work, counseling or lated fields. Moreover, they have creentials or affiliations with professional rganizations. These include Clinical ocial Worker, American Association of Marriage and Family Therapists, National Certified Counselor and Certified Substance Abuse Counselor.

Individuals, couples and families come with problems ranging from relationship issues to depression, substance abuse and family conflicts. Problems are approached from a physical, emotional and spiritual context. Much of the work involves helping people find answers to their circumstances and understand what is keeping them "stuck" and unable to move forward to a resolution of their difficulty.

CSS counselors respond to requests from churches and neighborhoods on topics such as parenting skills, managing transitions and counseling with adolescents. What's more, CSS is a referral source for other agencies in the community.

Inquiries are referred to one of the counselors who will answer questions, assess needs and schedule appointments if requested. CSS, which receives a third of its funding from the Diocesan Support Appeal, operates on a sliding fee scale based on household income.

This newspaper is printed on recycled newsprint and is recyclable.

For the Fifth Week of Lent

Follow the way of love

The gospel for this Sunday highlights some of the costs involved in following Jesus. We are called to be like that grain of wheat which must die before it can bear new life.

In our family life, we are called to a great sacrifice of self. This can be lived out in many ways: As we attempt to be patient with one another in the face of differing temperaments and opposing points of view; as we resolve conflicts without insisting on our own way; and, as we attempt to share the power of decision-making, just to name a few.

— Where am I being called to self-sacrifice and patience within my family?

— How is my family growing in the virtues needed to follow the Lord?

Schedule Of Holy Week, Triduum Services On Television

WASHINGTON (CNS) — Masses and other liturgies spanning Holy Week and the Triduum will be shown on broadcast and cable TV.

The EWTN cable channel will present several Masses celebrated at the Basilica of the National Shrine of the Immaculate Conception in Washington, beginning with a Palm Sunday Mass at noon EST Sunday, March 27.

Other Holy Week Masses will be broadcast on EWTN at 12:10 p.m. EST Monday-Wednesday, March 28-30.

EWTN will televise the Holy Thursday Mass of the Lord's Supper at 6 p.m. EST Thursday, March 31. It will be preceded by the concert "Choral Meditations on Eucharistic Themes" shown live at 5:30 p.m. EST, with a rerun at 11:30 p.m.

On Good Friday, April 1, EWTN will show "Elijah the Prophet — An Oratorio" at 12:30 p.m. EST, and a second concert, "Choral Meditations on the Passion," live at 2:30 p.m. EST. The Good Friday liturgy from the shrine will be seen at 3 p.m. EST.

The Faith & Values cable channel, formerly VISN, will offer the Stations of the Cross with Pope John Paul II 3:30-5 p.m. EST Good Friday.

EWTN will show the Stations of the Cross at 7 p.m. EST Good Friday. The Passion choral concert will be rerun at 11 p.m. EST, and the Stations of the Cross rerun at 1 a.m. EST Holy Saturday, April 2.

Also on Holy Saturday, EWTN will show the Easter Vigil celebrated by Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States, at 8 p.m. EST.

ABC will present "Rejoice! He Has Risen: Easter Mass from Washington, D.C.," celebrated by Cardinal James A. Hickey of Washington on Easter Sunday. Presentation of the Mass, to be celebrated in Washington's historic St. Patrick's Church, is funded by the Catholic Communication Campaign.

The Mass will be fed by ABC to affiliate stations 7-8 a.m. EDT Easter Sunday, April 3. Daylight-saving time takes effect at 2 a.m. April 3. Affiliates will choose an air time for the Mass.

EWTN will show live an Easter

See **Television,** Page 16

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Diocesan News Briefs

Getting Ready For the Big Day...

Msgr. John J. McSweeney, diocesan administrator, chats with Liza Bumgardner, one of 15 volunteers from Charlotte parishes who gathered at the Catholic Center to address some 2,000 invitations to the April 13 installation at St. Gabriel Church of Bishop William G. Curlin as bishop of the Diocese of Charlotte. The volunteers, organized by Jackie Cummings of St. Gabriel, addressed the invitations to bishops throughout the country and to civic and ecumenical leaders. Hundreds of parishioners are volunteering their time and efforts in preparation for the celebration. Photo by CAROL HAZARD

Lenten Weekend Retreat

ASHEVILLE — Bishop Jerome J. Hastrich, retired bishop of the Diocese of Gallup, N.M., conducted the annual Lenten weekend retreat, “Joy is in Reconciliation with God and Neighbor,” at the Basilica of St. Lawrence on March 11-13. Bishop Hastrich served as Auxiliary Bishop in Wisconsin prior to his appointment to Gallup. He also served 20 years as an auxiliary chaplain in the U.S. Air Force and was active in the Latin-American Mission program of the Catholic Church.

Father/Son Fertility Program

CHARLOTTE — The annual Father/Son Fertility Appreciation Program for 11-14-year-old boys has been rescheduled for Sunday, March 20 from 1-4 p.m. in St. Ann’s Activity Center, upstairs classroom. Presented by the Diocese of Charlotte Natural Family Planning Center to promote respect and appreciation of human sexuality, the program will include speakers who will discuss the physical and emotional changes of early adolescence and encourage communication between parent and child.

The cost is $10 per family. To register, call Pam Smith in the Faith Formation office at (704) 331-1723. For information, contact Jay Hamilton at (704) 663-6411.

Lenten Reflection

ASHEBORO — Franciscan Father Louis Canino from the Franciscan Center in Greensboro will celebrate Mass at St. Joseph Church on Wednesday, March 23 at 7 p.m. Mass will be followed by refreshments in the library.

Walk For Life

HICKORY — The Pregnancy Care Center of Catawba Valley will sponsor the annual “Walk for Life” on Sunday, March 27. The center is dedicated to sharing the love of the Gospel by providing a full range of services at no charge, as well as alternatives to abortion. Call the center at (704) 322-7242 for more information.

Professional Parents Needed

CHARLOTTE — Youth Homes, a private, non-profit agency providing therapeutic foster care for children and adolescents with behavioral and emotional problems, is seeking families for short- and long-term care. For information, call (704) 334-9955.

STOPP

GREENSBORO — Jim Sedlak, director of STOPP (Stop Planned Parenthood), will speak Friday, April 15 at 7 p.m. at Magnolia Street Baptist Church. He will speak about the reasons some organizations are pressing for comprehensive sex education programs in the school system. Sponsored by the Guilford Citizens for Responsible Sex Education, the speech is free and open to the public. For more information, call Annabell Simpson at (910) 685-4178.

Card Party, Fashion Show

WINSTON SALEM — St. Theresa Guild’s annual Spring Card Party and Fashion Show is Thursday, April 7 from 7 p.m.-10:30 p.m. at St. Leo Church in the Begley Conference Center behind the church. Fashions are provided by Belk Department Stores and modeled by Guild members. Card tables and party favors are provided. The event will include homemade desserts, door prizes and a $100 raffle. Tickets are $6 and can be obtained by calling (910) 724-0561.

Coping With Grief

CHARLOTTE — Suzanne Bach of Catholic Social Services has begun a coping group for widows and widowers who are dealing with new or unresolved grief. Meetings are every other Sunday from 2:30 p.m.-4 p.m. at the Catholic Center, 1524 E. Morehead St. Call Bach at (704) 377-6871 for information or come to meetings on March 27; April 10, 24, and May 15, 29.

Craft And Bake Sale

CONCORD — St. James Women’s Guild is sponsoring a spring craft and bake sale at the church on March 26-27.

Catholic Singles Cook-Off

CHARLOTTE — All singles are invited to join Catholic Singles of Charlotte at the group’s annual Men’s Cook-Off Saturday, March 26. Singles will meet at the home of Brian Bashista at p.m. Dinner is at 7 p.m. Men intereste in cooking should contact Brian at (704 347-3950 by March 19.

Couples Retreat

HICKORY — Hugo and Bobbi May will present “Rekindling the Fire,’ a retreat for married couples, on Marc 25-26 at the Catholic Conference Center. Registration will begin at 6:30 p.m Cost is $108 per couple and include breakfast and lunch. To register, send $35 non-refundable deposit to Bobbi May, 5617 Clearlake Dr., Hickory, N.C 28601. For more information, call (704 327-8692. Deadline for registration i March 21.

CCHS Scholarships

CHARLOTTE — The Knights Columbus will grant partial one-yea scholarships to Charlotte Catholic Hig School students who attend or plan t attend CCHS and will not participate i sports. Awards are based on applicatio information. Completed application should be mailed by May 13 to Knigh of Columbus, Charlotte Council 77 P.O. Box 11287, Charlotte, NC 282 Call (704) 563-2251 for information.

The Catholic News & Herald *we comes parish news for the diocesa news briefs. Good photographs, prefe ably black and white, also are welcom Please submit news releases and phot at least 10 days before the date of pul lication.*

Upcoming Diocesan Events

March 27 Palm Sunday

Marcy 27 - April 3
"In the Silence"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
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April 3
Easter Sunday

April 8-15
Directed Retreats
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
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April 9-10
DSA Appeal Sunday

April 13 Installation
Bishop William G. Curlin
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St. Gabriel, Charlotte, 2 pm

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World and National Briefs

Parents Responsible For Children's Sexual Education, Pastoral Says

OMAHA, Neb. (CNS) — Catholic parents should not permit their children to participate in public school sex education courses which emphasize technologies for "safe sex," Omaha Archbishop Elden F. Curtiss said in a pastoral letter. Those technologies do not present a moral or holistic or Christian approach to sexuality, he wrote. "This means that parents and parishes must collaborate to present sound moral education and training to students in public schools," he said. The pastoral letter, dated March 1, was published in the March 4 edition of *The Catholic Voice*, newspaper of the Archdiocese of Omaha. "We Must Face the Growing Sexual Crisis with Adequate Moral Education for Our Youth" was the first pastoral by Archbishop Curtiss since he took the Omaha post.

U.S. Rights Commission Criticizes Anti-Semitic, Anti-Catholic Speech

WASHINGTON (CNS) — The U.S. Commission on Civil Rights has condemned the remarks made last November by Khalid Abdul Muhammad, an official of the Nation of Islam, as "outrageous hatemongering of the most vicious and vile kind." The commission unanimously approved a resolution March 4 which said that Muhammad's "racist, anti-Catholic and anti-Semitic speech" Nov. 29 at Kean College in New Jersey "incites divisiveness and violence on the basis of race, religion and ethnicity." The resolution had been proposed by Carl A. Anderson, a member of the commission who also is vice president for public policy of the Knights of Columbus and dean of the John Paul II Institute for Studies on Marriage and Family.

Peace Protesters' Bias Claim Is Rejected By Supreme Court

WASHINGTON (CNS) — A federal judge was right not to disqualify himself from a case in which a priest, a former priest and his brother were convicted, the Supreme Court ruled March 7. In a unanimous opinion, the court said Judge J. Robert Elliott acted properly in presiding for the second time over a trial involving Maryknoll Father Roy L. Bourgeois. In that second trial, Father Bourgeois, Charles J. Liteky, a former priest, and John P. Liteky were convicted of damaging government property after their 1990 protest at the School of the Americas, an international military training program at Fort Benning, Ga. On appeal, the trio said Elliott should have declined to hear the case because they said he had shown hostility toward Father Bourgeois in a 1983 trial on similar charges. Among other examples from the 1983 trial cited in the appeal was that Elliott had refused to let Father Bourgeois explain his actions in the context of his religious beliefs and pointedly treated the priest with less deference than he paid to government witnesses in the courtroom.

Questions Raised Over Use Of Economic Sanctions

WASHINGTON (CNS) — As the use of economic sanctions has grown in the post-Cold War world, Catholic thinkers and other theorists are asking whether sanctions are an alternative to war or an alternative form of war. "We think it can be an alternative to war," said Jesuit Father Drew Christiansen, head of the U.S. bishops' Office for International Justice and Peace. But some attempts by one country or an international coalition to force a change in a nation's bad behavior have shown that "sanctions can get mixed in with war," he said. The severity of some sanctions, he suggested, has shown that sanctions are more a replacement for war than an alternative to it.

Religious Meet With U.S. Synod Delegates

WASHINGTON (CNS) — Leaders of religious orders have asked the U.S. delegates to the 1994 Synod of Bishops to develop a deeper appreciation of how members of their orders understand themselves. The main topic of the synod is religious life. "Attempts to create a theology of religious life based on abstract and 'a priori' categories do not recognize the reality of religious life as it is lived," said Brother Michael McKenery, head of the Long Island-New England province of Brothers of the Christian Schools and secretary-treasurer of the Conference of Major Superiors of Men. "Conversation depends on vocabulary" but "we do not have a common language (to talk about) women's experience of religious life," said Presentation Sister Margaret Cafferty, executive director of the Leadership Conference of Women Religious. They met with the delegates last month in California.

U.S. Efforts On Haiti Called Ineffective By USCC, Democrats

WASHINGTON (CNS) — The director of the U.S. bishops' refugee programs joined aid providers and several members of Congress in criticizing U.S. policy toward Haiti and calling for a new commitment to restoring ousted president Father Jean-Bertrand Aristide to office. Current policies mean the United States fails to protect refugees fleeing some of the most serious human rights violations in the world, said Jesuit Father Richard Ryscavage, executive director of the U.S. Catholic Conference Migration and Refugee Services.

Pope Says Dialogue And Forgiveness Needed For Guatemalan Peace

VATICAN CITY (CNS) — Pope John Paul II said establishing peace in Guatemala requires a rejection of violence and concrete steps toward reconciliation and forgiveness. The pope made the remarks to a group of Guatemalan bishops on March 4, the day after peace talks between Guatemalan rebels and the government resumed in Mexico City. The Latin American country has been racked by civil strife for 30 years.

Sides Exploiting Humanitarian Need In Sudan, Pax Christi Says

BRUSSELS, Belgium (CNS) — All sides in Sudan's civil war are using humanitarian aid for political purposes, said a high-ranking Catholic delegation after a five-day visit to the war zone. Guerrillas "use the civilian population to lure food" while the government "manipulates assistance organizations by refusing them entry" to guerrilla-controlled areas, said a statement issued at the end of the trip. It praised international organizations for providing needed aid, but said they should be aware that it can be used for political purposes. The delegation also said that the two rebel factions fighting the government must first be reconciled before there can be effective negotiations with the government to end the war. The trip was organized by Pax Christi International and was led by Cardinal Godfried Danneels of Brussels-Malines, Belgium, Pax Christi president.

Vatican Official Urges Muslims, Christians To Help Families

VATICAN CITY (CNS) — Christians and Muslims should work together to help families, especially those suffering because of war, famine and disaster, a top Vatican official said in a letter to Muslims throughout the world. "As believers in God, the merciful and compassionate, who care for the weak and the downtrodden, let us pledge to work together to uphold family life," said Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue. Christians and Muslims share a vision of the family as an institution desired by God for the good of every individual, the cardinal said in his annual letter to Muslims marking the end of Ramadan, a month of fasting.

Minority Challenges Czech Church's Rights To Historic Cathedral

PRAGUE, Czech Republic (CNS) — A minority group of Czech legislators has challenged the Catholic Church's ownership rights to Prague's St. Vitus Cathedral on the grounds that it was built from state funds and intended for nonreligious uses. During parliamentary debate on the issue, a spokesman for the opposition Liberal-Social Union said construction of St. Vitus had been financed from the royal Treasury of Emperor Charles IV, as well as from a tax on local inhabitants of German-ruled Bohemia. He said the cathedral had been built as a treasure house and symbol of state power. The spokesman said the Liberal-Social Union, which holds 13 seats in the 200-member legislature, favored rejection of a pending restitution order, which has been supported by rival Christian Democratic groups.

Vatican Official Says Treatment Of Women Measures Desire For Peace

VATICAN CITY (CNS) — The way women are treated in a society is the measure of that society's commitment to human rights and its desire for peace, said Archbishop Jorge Maria Mejia, secretary of the Congregation for Bishops. "Violence against women in any circumstance or context is both a cause and effect of a mentality incompatible with peace," the archbishop said during a meeting of Catholic women March 8, International Women's Day. The theme was women as peacemakers, with a special focus during the International Year of the Family on the contributions women make to peace through their role in the family.

Bishop Says Prominent Priest Can Seek Office In South Africa

CAPE TOWN, South Africa (CNS) — A prominent South African priest who once served as general secretary of the Southern African Catholic Bishops' Conference has been granted permission to be a candidate for the new South African parliament. Bishop Mogale Paul Nkhumishe of Witbank, South Africa, has said that Father Smangaliso Mkhatshwa may serve in the new South African government for up to five years.

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Prison (From Page 1)

Notified that an inmate's mother died, Matevie had 30 seconds to gather his wits. He had never met this man. Yet, as always, he said this prayer: "Lord, I don't know what I am about to encounter. I don't know why you put me in this situation, but I trust you will provide me with the words."

A marketing representative at Southern Bell for 23 years, Matevie accepted early retirement more than two years ago. The plan was to work in Prison Ministry full-time for one year. Twenty-eight months later, he still didn't have a job and his retirement fund had dwindled.

Finally, he landed a job as a courier for a real estate firm, working the second shift so he could work with inmates during the day. He's never received a penny for his ministry. However, in July, he'll get a stipend.

Matevie left his church when he left high school at age 18. For the next 20 years, he didn't have anything to do with religion. That all changed in 11 months. In 1981, he and his wife, Rosemary, attended Marriage Encounter. He became a Catholic during Easter vigil 1982 and he made a Cursillo spiritual renewal weekend later the same year.

"I've been running hard ever since," says Matevie, a parishioner at St. Ann Church, Charlotte.

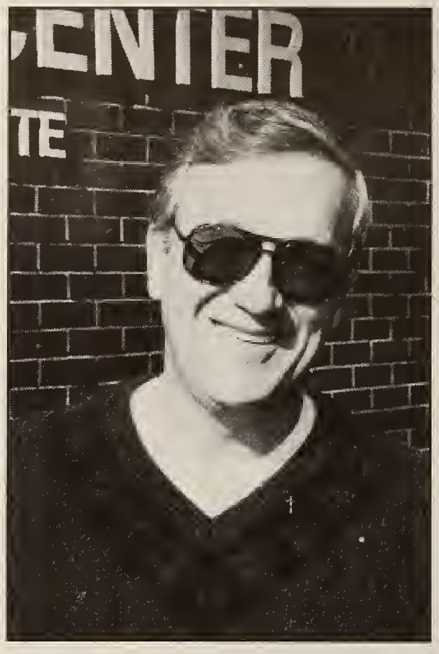
"The Lord has a purpose for everyone. When you say 'use me,' He will determine the speed. I can't get enough of it (Christianity)."

Turned down for the diaconate in 1985, Matevie figured it wasn't meant to be. Four days later, he got a call from the Oratory in Rock Hill, S.C., asking if he'd help give a three- and a half-day course in Christianity to inmates. Nine years later, he's still part of the team that brings "Kairos" twice a year to inmates in Columbia, S.C. Moreover, he meets once a month with prison residents who have finished the course.

"Only God is in a position to look down on anyone," says Matevie.

To prisoners who accept Jesus in their lives, Matevie has this advice: "The apostle Paul spent two-thirds of his life in prison. Man, you're in the middle of a garden here. You can plant a lot of seeds."

Matevie doesn't work at the ministry. It comes naturally. In his down-to-earth way, he makes eye contact with an inmate and asks if he's OK. "They must read the compassion or caring in my eyes, because they always respond," he says.



Bill Matevie, coordinator of Prison Ministry for the Diocese of Charlotte.
Photo by CAROL HAZARD

How many people go to death row for a friendly visit? Probably only one. Logging some 11,000 miles in 1993, Matevie drives from Charlotte to Central Prison in Raleigh on his time and nickel.

"I see every day of life as an opportunity to minister or project Jesus to people you come in contact with," Matevie says.

One of the death row prisoners is a parishioner who was convicted of killing his wife by stabbing her 42 times with a screw driver. To the world, the man's an animal. To Matevie, he's "a meek man" whose life caved in and he snapped one day.

If not Matevie, then who else will minister to people who would as soon kill you as talk to you? Who else would minister in an environment where AIDS and hepatitis are ever present. "I'm aware of the risks," he says.

He keeps in mind the prayerful sentiment of the late tennis player, Arthur Ashe, who died from AIDS. Ashe began by asking "Why me?" and grew to understand, "Why not me?"

One day, Matevie "ran into Frank and Jim, two good buddies," at a prison Kairos. Frank was dying from AIDS, and Jim stayed close to Frank and took care of him.

Jim was released from prison about a year ago and Matevie happened to see him in Rock Hill. Three months ago, Matevie saw Jim's picture on the 11 p.m. news. Wanted for robberies, Jim had vowed he wouldn't be taken alive.

"The side I remember is the guy taking care of his friend," says Matevie. "The other side is this violent animal, and I didn't see it."

Voices for Justice

A Catholic Legislative Network

Voices for Justice is a parish-based diocesan legislative network which helps Catholics become involved in public policy advocacy. Members speak on behalf of those who are poor or lack power. It provides a way for Catholics in our diocese to act on their understanding that working for a more just society is an integral part of our faith. Members will receive "Action Alerts" which include information about key social issues.

Members, who commit only 30 minutes a month, agree to write a letter or make a phone call in response to these Action Alerts.

--✂

Voices for Justice Sign-Up Form

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☐ Would like to add my name to the network
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- ☐ Healthcare Reform
- ☐ Other ____________________
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- ☐ Foreign Aid Reform
- ☐ Capital Punishment

return to: **Justice and Peace Ministry, 1524 East Morehead St, Charlotte, NC 28207**

New Catechism In English To Be Available In Bookstores June 22

WASHINGTON (CNS) — The long-delayed English version of the *Catechism of the Catholic Church* is to be available in U.S. bookstores June 22.

The release date was announced March 15 by the U.S. Catholic Conference's Office for Publishing and Promotion Services, publishing coordinator of all U.S. editions.

Fifteen other publishers have joined the USCC as co-publishers of the single text, which will run about 750 pages with 3,500 footnotes and citations. It will cost $29.95 in hard cover and $19.95 in paperback.

The *Catechism of the Catholic Church* is a compendium of what Catholics believe, structured around four thematic sections: the creed, the sacraments, the commandments, and the Lord's Prayer.

According to the USCC, the catechism venture is the first time so many U.S. publishers have come together on a single project.

Of the major Western languages, English is the last in which the catechism will appear.

Winfield (From Page 3)

Fearing legal reprisal, the number of people publicly protesting abortion has dwindled. "We could end up winning the lawsuit but losing the battle," Winfield said.

"People have decided they're not going to get involved in pro-life protests because they're afraid of the repercussions. I want to encourage people to stay in the battle. We can't give up just because we are persecuted. We have to stand even stronger in our Christian witness to the unborn."

The case will be tried in Guilford County Superior Court. It could take a year to resolve in the state court and more if it is appealed to the U.S. Supreme Court.

Notebook (From Page 4)

Most private insurance plans do not provide coverage for contraception. The Guttmacher proposal says that contraception should be covered and that the national health care reform plan should not "model itself on current capricious patterns of coverage."

Now, let's see if I have that right.

Since many private health insurance plans cover abortion, that's a good precedent which should be followed in the national plan. Since most such plans do not cover contraception that's "capricious" and the national plan should include that coverage.

So much for consistency.

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Scout Camporee Set April 29-May 1

HICKORY — The Catholic Camporee for 1994 will be at the Catholic Conference Center the weekend of April 29-May 1. The theme is the Bible, and scouting activities will focus on parables, verses and stories from the Bible.

Awards for the winners of the competition will be made after 11 a.m. Mass on Sunday, May 1. All Catholic Boy Scout troops, Cub packs, individual scouts or units led by Catholics are encouraged to attend.

Any unit that does not receive information on the Camporee should contact George Waddell in Morganton at (704) 437-8049, or Jack Eulitt in Charlotte at (704) 568-1601.

Television (From Page 13)

Mass from the Our Lady of the Angels Monastery in Birmingham, Ala., at 8 a.m. EDT, a Spanish Easter Mass from the San Fernando Cathedral in San Antonio at 10 a.m. EDT, and an Easter Mass from the national shrine in Washington at noon EDT.

Faith & Values will show the pope's Easter Mass 1-2:30 p.m. EDT April 3, while EWTN will present the pope's Easter Mass and message from St. Peter's Square at 7 p.m EDT.

High School Openings

The following full-time positions are available at Charlotte Catholic High School beginning with the 1994-95 school year: Guidance counselor, Religion teacher, Learning Support teacher, Physical Education teacher, English teacher, Science Teacher.

The following part-time position also is available: Spanish teacher.

Send resume and request for application to Sister Paulette Williams, RSM, Charlotte Catholic High School, 3100 Park Rd., Charlotte, NC 28209

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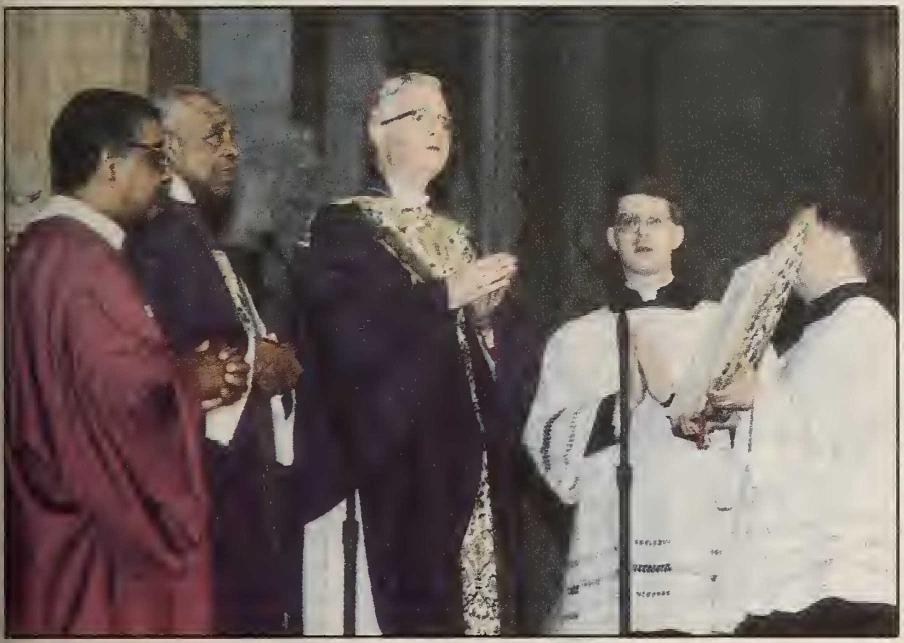


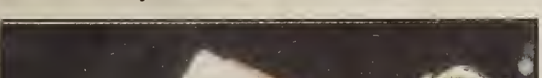
Auxiliary Bishop William G. Curlin of Washington celebrates a farewell Mass at the Basilica of the National Shrine of the Immaculate Conception.

Photo by MIKE ALEXANDER, *The Catholic Standard*

Bishop Curlin Bids Farewell To Archdiocese Of Washington

By NORMAN McCARTHY
The Catholic Standard

WASHINGTON D.C. — "I want to see Jesus. When I think of my life as a priest, I think that summarizes my relationship with the people I serve," Bishop William G. Curlin said Sunday at a farewell Mass at the Basilica of the National Shrine of the Immaculate Conception.



BISHOP CURLIN

Bishop Curlin, regional bishop for Southern Maryland, former Archdiocese of Washington vocations director and pastor of two parishes, will be installed as bishop of Charlotte on April 13 at 2 p.m. at St. Gabriel Church, Charlotte. He has served as a Washington auxiliary bishop since 1988.

Cardinal James Hickey was in attendance at the National Shrine Mass celebrated by Bishop Curlin with Bishop Alvaro Corrada del Rio, Bishop Leonard Olivier and priests of the archdiocese. The congregation included members of Mother Teresa's Missionaries of Charity, for whom Bishop Curlin was chaplain at the Gift of Peace convent.

"What a privilege it is to be a priest," Bishop Curlin said in his homily. "What a privilege it is to stand at God's holy altar these many years."

The bishop said the priest has the privilege of comforting the sick and having people open their hearts to him.

"When I look back at these 37 years as a priest of the Archdiocese of Washington beginning at St. Gabriel's

See **Farewell,** Page 2

Diocesan Support Appeal

The annual Diocesan Support Appeal, a major source of funding for 30 ministries, is now underway. The campaign began Feb. 6 and will continue through April 10 with a goal of $1,806,000. (See story on Page 2)

1994 Beatty Award Winner Sees Strength In Diversity

By CAROL HAZARD
Associate Editor

CHARLOTTE — Catholic Social Services' award winner Ray Farris, a native North Carolinian and UNC-Chapel Hill graduate, joked about being an "enlightened" Carolina fan.

On a serious note, the Catholic recipient of the 1994 Beatty Award spoke eloquently in his acceptance speech about "removing barriers of ignorance in our churches, synagogues, mosques, businesses, clubs and homes." He called for "oneness irrespective of religion, race, status or sex."

About 340 CSS staff, civic and community leaders, and friends and associates of Farris — an attorney with Petree Stockton, Charlotte — attended the March 17 ceremony at the Adam's Mark Hotel.

The Beatty Award, named in honor of the late Col. Francis J. Beatty, is given annually without regard to religious affiliation to a person whose life exemplifies high ideals of faith, dignity, dedication, ecumenism and community service. Beatty was a prominent Charlottean whose lifetime of service touched a cross-section of the community.

A separate award was given to Trinitarian Sister Frances Sheridan, CSS director in Mobile, Ala., and former CSS director in the Diocese of Charlotte, for outstanding service to CSS.

Under her leadership, the CSS Refugee Office developed the best overall refugee program in the country. Moreover, CSS grew into a professional counseling agency with offices in Charlotte, Winston-Salem and Asheville.

"Her emphasis is excellent professional standards delivered with Christian compassion," said Jeannie Beall, director of the CSS Charlotte office, in presenting the Spirit Award to Sister Frances. Evidence of her dedication to helping people is the endearment of a mentally ill refugee who calls her "Mom."

"In many respects all of us at Catholic Social Services could call her 'Mom' as she, like a good mother, has insisted that we adhere to our values, principles and humanity as we deliver our services to the poor, the estranged, the emotionally fragile, to all those who cry out for help and come to us as church to provide that help," Beall said.

In accepting the Beatty Award, Farris recalled growing up as a Catholic in Charlotte in the 1950s. The son of an Irish Catholic mother and Protestant father, Farris benefited from the attention and moral instructions of nuns and priests, including Mercy Sister Mary Thomas Burke and his late great uncle, Father Patrick Gallagher.

Prodded by his father to learn from his parochial world but to look beyond it as well, Farris transferred from a Catholic school to Myers Park High School. "I am grateful that my parents were telling me on the one hand to stay within my community — the Catholic Church — and on the other hand, to cross any line which separated people simply on the basis of religious denomination or any other unfair standard of measurement."

Skepticism between Catholics and non-Catholics was "not so much an issue of prejudice or bigotry as much as it was a result of misunderstanding," he said.

See **Beatty,** Page 16

Msgr. John J. McSweeney, diocesan administrator, congratulates Ray Farris for winning the Col. Francis J. Beatty Award given by Catholic Social Services. With Farris is his wife, Cydne.

Photo by CAROL HAZARD

Bishop William G. Curlin, who will become bishop of Charlotte next month, at the consecration of his farewell Mass as auxiliary bishop of the Archdiocese of Washington.
Photo by MIKE ALEXANDER, *The Catholic Standard*

Farewell (From Page 1)

Church under the guidance of the much loved and esteemed Bishop McNamara and finally to Waldorf where I served God in the Southern Maryland counties, I think of the privilege."

He said he hoped that through God's grace, he was able to show Jesus to the people he served.

"I hope that by my ministry, God's gracious gift of priesthood, I have written in your hearts the awareness of Christ," he said. A priest, he said, is a success if he builds up the presence of Jesus in his people, and if "the Jesus in them rises up and continues to fill this world."

"At this moment I look back over the years and say, I hope that I have built in you a sense of Jesus so that the presence of Christ will carry you in all the days to come."

Catechists To Hit The Books, Head Back To Sunday School

By JOANN KEANE
Associate Editor

Here's a twist; sending catechists to Sunday school.

Come September, catechists in the Charlotte Vicariate go back to the classroom the rudiments of catechisis — Old Testament, New Testament and sacraments.

When the faith formation leaders emerge in March, they'll return to their parishes immersed more fully in the faith, taking the knowledge back to their perspective parishes.

"We are truly thankful for the dedicated service of our volunteer catechists," says Msgr. John J. McSweeney, diocesan administrator. "They are the core of parish faith formation programs, and we must do all we can to provide training for these special individuals who work diligently to pass the faith along to the next generation."

Susan Brady, Faith Formation's southern regional coordinator, sees the training as a unique solution to a perennial situation. "We're searching to meet each need individually because of the diversity of parishes in our diocese."

Within the 46-county Diocese of Charlotte, urban, rural and suburban parishes sprawl across the countryside. Inside each faith community, the catechitical needs are as different as the 66 parish and mission communities themselves.

The geographical magnitude along with specific faith needs pose a challenge for the Office of Faith Formation. A force of volunteer catechists of several thousand spread throughout the diocese decreases the options for centralized training.

"In the Charlotte Vicariate alone, there are in excess of 300 catechists," says Brady. Yet, the Charlotte Vicariate is ripe for training options that logistically can't work in the hinterlands. With 11 Charlotte churches within a 30-minute proximity of the Catholic Center, centralized training is a good option.

SUSAN BRADY

Beginning in September, each parish in the Charlotte Vicariate will send catechists to the Catholic Center on Sunday mornings for training. "Each parish has the possibility of having 10 catechists certified in three different areas; Old Testament, New Testament and sacraments," says Brady.

"We hope to reach the catechist who is thirsty for knowledge," says Brady. She hopes to leave them thirsting for more.

We are rich in resources for our catechists," says Chris Newnan, director of Faith Formation. "This training will help our catechitical volunteers to understand how to use those materials in the context of our faith."

The Office of Faith Formation is supported by the Diocesan Support Appeal.

Lenten Reflection

By FATHER VINCENT DONOVAN

On the first Palm Sunday, it was easy to be a follower of the prophet, a disciple of Jesus of Nazareth. The apostles must have thought they had really arrived. They were in on the ground floor of the Messiah movement. Discipleship was easy. It was cheap. It did not cost them anything. The crowds lining the roadway that day must have envied them their position at the side of the Long Awaited One.

They remembered when the Call had come, long ago, back there in the morning of Jesus' ministry. They left their families and fishing nets and tax-collecting tables for him. True, they had some doubts about that. But he had promised them a hundred fold in recompense for every thing they had given up. Discipleship was going to be easy. Grace was going to be cheap, going at bargain prices, discount rates. They were glad they stuck it out with him. They had witnessed his power. Now he was coming into his glory and they were with him. Life was good.

The crowds kept growing. Even the children were screaming for him. People were witnessing the fulfillment of Scripture right before their eyes. The Messiah, son of David, was supposed to ride in triumph into his city, Jerusalem, and take over his temple. And here he was, doing just that. The people cried, "Hosanna, son of David." The word, "hosanna" literally means "Save us now!" The hour had come! Jesus went into the temple, and cleansed it, just as predicted.

If truth were told, we would have liked the Gospel story to end right there. The apostles certainly wanted it to end there. Then Jesus left the temple, went to Bethany, and the whole history of salvation changed, veering off now toward the road to Calvary.

Those Sunday "Hosannas" changed to "Crucify him" by Friday, and before the week was out, the apostles began to realize what it was really going to cost to follow this man from Nazareth. There would be no such thing as cheap discipleship and cheap grace and cheap salvation. They were going to learn the terrible cost of discipleship. If they were truly going to follow this man, it would cost them everything they had.

We, too, may have been misled at times. We may have thought that it was no big thing being a Christian, a Catholic. It was just a thing people did. It did not inconvenience you all that much. It did not cost you anything. Discipleship was easy. It was cheap, and, on occasion, even fashionable. Grace was cheap, too. It was there for the asking, at the reception of every sacrament. The more times you received a sacrament, like the Eucharist, the more grace you amassed. What could be easier? It comes as a chilling shock at certain moments of awareness and being fully awake in the actual world in which we live to realize suddenly that there can be no easy discipleship or cheap discipleship. There is no such thing as cheap grace. There is only the realization of the terrible cost of discipleship. If we are going to follow Christ in the world of today, it will indeed cost us everything we have.

Spiritan Father Vincent Donovan is parochial vicar at Our Lady of Lourdes in Monroe. He spent 17 years as a missionary in Africa and is the author of two books, Christianity Revisited *and* The Church in the Midst of Creation.

Richmond Auxiliary Appointed Third Bishop Of Birmingham

WASHINGTON (CNS) — Pope John Paul II has named Auxiliary Bishop David E. Foley of Richmond, Va., as third bishop of Birmingham, Ala. He succeeds Bishop Raymond J. Boland, who last June was named head of the Diocese of Kansas City-St. Joseph, Mo.

Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States, announced the appointment March 22.

Bishop Foley, 64, has been auxiliary bishop of Richmond since 1986 and was a priest of the Washington Archdiocese for 30 years before that.

David E. Foley was born Feb. 3, 1930, in Worcester, Mass., but he moved to Washington with his family when he was 4. His father, George F. Foley, was special assistant to the U.S. attorney general from 1934 to 1962.

After studies at St. Charles College in Catonsville, Md., and St. Mary's Seminary in Baltimore, Father Foley was ordained a priest of the Washington Archdiocese May 26, 1956.

Over the next three decades he held a series of parish posts, including pastorates from 1970 to 1986, and served on various archdiocesan committees. He became archdiocesan secretary for clergy shortly before he was named auxiliary bishop of Richmond.

Ordained a bishop June 27, 198 Bishop Foley has been vicar general the Richmond Diocese since then, moderator of the curia and Catholic Charities trustee since 1987 and chancell since 1990.

He has been on the board of trustee of St. Luke's Institute in Suitland, Md a treatment facility for priests, sinc 1986. He has been on the board trustees of St. Mary's Seminary an University since 1990.

He has been on the board of directors of the National Catholic Office f Persons with Disabilities since 198 and on its executive committee sinc 1992.

He has been on the board of trustee of the Basilica of the National Shrine the Immaculate Conception in Washington since 1986 and on its executiv committee since 1991. He is a memb of the U.S. Catholic Conference Committee on Communications.

The Diocese of Birmingham, forme in 1969, has 76 parishes over 28,0 square miles of northern and centr Alabama, slightly more than half t state. Its 64,000 Catholics form le than 2.5 percent of the area's populati of nearly 2.6 million.

Divine Mercy Sunday A Day Of Forgiveness

Marians Promote Devotion,Church Invites All To 'Gain Indulgence'

■ A simple nun, a holy message and a cause

By MARIAN BROTHER LEONARD KONOPKA

On Feb. 22, 1931, Sister Maria Faustina Kowalska received a message of mercy from the Lord that she was told to spread throughout the world.

The simple, uneducated Polish nun was asked to become the apostle and secretary of God's mercy, a model of mercy to others and an instrument for God's plan of mercy for the world.

She was to help convince believers of God's goodness and mercy, to trust their savior, to be merciful to each other by deed and consoling work and prayer, to encourage others to do the same, and to accept the mercy offered by God as the greatest way of rendering honor and worship to Him in the most holy trinity.

The significance of the message is God loves us all, no matter how great our sins. Also, we must call upon Jesus with trust, receive His mercy and let it flow through us to others. We must invoke Him and say, "Jesus I trust you."

This turning with trust to Him who is mercy itself is the only source of peace for humanity in the world. *Mankind will have no peace until it turns to the font of My mercy.* (Sister Faustina's Diary)

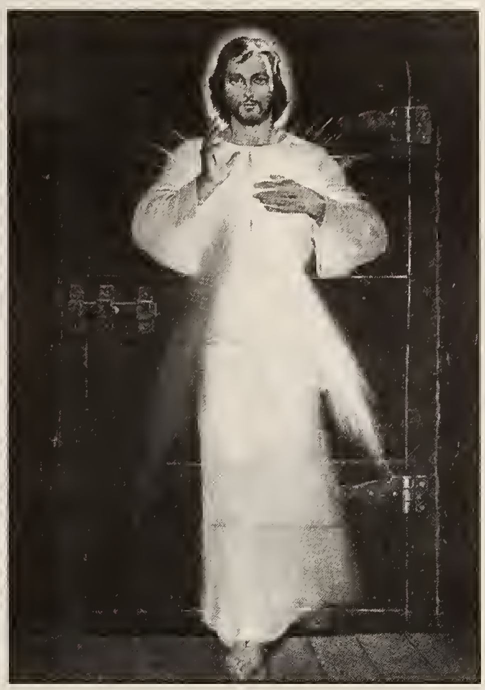
Sister Faustina wrote a 600-page diary to record the revelations she had received about the mercy of God. The book contains remarkable revelations for anyone seeking spiritual direction.

Sister Faustina had a prophetic word about the apparent destruction of the Divine Mercy Devotion. The main reason was a faulty translation that was sent to Rome for approval. The error was not noticed for many years.

Twenty years later, the ban was lifted thanks to the intervention of the Archbishop of Krakow, Cardinal Karol Wojtyla, the future pope. As a result, an effort was made to gather information relating to the life and virtues of Sister Faustina. Three years later, in 1968, the process was begun for beatification.

In a notification dated April 15, 1978 from the Sacred Congregation, a reversal was authorized and the 1959 prohibition was no longer binding.

The Congregation of Marians asked for an authoritative explanation of the notification. The prefect responded by saying, "There no longer exists on the part of this Sacred Congregation any impediment to the spreading of the devotion to the Divine Mercy in the authentic forms proposed by Sister Faustina."



Sister Faustina saw this vision of Jesus with rays of mercy streaming from His heart.

The congregation's interest was sparked by a Polish Marian priest who fled from war torn Poland in July 1940. Father Joseph Jarzebowski prayed to the merciful savior to help him escape, vowing to spend the rest of his life spreading the Divine Mercy Devotion.

In 1981, the Holy Father published an encyclical entitled "Dives in Misericordia" (Rich in Mercy). He described mercy as "the most stupendous attribute" of God and urgently stressed the need for the world to turn to the mercy of God for guidance.

In his first pilgrimage from Rome after the attempt on his life, the pope visited the Shrine of the Merciful Love in Collevalenza, Italy, and reaffirmed the importance of the message of mercy. He said from the beginning of his ministry in Rome, he has considered this message his "special task," assigned to him by God "in the present situation of man, the Church and the world."

The Holy Father spoke of his great respect for Sister Faustina April 10, 1991 at his general audience in Rome, and acknowledged her influence on his encyclical. "This simple woman religious particularly brought the Easter message of the merciful Christ closer to ... the whole world."

Sister Faustina was beatified in Rome on Mercy Sunday, April 18, 1993.

Marian Brother Leonard Konopka is pastoral associate at Our Lady of Grace Church, Greensboro.

■ "Whoever receives the Source of Life on this day will be granted complete forgiveness ..."

By CAROL HAZARD
Associate Editor

It is said devotion to the Divine Mercy will bring innumerable grace beyond imagination.

To promote the devotion, Our Lady of Grace Church, Greensboro, invites all Catholics to share in God's merciful love on Divine Mercy Sunday, April 10. The devotion — from 1 p.m. to 5:30 p.m. — is based on a request of the Lord to Sister Maria Faustina Kowalska.

The beatified Polish nun is believed to have received word from the Lord to spread the message of His mercy throughout the world. *Mankind will have no peace until it turns to the font of My mercy.* (Sister Faustina's Diary, #138)

Taking up her cause, the Congregation of Marians has recited the Novena to the Divine Mercy every day for the last 40 years at the Shrine of Divine Mercy in Stockbridge, Mass.

Divine Mercy Sunday is a big day at Our Lady of Grace, since the parish is staffed by three members of the Marian religious community.

"Everyone is invited to gain the indulgence of the day," said Brother Leonard Konopka, pastoral associate at Our Lady of Grace. "We want to highlight the aspect of God's mercy, so people can realize how much benefit they can gain be going to confession and receiving the Eucharist."

Theologians say the devotion is comparable to the Sacrament of Baptism in the sense that one is cleansed of sin. *Whoever receives the Source of Life on this day will be granted complete forgiveness and punishment.* (Sister Faustina's Diary, #138)

"Knowing how much I have been forgiven makes it easier for me to forgive," Brother Konopka said. "Forgiveness, humanly speaking, is almost impossible without understanding that we have been forgiven."

Brother Konopka said he trusts in the Lord without a doubt since he has been "imbued" with His mercy. "After reflecting on the events of my life, I have come to believe there are no accidents," he said. "Everything is well designed by God's mercy."

Divine Mercy Sunday is "for everyone to gain the benefit of God's mercy and forgiveness as well as deepen their trust in the Lord by accepting the experiences He permits us to have."

A presentation on Divine Mercy as it relates to Sister Fasutina's diary will be made at 2 p.m., followed by chanting of the Chaplet to the Divine Mercy at 2:40 p.m., Mass at 3 p.m., and a video on "The Life of Sister Faustina" at 4:40 p.m.

Confession is at 1 p.m. However, the church is expected to be filled, so people are encouraged to go to confession at their local parishes. According to Canon Law, confession seven days before or after any devotion is acceptable. (Can 931.1)

The Chaplet Of Mercy

Our Father ... Hail Mary ...
The Apostles' Creed.

On the large bead before each decade:

Eternal Father,
I offer You the Body and Blood,
Soul and Divinity
of Your dearly beloved Son,
Our Lord Jesus Christ,
in atonement for our sins
and those of the whole world.

On the 10 small beads of each decade:

For the sake of
His sorrowful Passion,
have mercy on us
and on the whole world.

Conclude with:

Holy God,
Holy Mighty One,
Holy Immortal One,
have mercy on us
and on the whole world.
(Three times)

Give prayerful thought
to considering a vocation
to the priesthood
in the Diocese of Charlotte.

Contact
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Msgr. John J. McSweeney

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Embryo Research

A National Institutes of Health panel is studying guidelines for federal funding of research using human embryos.

The panel has held two public hearings and plans two more — one April 11 and the second May 4. It also has invited those who cannot appear at the hearings to submit written testimony. We think there is a great need for submission of written or oral testimony on the Catholic view of such research.

There appears to be little doubt that such research on human embryos can have some medical value. The big question is — even given the possible benefits — whether such research is morally right. Linked with that is the question of whether an embryo is a person.

At the most recent hearing, Prof. Diane Irving of the DeSales School of Theology in Washington, said that a "fake human embryology" is being used to bypass critical issues. She said its goal is to "designate a pre-embryo — i.e., a pre-person — with different ethical and legal rights and protections than 'real' persons, precisely so they can be used in experimental research with few if any regulations."

She quoted Dr. C. Ward Kischer of the University of Arizona who says there is no scientific basis for the term "pre-embryo" and that the term was coined to "justify reconsiderations of the ethical and moral aspects of such sociological issues as abortion, fetal tissue research and in vitro fertilization."

There also is disagreement on the issue of at what stage of development research on embryos should not be allowed. Some scientists go so far as to say there should be no limits. Some even advocate creating human embryos for research purposes.

Richard Doerflinger of the U.S. bishops' Secretariat for Pro-Life Activities believes that public opinion may be the only thing that can head off federally funded experimentation with human embryos. He says the panel seems determined to approve the research "no matter what the cost in embryonic life."

We hope our readers will take advantage of the opportunity to express their opinions. Send written testimony to Dr. Steven Muller, NIH Human Embryo Research Panel, c/o National Institutes of Health, 9000 Rockville Pike, Building No. 1 Room 218, Bethesda, MD 20892. For information about testifying in person, call Peggy Schnoor at (301) 496-1454.

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Pro-Life Corner

Respect Life

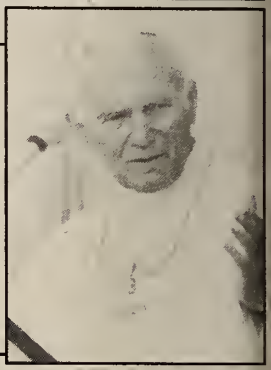
"Those who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other."
Pope John XXIII

The Respect Life Office   Diocese of Charlotte   (704) 331-1720

Pope Offers Guidelines For Lay Involvement

POPE JOHN PAUL II

The Pope Speaks



VATICAN CITY (CNS) — While there is agreement that lay people should be involved in the Church's mission, there is confusion on how to accomplish that goal, Pope John Paul II said.

Discussing the role of the laity in an ongoing series of talks at his weekly general audience, the pope said he could offer some guidelines, but putting them into action must be done at the local level.

In every parish, he said March 16, "the activity of the laity is necessary so that the apostolate of the pastor can reach its full effectiveness."

In the liturgy, religious education, pastoral and social services, lay men and women must cooperate closely with the pastor to ensure their activities are truly those of a community, he said.

Lay men and women must also show their awareness of belonging to a diocese by taking responsibility for promoting the teaching of their local bishop, offering their expertise on administrative affairs and carrying out the catechetical, cultural and social projects of the diocese, Pope John Paul said.

As members of the universal Church, lay men and women must also do what they can, according to their personal circumstances, to bring the Gospel message to others, he said.

"All members of the Church have the task and responsibility for an evangelization which extends to all nations and to all those who — whether they know it or not — need God," he said.

The pope said lay men and women must show special concern for their neighbors and co-workers "who, while being Christian by membership, are spiritually far away, agnostic or indifferent to the call of Christ."

The new evangelization to which the Church is called, he said, is aimed at "the formation of mature Church communities composed of convinced and knowledgeable Christians who persevere in faith and charity."

Pope, Rabin Hope Vatican More Involved In Peace Process

VATICAN CITY (CNS) — Pope John Paul II and Israeli Prime Minister Yitzhak Rabin expressed hope that the Vatican would become more involved in the Middle East peace process.

Meeting the pope March 17 at the Vatican, Rabin also renewed his government's invitation for a papal trip to Jerusalem and the pope accepted, saying he hoped conditions would make it possible soon.

According to Vatican spokesman Joaquin Navarro-Valls, the pope and Rabin said it was necessary to do everything possible "to further the peace process in the Middle East, in spite of the recent regrettable incidents and also the difficulty posed by those who in every way want to thwart it or make it fail."

Rabin was on his way back to Israel after meeting President Bill Clinton in Washington to discuss ways to get the Middle East peace talks back on track. At the same time, a top Vatican diplomat was in North Africa to talk to Arab government leaders and officials of the Palestine Liberation Organization about continuing the dialogue for peace in the Middle East.

Navarro-Valls said Rabin informed the pope about the substance of the talks in Washington.

"The Holy Father thanked him for the information, but the main topic was to try to boost the role of the Holy See in the peace process," the spokesman said.

Specific ideas for Vatican involvement were not discussed, he said, but Rabin thanked the pope for the Vatican's contacts with Arab and Palestinian leaders and for its emphasis on "the fundamental values of peace, justice and human rights, and the peaceful coexistence among peoples," Navarro-Valls said.

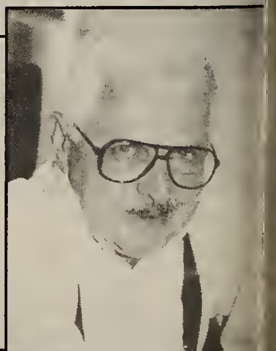
He said he did not think the two leaders went into "specific, technical problems," such as the Palestinians' demand for improved security in Israel and its occupied territories. However, he said, Rabin told the pope that he and his government believe the mosque massacre was "shameful."

As the meeting ended, Rabin told the pope, "I promise every effort to bring peace and prosperity to the Holy Land."

Who Do they Think They're Kidding?

BOB GATELY

Editor's Notebook



I see the revisionists — those characters who claim the Holocaust never happened — are at it again.

In recent years, educators have learned to recognize and reject their efforts to create respectable academic forums for their message under the guise of symposiums or academic debates. So, now, they're trying to spread their message through ads in college newspapers. A few papers even have agreed to run them.

It has reached the point where Catholic and Jewish leaders at a consultation last week in New York felt it necessary to issue a statement on the subject. The statement by representatives of the National Conference of Catholic Bishops and the Synagogue Council of America calls on publications at educational institutions to "unconditionally reject any efforts to deny the horrifying realities of the Holocaust."

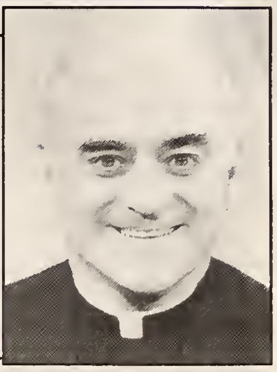
The people behind the ads are trying to pressur college and university publications to publish thei material by appealing to the First Amendment rights o free speech.

See **Notebook**, Page 1

The Cross In 1994

FATHER JOHN CATOIR

Light One Candle



There are times, when from a state of protected contentment the Church is plunged into turmoil by unexpected scandals. It is then that our real poverty is exposed and we have to suffer together.

My heart goes out to the bishops. They have endured painful scandals and false accusations. Prior to the '80s there was an almost universal belief that pedophilia and ephebophilia (a sexual nterest in teenagers) were merely sins hat needed to be repented. It was thought hat sincere contrition and a firm purpose of amendment would entitle the sinner to another chance and another and another. Now we know that in most cases this condition is an incurable sexual deviation which is likely to be repeated no matter how much sorrow the sinner may manifest. We are learning from hese tragic events, and paying the price for our naiveté.

While the bishops are beginning to dig themselves out by writing tough new policies and showing a more convincing concern for the victims of these crimes, the end is not yet in sight. Too many good people have been deeply wounded. Meanwhile, the bishops' credibility has been weakened and the image of the Church seriously tarnished.

The bishops have not used all the tools at their disposal to show forth the Church in its best light. We need to present the Church more positively through an ongoing multi-media campaign. The Catholic Church has survived 2,000 years of turmoil while other institutions, governments and even civilizations have faded away. The splendor of the Church resides not in the human element but in the Holy Spirit. We do not tell this story very well.

The great challenge facing the American Catholic bishops today is that of reorganizing their priorities. If they decide to stop spending money on questionable communication projects, they will find the revenue they need to use the media more effectively.

After the disastrous year of 1993, with all its negative publicity, we need to present the Church as the sacrament of God's love. Billions of people down through the centuries have experienced the Church as a shelter from the scorching winds, and we should be proclaiming this from the rooftops.

How do we keep hope and joy alive? In times of turmoil and confusion we have only to look to Christ who suffers today in us. His presence in our midst enables us to look forward with confidence. His presence is the gift of Divine Love.

Joy is not the absence of pain. Joy is the presence of God and by-product of our knowledge of God's love. Therefore, joy becomes the dominant reality of our lives even in bad times.

I pray for the bishops and I suffer with them. The darkness we have all experienced in these scandals only serves to reveal our poverty, but we take heart in the knowledge that this very poverty attracts the love and mercy of God. Christ not only suffers with us, He is risen! Generation after generation the Risen Christ lives in His people.

(For a free copy of the Christopher News Note, "Hold On To Hope," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017)

Father John Catoir is director of The Christophers.

How Much Media Junk Are You Willing To Consume

FATHER EUGENE HEMRICK

The Human Side

Are you getting tired of the checkook and junkie journalism that is junking up your life via television, magaines and even newspapers?

If so, it may be time not only to hallenge those media, but to challenge ourself and your own viewing and eading habits.

Checkbook competition for stories as become so intense that huge amounts re being paid to those who are willing o tell their stories on television or in rint. Recently, it was reported that skater Tonya Harding received more than 600,000 to appear in a TV magazine how.

Journalism that dwells on the sensaonal also is growing in popularity. Apparently people would rather read bout Jeffrey Dahmer, the cannibalistic serial killer, than about a neighborhood's ffort to create a baby-sitting co-op that llows single mothers to work.

Then there is the junkie journalism hat gives us a quick emotional high without giving us the information needed o make a judgment on what we read.

If you don't welcome any of these forms of journalism, what can you do about it?

One approach would be somehow to require the field to establish codes of ethics, and entrance and exit requirements for employees.

A second suggestion is to reinstate the Fairness Doctrine which for 38 years required that U.S. radio and TV broadcasters present opposing points of view on controversial issues.

Organized boycotts and protests represent yet another approach. These methods might prove effective since the media is dependent on public approval.

Finally, the world of journalism itself could become more selective by recruiting more journalists who are ethically minded and who do their homework well.

These suggestions all make some sense, but overlook a certain fact of life: Bad journalism is not merely a product of bad journalists; it represents a public that has developed an appetite for the grotesque, the scandalous and the quick fix.

To do something about junk journalism, we need to ask some soul-searching questions.

When did we last monitor our reading, listening and viewing habits and appetites? Do we ever step back to analyze whether a TV, radio or newspaper report contains good reporting?

Do we know when we are being duped by sensationalism or grotesque overkill? If so, do we ever just turn off the program or stop reading? Do we move ourselves into action, or do we just sit, read and watch?

It is time to think about the differences between good and bad journalism and to assess our own consumption of what is placed before us in the media. You may think things are getting pretty bad in some situations, but they can get a lot worse if our stance toward media reporting is passive — if we consume whatever is fed to us.

Undoubtedly, laws and codes of ethics are one way to rectify bad journalism. But until we, the public, start asking serious questions about our involvement and passive support for bad journalism, it won't go away.

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Setting The Date For Easter

FATHER JOHN DIETZEN

Question Box

Q. How do we determine the date f Easter each year? We have Chrisan Orthodox neighbors who do not elebrate this special feast on the same ay we do. None of us have any idea hy the difference. Can you help? Pennsylvania)

A. The whole story of how we eached the date for Easter is long, comlicated and often tragic. The arguments reated terrible enmities and deep-seated ivisions between Christians for many enturies.

It's not necessary to enter into all hat now. Let's just say the Council of icaea (325) fixed a uniform date: the unday after the first full moon after the rnal equinox (usually March 21). It ook several more centuries, but the ntire Western Church gradually acepted this method of determining Easter.

Church feasts in the Russian Orthodox tradition follow the Julian calendar (established by Julius Caesar), rather than the later Gregorian calendar followed in our part of the Christian world.

This is the reason for the difference you ask about.

Q. Frequently at Mass in our parish a priest says something different for the eucharistic prayer. He says it is approved, but I recall that only four eucharistic prayers were authorized for liturgical worship. I think the importance of this should be explained to "liberal" Catholics. (New Jersey)

A. Four eucharistic prayers were authorized when the present Roman Missal (Sacramentary) was published. Several others have since been approved by the proper Vatican congregations and the Holy Father, either for the universal Church or for certain nations or regions.

For the universal Church we have two eucharistic prayers for Masses of reconciliation, and three for Masses with children. These are contained in current editions of the missal. The missal contains, of course, dozens of prefaces, which are introductions to, and part of, the eucharistic prayer.

See **Question,** Page 6

Dr. Martha Shuping's Crosswinds column will return.

Future Plans Hold Key To Future Gifts

JAMES KELLEY

Planned Giving

In working with Catholics in the Charlotte area who are exploring the best ways to give, I've noticed a common concern, especially among those over 50. Will they be able to continue to give to their church as they would like when they are no longer earning a regular income?

Thanks to many ways of giving that can be dovetailed with plans you already have in place for your retirement security, the answer for many is clearly "Yes!"

In fact, you may find you can make a special gift from what remains after you have met your own and your loved ones' financial needs.

Double duty for life insurance

Life insurance is a popular vehicle for building retirement income.

In addition to naming family members or others as beneficiaries, it is possible to designate your parish, the diocese, or a favorite Catholic agency or school to receive part or all of the proceeds.

You may also specify a charitable *final beneficiary* to receive any funds destined for a deceased beneficiary.

Another way to arrange a gift of life insurance is to give the policy itself to a Catholic organization.

For example, you may have a forgotten policy purchased on the life of your daughter when she was a child. She is now an adult and no longer needs the policy's protection. Consider giving this "obsolete" policy to be used to further Catholic principles.

When a charity is named owner as well as beneficiary, tax savings may also be available from your gift.

Retirement plans offer opportunities

Individual Retirement Accounts, Keogh plans, and pension and profit sharing plans are several of the more common vehicles relied on by many Americans for security in later years.

Like life insurance, retirement funds may be used to make charitable gifts. You can stipulate that the gift be made only after your spouse or others you wish to provide for no longer need the property. Be sure to discuss your plans with your spouse before making any charitable distributions.

To name your parish, the diocese, or a Catholic school or agency to share in life insurance or retirement plans, contact your life insurance representative or the administrator of your account (this may be a financial institution such as a bank or the coordinator of your employer's retirement plan).

Making the charitable designation can be as simple as completing a change-of-beneficiary form. And if you wish to change your gift later, you are free to do so.

Of course, you'll want to consider how such changes would affect your overall plans and seek the advice of your professional advisors before you give.

So don't assume the stewardship that has always played a key role in you life needs to diminish because of retirement. We've seen here only a few of the many easy-to-arrange giving option used by caring Catholics to extend thei giving power.

For more information, please cal me at the Diocesan Development Office, (704) 331-1709 or (704) 377-6871 or write to 1524 E. Morehead St., Charlotte, NC 28207. We'll be pleased t provide more information at no obligation.

James Kelley is director of the Diocesan Office of Development.

Pope Criticizes U.N. Population Document For Views On Abortion

VATICAN CITY (CNS) — Because of its attitude toward abortion, and sexuality in general, Pope John Paul harshly criticized a draft document prepared for the September International Conference on Population and Development.

The document "is a cause of grave concern to me," he said March 18 during a meeting with Nafis Sadik, executive director of the United Nations Fund for Population Activities and secretary-general of the international meeting to be held in Cairo.

"There is a tendency to promote an internationally recognized right to access to abortion on demand, without any restriction, with no regard to the rights of the unborn," the pope said.

"The vision of sexuality which inspires the document is individualistic," he told Sadik. And "marriage is ignored as if it were something of the past."

Pope John Paul said the international community and individual governments cannot treat questions of population growth or decline and economic development as if they were isolated from moral issues.

He said the Catholic Church is not unaware of the problems caused by population growth, especially in poorer countries, and by the effects of population size on the environment.

But ethical values and respect for individuals and their consciences as well as the rights of married couples must be part of the response to the problems, the pope said.

"No goal or policy will bring positive results for people if it does not respect the unique dignity and objective needs of those same people," he said.

Population policies are only part of an overall development strategy, he said. The strategy must respect the cultural and religious values of the people involved and must make them the agents, not objects, of development.

The international community's discussions of population issues are valid within the context of promoting development, the pope said.

"But to formulate population issues in terms of individual 'sexual and reproductive rights' or even in terms of 'women's rights' is to change the focus which should be the proper concern of governments and international agencies," he said. "I say this without in any way wishing to reduce the importance of securing justice and equity for women."

Population policies must be focused on the well-being of the family and respect for the rights of husbands and wives "to decide responsibly, free from all social or legal coercion, the number of children they will have and the spacing of their births."

Governments should not decide how many children a couple should have, but should "create the social conditions which will enable them to make appropriate decisions in the light of their responsibilities to God, to themselves, to the society of which they are a part, and to the objective moral order."

"What the Church calls 'responsible parenthood' is not a question of unlimited procreation or lack of awareness about what is involved in rearing children," he told Sadik.

Rather, he said, Church teaching is aimed at "the empowerment of couples to use their inviolable liberty wisely and responsibly, taking into account social and demographic realities as well as their own situation and legitimate desires, in the light of objective moral criteria."

He said the Church opposes any effort to impose limits on family size or to promote the use of artificial contraceptives "which separate the unitive and procreative dimensions of marital intercourse." It opposes sterilization "because of its finality and its potential for the violation of human rights, especially of women," he said.

"Abortion, which destroys existing human life, is a heinous evil, and it is never an acceptable method of family planning," the pope said.

Question (From Page 5)

So it is not at all inappropriate that you experience priests proclaiming eucharistic prayers beyond the four used since shortly after Vatican Council II.

As I indicated, bishops of some localities have requested and received permission to use other eucharistic prayers as well. These are supposed to be limited to the places and circumstances for which they were approved.

It is worth repeating something I have mentioned often over the years. Because the eucharistic prayer is so intimate a part of our faith and life in Christ, the Church is extremely concerned about what is said in it.

In its own way this prayer is something like the Creed. We proclaim in both of them the most fundamental truths and hopes of our faith, so it makes good and clear sense that we don't simpl wing it.

Clear procedures exist for introducing new prayers into our celebration o the Eucharist, the final step being approval by the Congregation for Divin Worship. It remains unlawful to use an eucharistic prayer without this permission (Congregation for Divine Worshi Letter of April 27, 1973).

(A free brochure outlining Catholi prayers, beliefs and practice is available by sending a stamped self-addressed envelope to Father John Dietzen Holy Trinity Church, 704 N. Main St Bloomington, IL 61701. Questions fo this column should be sent to Fathe Dietzen at the same address.)

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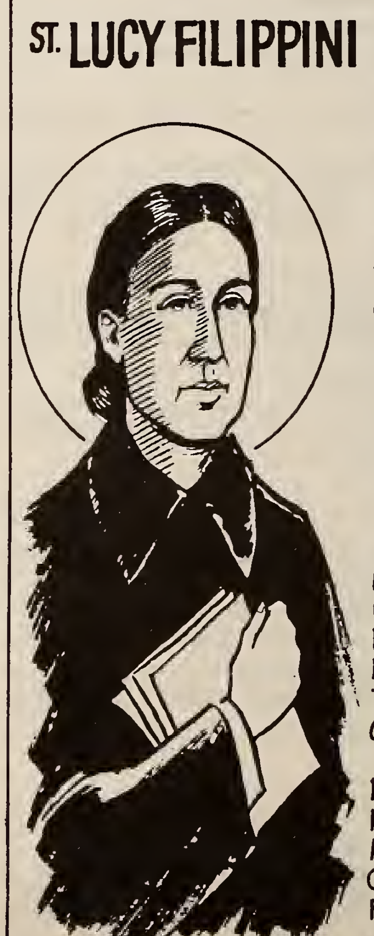
the Saints by Luke

ST. LUCY FILIPPINI



LUCY WAS BORN AT TARQUINIA, TUSCANY, ITALY, IN 1672. SHE WAS ORPHANED WHEN QUITE YOUNG. SHE WAS BROUGHT TO MONTEFIASCONE BY CARDINAL BARBARIGO TO PARTICIPATE IN MAESTRE PIE INSTITUTE FOR TRAINING TEACHERS AND WAS PUT IN CHARGE OF A SCHOOL FOR YOUNG GIRLS FOUNDED BY THE CARDINAL.

LUCY DEVOTED THE REST OF HER LIFE TO MAESTRE PIE, DEDICATING HERSELF TO IMPROVING THE STATUS OF WOMEN, FOUNDING SCHOOLS AND EDUCATIONAL CENTERS FOR GIRLS AND WOMEN ALL OVER ITALY, INCLUDING THE FIRST MAESTRE PIE SCHOOL ESTABLISHED IN ROME AT THE INVITATION OF POPE CLEMENT XI IN 1707.

STRICKEN SERIOUSLY ILL IN 1726, LUCY DIED ON MARCH 25, IN THE YEAR 1732, AT MONTEFIASCONE, AND WAS CANONIZED IN 1930. HER FEAST DAY IS MARCH 25.

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For Passion Sunday

Follow the way of love

The proclamation of the Passion narrative, according to Mark's Gospel, shows us that Jesus had a way of seeking out and involving himself with the outcast and marginalized people of his society. He chooses to have supper at the home of a leper and praises the generous anointing of a woman; both of these actions certainly would bring a negative reaction for those around him.

In our own lives — family, neighborhood, parish, larger community — we are called to reach out and respond to the marginalized and outcast.

— What are the gifts God has given me/my family?

— How might I/we be called to make these gifts available to the outcast, rejected people in my world?

"What you do in your family to create a community of love, to help each other to grow, and to serve those in need is critical. It is a participation in the work of the Lord, a sharing in the mission of the Church. It is holy."

Vatican, Cambodia On Verge Of Full Diplomatic Relations

VATICAN CITY (CNS) — The Vatican and Cambodia have reached an understanding" that soon will lead to he announcement of full diplomatic elations, the Vatican spokesman said.

Joaquin Navarro-Valls said March 1, "There is an understanding between he Holy See and the Cambodian govrnment to reach the point of establishng diplomatic relations, which will be nnounced soon."

The final steps toward an exchange f ambassadors came during a mid-March visit to Cambodia by Msgr. Claudio Celli, an undersecretary of state n the Vatican.

A Cambodian foreign ministry offiial said March 19 that the apostolic dministrator of Phnom Penh, Bishop Yves Georges Rene Ramousse, and Prince Norodom Sirivudh, the foreign minister, would exchange formal notes launching diplomatic relations March 25.

Cambodia's Catholic population suffered greatly under the Khmer Rouge in the 1970s. In 1973, the Vatican reported about 14,000 Catholics living in the country. The Vatican estimates there may be about 10,000 Catholics in the predominantly Buddhist country now.

During the long civil war, foreign missionaries — including Bishop Ramousse, a French missionary — were expelled from the country. Local clergy and religious were forced into the countryside to work the land and a general crackdown on Christianity followed.

Vocation Update

At Last, Brothers Are Free

By CAROL HAZARD
Associate Editor

Brothers Duc and Tien Duong are on course again.

DUC DUONG

Taking their first steps toward becoming priests for the Diocese of Charlotte, Duc, 33, and Tien, 31, are enrolled at Central Piedmont Community College. The plan is they will enter seminary in the fall of 1995.

Their climb to the priesthood has been difficult, at times impossible.

"Tien and Duc have a remarkable story of perseverance," said Father Frank O'Rourke, vocations director. "When I first met with them, their mother and father, and eight brothers and sisters, it was a very humbling experience. My journey to the priesthood seemed so simple and easy and their's so long and arduous."

The brothers were seminarians in their homeland of Vietnam. That, however, was before the fall of Saigon on April 30, 1975. After the communists took control that fateful day, the brothers — like other soldiers' sons — were barred from pursuing the priesthood.

Tien had wanted to become a priest since he was a boy. "I'd gather my younger brothers and pretend like I was a priest," he recalled. His goal, however, had slipped from his grasp.

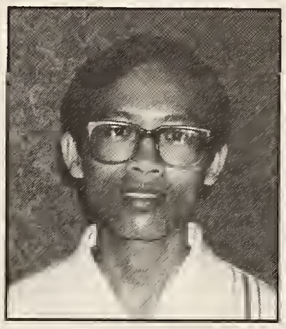
"These guys were unable to follow through because of their father's disdain for communism," Father O'Rourke said.

Granted political asylum, the family immigrated to the United States in September 1991. Duc came directly to the United States with his family. Tien had escaped to Indonesia in 1989 on a boat with 60 people. He joined his family in Charlotte a few months after their arrival.

The brothers worked for a year; Tien as a plastics fabricator, Duc in a textile mill. They met with Father O'Rourke and told him their story. Five months later, they quit their jobs to attend school full-time.

"Tien and Duc offer the Diocese of Charlotte hope for the future as priests, serving our ever growing Vietnamese community along with sharing their faith journey with the broader communities of our parishes," Father O'Rourke said.

The differences between the priesthood in Vietnam and the United States are striking, the brothers said. In Vietnam, the priest is the leader of the community, whereas here he is the leader of his parish.



TIEN DUONG

Even so, they are grateful to be on the journey again.

"I feel sad when I think of my friends in Vietnam who are already priests but I feel happy because I can finally begin to become a priest," said Duc.

"I think God does not want me to become a priest in Vietnam, but He does here," said Tien. "To me, the priest is a ladder to connect people with God."

As they prepare to enter seminary, Duc and Tien work in the Vietnamese Ministry for the diocese. At last, they are free to practice their religion and pursue their goal.

Room With A View

HICKORY — A new boardroom-style meeting room has been completed at the Catholic Conference Center.

The "Upper Room" seats 20 people and has floor to ceiling windows offering scenic views of nearby mountains. Refreshments are served in a loft seating area.

The Catholic Conference Center has more than nine meeting and break rooms for groups as large as 300 people. Fifty sleeping rooms, each with double beds and a private bath, can accommodate 200 overnight guests. A six-bedroom retreat house is available for groups, family and individual retreats.

More than 12,000 guests have attended meetings, retreats and conferences at the center since its opening in 1987. The center is open to all religious, educational, civic, government and nonprofit organizations.

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You, the thinker: Thoughtful openings onto wonder

By John F. Haught
Catholic News Service

Our ordinary language contains a depth of wisdom that we seldom notice. For example, how often do we reflect on the fact that the verb "to think" is closely related to the verb "to thank."

The famous philosopher Martin Heidegger made a great deal of this, observing that the German word for thinking, "denken," is an associate of "danken," "to thank." Thinking, he implied, is originally a form of thanking.

So the very word "think" already suggests we're talking about a gift.

A gift of what? Both thinking and thanking express our indebtedness, receptiveness and openness to the gift of being. To put it in theological language, thinking is both the consequence of, and the response to, grace: to the utterly free gift of existence and to the infinity that we call God.

> "The philosophers of antiquity knew that all true thinking begins with wonder.... But wonder seems so close to gratitude that philosophers today ... seldom relate thinking to our original feelings of awe and thanksgiving at the very being of things."

In fact, though, we seldom think that thinking is a fundamental expression of gratitude. Instead, thinking usually means forming an opinion, calculating, pondering, assuming, evaluating, deliberating.

And because scientific "thought" holds such prominence in culture, we are likely to understand thinking as the act of mastering reality — the way to subject the universe to our mastery. Thinking, then, becomes the power to take possession of the objective world "out there."

Thinking, of course, includes all of this. But deep down it is much more than a way for humans to master their world. Underneath it all, thinking is our way of responding to the gift of being.

The philosopher Heidegger, along with the many theologians who have learned from him, laments the fact that we live in an era of "forgetfulness of being." He argues that as we have lost touch with the remarkable fact that things "are," we have abandoned the deepest meaning of thinking.

That is to say, we become entangled in objects on the surface of life and grow oblivious to the power of Being that lights up the whole world and invites us into thought.

You might say we have forfeited much of our native capacity to wonder — to experience the sheer shock of being.

The philosophers of antiquity knew that all true thinking begins with wonder. Wonder is the point of departure for all genuine philosophy.

But wonder seems so close to gratitude that philosophers today have little to say about it. They seldom relate thinking to our original feeling of awe and thanksgiving at the very being of things.

Of course, to this discussion of thinking I need to add a discussion of experiencing, understanding, judging and deciding. This, at any rate, was the conclusion of the great Jesuit theologian and philosopher Father Bernard Lonergan.

He wrote a monumental work titled "Insight," a book that some consider the most penetrating work ever written on the subject of human understanding.

If you think carefully enough about what it means to understand, he says, then you will have grasped in dim outline what reality is all about. And you will gain a deeper grasp of what it means to be a person.

Furthermore, if you think seriously enough about thinking, he goes on to say, it will lead you to God.

Nothing is more important for the philosopher to think about than the process of thinking.

It took Father Lonergan almost 800 pages to provide just a sketch of human understanding. Even then he insists that reading his book is not nearly enough. You also have to undergo a process that he calls "intellectual conversion" if you want to grasp the features of your own personal acts of understanding.

Then you will recognize that:

—Not every bright idea is a true idea.

—Thinking is not the same as knowing.

—Knowing is the product not of thinking but of judging.

Only the act of judging ensures that your thinking is in touch with reality.

That means:

—Testing your ideas.

—Subjecting them to the criticism of others.

—Being willing to accept correction.

—And humbly making revisions of your insights and theories.

Once again, then, Father Lonergan's thoughts about thought point us back to the receptive nature of our human existence. It is reality that measures us, not we who determine the measure of reality.

And the drive to understand is rooted in our fundamental openness to the infinite that transcends us. When our acts of consciousness are authentic, they implicitly are acts of obedience to the call of God.

So there you have it: Thinking, as the philosophers show us, is a much more momentous occurrence than we ever supposed.

Why should anyone pay attention t authors like Heidegger and Fathe Lonergan? Because they take us dow beneath the surface of such apparentl commonplace occurrences as thinking and they lead us to the brink of deeply religious view of human consciousness.

After reading these authors, it i hard to take thinking for granted eve again.

(John F. Haught is professor of theology at Georgetown University i Washington, D.C.)

CNS photo by Brad Reynold

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FAITH alive!

FAITH IN THE MARKETPLACE

What steps do you take when you really need to think something through?

"First I take my fishing pole up into the mountains. That's how I pray. I just talk with God.... We go back and forth. When I come out of there, I have a pretty good idea of what I have to do. The other thing I do is sculpt.... I feel a real calm while I'm doing it.... It gives me enough time to explore different possibilities and their consequences with the Lord." — Matt Driesen, Missoula, Mon.

"I take a long walk. I pay close attention to what I'm feeling. I reflect on it.... From the point of view of the Gospel as well as my own gifts and limitations, I ask myself, 'What can I bring to this situation?'" — Terry Jackson, Raleigh, N.C.

"I try to narrow down what the real issue is. I list the pros and cons, and run that by people who know me well. I take all that information into prayer and see how it feels to me. I might repeat all those steps.... This is a discernment process." — Sister Anita Franz, Olathe, Kan.

"I pray about it. I'll talk about it with my pastor. I make sure I get all the facts. Then I try to make the decision Jesus would have made in that situation." — Pat Harris, Helena, Mont.

"The first thing is to take a day to pray about it. Then I make a list of pros and cons. Then I make the best-educated and gut-feeling decision that I can." — Rose Bistany, Raleigh, N.C.

An upcoming edition asks: Please share an insight about making family life work in the 1990s. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Poor thinking's pitfalls

By Father Robert Kinast
Catholic News Service

The assumption that a method that orks well in one situation ought to ork well in other situations is a pit- ll of human thinking.

The current film "Shadowlands" pro- des an example of this. It portrays the eat Oxford intellectual, C.S. Lewis, as e master of his academic world — til he meets an American woman ho opens him to a whole new set of notional experiences.

Lewis soon discovers that his flaw- ss mastery of academic methods re- lts only in bumbling, inept attempts communicate his feelings. He can't en propose marriage to her unam- guously.

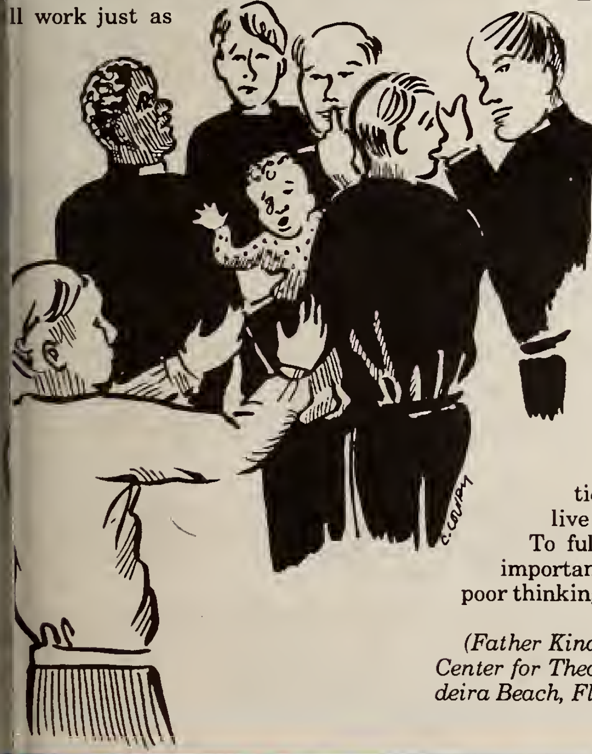
Even the best methods — the finest ethodologies — have limited applica- n.

"Some of the major disasters of his- ry have been produced by the nar- wness of people with a good method- gy." This pitfall of human thinking as articulated by the philosopher fred North Whitehead.

The most notorious offenders here e some — not all — scientists whose ethods of empirical observation and gorous testing have led to undeniable eakthroughs in our knowledge of na- re.

But when these scientists use this me methodology to make judgments out religion and spirituality, which definition are beyond nature, they vite intellectual disaster.

The same pitfall is experienced en successful businesspersons as- me their methods ll work just as well in government, education or the arts.



If making assumptions is a pitfall of human thinking, so is the failure to recognize the limits of things. Take the limits of schoolbook knowledge, for example.

One great value of schooling is to offer a general summary of available knowledge. This saves time and energy that individuals would have to spend acquiring the same knowledge on their own, if they were able to do so.

The pitfall in this case is to think that reality is as clear and well organized, as logical and thematic as the picture a schoolbook assembles.

I learned this lesson at my first faculty party. Most of us were priests but there was one young lay professor who brought his 6-month-old child.

When the professor left the room for a moment, he handed his son to a colleague. Quickly, the baby began to scream. One by one these world-class professors responded by theorizing that the baby was sensing a strange environment, or was reacting to so many male voices, or simply was testing the situation as a normal phase of human development.

Soon the father returned. Then he excused himself again, for the baby's diaper needed changing.

A third pitfall in human thinking is the failure to see situations from others' points of view. (This doesn't suggest a person must necessarily abandon his or her own point of view.)

When an acquaintance of mine returned from her first cruise, she was annoyed that the Mexican shop clerks couldn't understand much English and therefore couldn't help her find the gifts she wanted.

Her companion gently pointed out that she was, after all, in the Mexicans' homeland and that maybe they weren't all that thrilled at having to indulge foreign tourists. Her agenda was legitimate but she didn't relate it to the agenda of those she criticized.

My philosopher friend Whitehead once remarked, "The function of reason is to live, to live well and to live better." To fulfill this function, it is important to avoid the pitfalls of poor thinking.

(Father Kinast is the director of the Center for Theological Reflection, Madeira Beach, Fla.)

FOOD FOR THOUGHT

Some people use their thinking power to get themselves into trouble. And sometimes the goal of a thought process — call it "plotting" — is to harm others.

Snap judgments get passed off as thinking, even if no thinking occurs. And we may term our prejudices "thoughts," though these pre-judgments suggest there are instances when thought and judgment are unnecessary.

Ungrounded assumptions often pose as elements of thinking.

And people conduct isolated mental processes with no thought to others' views or needs — a form of "thinking" that risks departing from reality.

Some varieties of "thinking" lead people astray. So the thinking power often is distrusted.

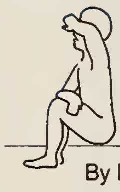
Then why propose the power of thinking for Lenten meditation? Is it the sole purpose of this meditation to discern better ways to hold thoughts in check? Some thoughts do need to be checked.

But there's more to this. Unclear thinking has a lefthanded way of highlighting the potential for clear thinking. I believe God calls people to think well because this renews their vision of life. It is a path to happiness.

And if the power to think can be Godlike, can't it also be a sign of God at work here and now?

11

David Gibson, Editor, Faith Alive!



At a crossroad: Time to think, then to decide

By Father John J. Castelot
Catholic News Service

Mark describes a busy day early in Jesus' ministry.

The day had begun when the sun set, for it was the Sabbath. People were not free to move about until it was over.

But as soon as the Sabbath was over, people brought all their variously afflicted relatives and friends to Jesus. Soon "the whole town was gathered at the door."

With his usual compassion, Jesus healed them, and when he had finished — late at night — he was exhausted.

Sleep was welcome, but "rising very early before dawn, he left and went off to a deserted place, where he prayed." The previous day's experience had been tiring but also exciting and troubling.

"Jesus ... urged people to 'repent.' The Greek word means 'change your minds'.... It is a call to think, to reflect upon one's values, to reject conventional wisdom."

Was this how he was to spend his ministry, by settling down in Capernaum and treating those who came to seek his help? Would this be the best way to spread the good news of God's reign?

The grateful enthusiasm of the people was gratifying, but ...

Jesus had to be by himself and to think. There were so many possibilities to consider. So much was at stake!

He was at a crossroad, and it was time for serious thinking.

The insensitive disciples tracked him down and urged him to capitalize on his popularity: "Everyone is looking for you!" But he had reached a decision: "Let us go to the nearby villages that I may preach there also. For this purpose have I come" (Mark 1:38).

"Blessed be Jesus Christ, true God and true man." This is a simple and clear expression of faith. But Jesus also was truly one with us, and so we see that he confronted changing circumstances and thought them through.

The familiar temptation scenario dramatizes Jesus' struggle with all the possibilities that presented themselves. He could have used his extraordinary powers to serve his own interests, to satisfy his own hunger. He could have dazzled the crowds by performing all sorts of flashy feats, like leaping from a temple tower and landing unharmed in the midst of them. Or he could have carved out a powerful world empire.

Those were attractive possibilities calling for serious consideration. Jesus thought, and he decided to reject such possibilities and to follow the unpopular path of selfless love and service.

When Jesus announced his "program," he urged people to "repent." The Greek word means "change your minds," undergo a radical conversion.

It is a call to think, to reflect upon one's values, to reject conventional wisdom. This is a call to adopt a value system different from that espoused by many.

God gave people the ability to think, and they were to exercise it wisely. So people needed to consider seriously where their present values would lead and then courageously choose an alternative system.

To live without really thinking is to squander a precious gift of God. Not to use one's gift of thinking — to live unreflectively — is to live less humanly and less responsibly than possible. I call that a dangerous way to live.

(Father Castelot is a Scripture scholar, author and lecturer.)

AITH IN ACTION

The power to think is the power to address our deepest questions. Providence Sister Maria Reilly, now nearly 90, reflects on "Questioning" in her new book, *Now That I Am Old* (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, Conn. 06355. 1994. Paperback, $7.95): "Any new experience fills the mind with questions.... We wonder: What will this be like? Am I ready for this? At a deeper level, we will sense that deeper questions beg to be addressed now that time allows reflection." This book reflects on many worthy topics for meditation, viewed from the vantage point of the author's advanced years.

Reflection: "This week, as I attempt to think through a decision, I will ask why my decision is so difficult. Am I hindered mainly because I am trying to find a way to work things to my advantage? When I shift the focus from myself, I can get a clearer picture." (Carole Greene, associate editor, Faith Alive!)

FAITH alive!

People In The News

Former Army Chaplain Named Auxiliary Of Newark Archdiocese

WASHINGTON (CNS) — Pope John Paul II has named Msgr. Charles J. McDonnell, once the senior Catholic priest in the U.S. Army, as an auxiliary bishop of Newark, N.J. Bishop-designate McDonnell, 65, has served since 1991 as vicar general and moderator of the Newark archdiocesan curia. He also was assigned last year to serve as pastor of Our Lady of Sorrows Church in South Orange, N.J. The priest, who was named titular bishop of Pocofelto, will be installed May 12 in Newark's Cathedral of the Sacred Heart. The appointment was announced March 15 in Washington by Archbishop Agostino Cacciavillan, apostolic nuncio to the United States.

State Department Nixes Flynn Appearance At Museum Event

WASHINGTON (CNS) — U.S. Ambassador to the Vatican Raymond L. Flynn cancelled an appearance at a reception for The Catholic Museum of America in New York after the State Department disapproved his participation in the event. In a March 11 letter to Christina Cox, executive director of The Catholic Museum of America, Flynn called the State Department action "confusing as well as disappointing." "I have strongly objected to the decision," he said in the letter, made available to Catholic News Service in Washington and Rome. Flynn was to be featured speaker at a March 11 museum fundraiser to honor Irish-American diplomats. He and museum officials said they learned of State Department disapproval March 10.

Brazilian Cardinal, Others Freed After Harrowing Abduction

FORTALEZA, Brazil (CNS) — Brazilian Cardinal Aloisio Lorscheider of Fortaleza said he forgave the fugitive prisoners who held him and 12 others hostage for a harrowing 20 hours after abducting them in a breakout from Fortaleza's Paulo Sarasate jail. Cardinal Lorscheider and his fellow captives were released unharmed in northeast Brazil March 16 after a nighttime police chase through the countryside. The inmates used an armored van to make their escape with their hostages. The 69-year-old archbishop of Fortaleza, who 16 years ago was on the list of papal candidates along with his Polish colleague, Cardinal Karol Wojtyla of Krakow, returned to his home in the city weary but in good spirits. "I had a little adventure," he joked.

Wheelchair-Bound Priest, Columnist And Chaplain, Dies At Age 80

KEY BISCAYNE, Fla. (CNS) — Msgr. James J. Walsh, ordained in 1944 with special Vatican permission at a time when handicapped men could not usually become priests, died at age 80 March 10 in Key Biscayne. A funeral Mass for Msgr. Walsh, with Archbishop Edward A. McCarthy of Miami as principal celebrant and five other bishops as concelebrants, took place March 15 at St. Patrick Church, Miami Beach. Msgr. Walsh's long career in priestly ministry had included serving as a columnist for the newspapers of the Diocese of St. Augustine and the then-Diocese of Miami, as well as work as a hospital chaplain, pastor and seminary staff member.

Charlotte Catholic High Student Chosen For Tropical Study

DURHAM — Duke University has selected Leah Versteegen, a junior at Charlotte Catholic High School, to study tropical ecology next month in the rain forests of Costa Rica. TIP, the Duke Talent Identification Program, is sponsoring this program in cooperation with the Organization for Tropical Studies (OTS), also based at Duke.

"Leah and her colleagues are an extraordinary group of young scholars," said Tom Ulmet, TIP's director of educational programs. "These young people represent the next generation of research scientists."

TIP students will visit Costa Rica for 10 days in April, traveling to research sites in the northern region of the country. The group first visits the Palo Verde Biological Station, an OTS research facility in a dry tropical forest known for its diversity of bird and other animal species. Instructors then will take the group on a picturesque hike to the cloud forest and the Cacao Research Station, which is perched near the summit of a dormant volcano in the Santa Rosa National Park.

LEAH VERSTEEGEN

Versteegen is the daughter of James and Virginia Versteegen, parishioners of St. Matthew in Charlotte. She is one of 12 exceptional young scientists from across the country invited by TIP to live and study at the wilderness field stations.

Studying in the rain forests of Costa Rica is an opportunity which most researchers in tropical ecology never have. "At an unusually early point in their academic careers," Ulmet said, "these students will study graduate-leve projects in one of the most meaningfu scientific field environments in the world."

Employment Opportunities

Director of Youth Ministry: Parish of 1,000 families in historic coastal area. An interim youth board has developed a preliminary program plan which the director will review and revise for implementation in the fall. Full-time, year-round position available beginning June, 1994.

We seek a dedicated, energetic Catholic to develop and implement total youth ministry program. Duties include coordination of fully integrated program including all spiritual, social and service activities for parish youth. Responsibilities include integrating religious education and sacramental preparation into program. Coordination of volunteers and fund-raising are vital aspects of position. Successful candidate must have excellent leadership, organization and communication skills and demonstrated ability to work with and meet needs of modern Christian youth in diverse parish including Spanish-speaking, black, Asian and other ethnic groups. Four-year degree or equivalent experience in education, psychology, sociology or related field preferred. Salary negotiable depending on qualifications and experience. Benefit program including health insurance provided.

Send resume no later than April 30, 1994 to: Bob Higgins, St Mary Catholic Church, 412 Ann St., Wilmington, NC 28401-4595.

Principal: Blessed Sacrament Catholic School, Burlington, N.C. Nationally recognized pre-K through eighth grade "School of Excellence" in loving, caring environment. Applicants must be Catholic in good standing, certifiable in North Carolina as administrator. Application deadline March 28, 1994. Send resume and salary requirements to: Blessed Sacrament School Search Committee, 328 W. Davis Street, Burlington, NC 27215.

School Superintendent: Position available for Superintendent of Catholic Schools for Diocese of Raleigh. The diocese, whih covers eastern North Carolina, currently has 16 elelmentary schools, 1 high school and 7 early childhood centers. Position begins July 1, 1994. Please send resumes by May 1, 1994, to Sr. Elizabeth McNeill, Director, Pastoral Services Division, 300 Cardinal Gibbons Dr., Raleigh, NC 27606.

Scripture

Readings for the Week of March 27 - April 2

Passion Sunday: Mark 11:1-10 or John 12:12-16; Isaiah 50:4-7; Philippians 2:6-11; Mark 14:1-15, 47 or 15:1-39.

Monday: Isaiah 47:1-7; John 12:1-11.

Tuesday: Isaiah 49:1-6; John 13:21-33, 36-38.

Wednesday: Isaiah 50:4-9; Matthew 26:14-25.

Holy Thursday: Exodus 12:1-8, 11-14; 1 Corinthians 11:23-26; John 13:1-15.

Good Friday: Isaiah 52:13- 53-12; Hebrews 4:14-16, 5:7-9; John 18:1-9, 42.

Holy Saturday (Easter Vigil): Readings as in Lectionary.

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Beyond The Chasm

SISTER CECILIA TONG

Vietnamese Catholic Ministry

One day, a disciple came to talk to ne Guru, saying he just wanted to take ife easy. He did not want to work hard ecause life, according to him, was short o he had to enjoy life. The Guru had to ell him:

"Make a clean break with your past nd you will be enlightened,"

"I am doing that by degrees," an- wered a disciple.

"Growth is achieved by degrees. nlightenment is instantaneous. "

Later the Guru said, "Take the leap! ou cannot cross a chasm in little umps." (Taken from *One Minute Wis- om* by Jesuit Father Anthony de Mello.)

Reading this story and especially e last saying of the Guru, I immedi- tely compared it to the life of Jesus. In e Gospel, there are many sayings to how that Jesus had this "crossing the hasm" in mind. He was bent on going Jesusalem to suffer. As soon as He ecame successful with His miracle of ultiplication of bread, Peter declared Jesus: "You are the Christ, the son of e Living God." (Mt 16:17) Jesus told is disciples "that He was destined to o to Jerusalem and suffer grieviously .... to be put to death and to be raised up." After the curing of the epileptic, Jesus got praises from all the people and especially the disciples. They felt very proud and elated and made themselves very important. Jesus knew immediately the kind of spirit that they were displaying. Lest they became conceited He said immediately, "The Son of Man is going to be handed over into the power of men; they will put him to death, and on the third day he will be raised to life again." (Mt 17:22) There are many other instances to show that Jesus was ready to tell the disciples the truth of His mission, the journey that He must take — that is the journey of the cross. Yet the disciples, human as we all are, cannot understand that truth. Like all of us, they were sad because they could not associate power with death and so "a great sadness came over them."

Recently a picture came vividly to me of a ship sailing into the ocean surrounded by mountainous waves. Beneath it were these inspiring words: "You cannot discover new oceans if you do not have courage to leave behind the security of the shore." The words seem laden with the meaning of risk. I often asked myself, what kind of risk am I being challenged with? Is it to let go of the status quo? As a church goer, do I dare to take Christ into the market place, into my life amid my gains and pains? Or do I just want to keep Christ in the "tabernacles" with candles and flowers? Am I courageous to defend Him in the poor or just to say pious prayers with my lips and be passive with my hands and feet? Looking at Jesus in the Gospels, He always challenged the disciples' desire for status quo that is a persistent hold onto safe ground with honor and glory.

There are many risks in life, risk such as to let go of security, to let go of a comfortable life. A mother who is pregnant is at risk. A sick person, a man or a woman with a cancer on the operating table is at risk. A new businessman or woman is at risk to lose his or her money. In other words, one cannot go through life without encountering risks. To be able to stand firm and not to lose faith, one needs to bring religion and life together. Life is what religion is made of and religion is what life is made of by the power of Christ. The two factors are made one just like death and resurrection are made one. The decision to cross the chasm is a decision to bring death and life into one. Therefore, one must make the decision to cross the great chasm of our life. The crossing will dispel fear because Christ is in the crossing.

Kahlil Gibran said in his book *The Prophet*: "Your daily life is your temple and your religion. Whenever, you enter into it take with you your all. Your body is the harp of your soul. And it is yours to bring forth sweet music from it or confused sounds."

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

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Vưởt Qua hố sâu

Một ngày nọ, đồ đệ tởi gặp thầy dạy và cho ngài biết rằng anh ta chỉ muốn ột dời sống thoải mái thôi. Anh không muốn làm gì cả vì cuộc sống quá gắn ngủi anh cần phải thụ hưởng trước. Vởi những người như vậy ông thầy ói ngay:

“ hãy quên dĩ vãng hoàn toàn di và anh sẽ dược ƠN SOI SÁNG.”

“Con dang làm truyền dó từng giai doạn một,” anh ta trả lời.

Sự lớn lên dược cấu tạo từng giai doạn nhưng ƠN SOI SÁNG thì phải ước ngay lập tức. “Rồi sau dó, Ông thầy nói” HÃY VƯỢT QUA NGAY, NH KHÔNG THỂ NÀO NHẢY BƯỚC NGẮN ĐƯỢC QUA HỐ SÂU rong “một phút khôn ngoan” của Anthony de Mello SJ.)

Đọc câu truyện này và dặc biệt là câu nói sau cùng của ông thầy tôi hông khỏi so sánh ý nghĩa của nó vởi cuộc dời Chúa Cứu Thế. Trong Phúc m tôi tìm thấy rất nhiều câu nói của Ngài chứng tỏ rằng Chúa luôn luôn nhớ ề cuộc Vượt Qua Tử Nạn của Ngài. Ngài quyết tâm di Jerusalem để chịu au khổ, ngay sau khi ngài làm phép lạ cho bánh hóa nhiều và sau khi Phero uyên xửng rằng “Ngài là Đấng Kito,con Thiên Chúa Hằng sống.” Mt 6:17. Chúa nói ngay với ông “Ngài sẽ phải di Jerusalem chịu dau dớn chịu iết chết và sẽ dược sống lại.” Sau khi chữa lành người bị quỷ ám, Chúa dược oi người ca tụng nhất là các môn dệ. Họ cảm thấy hãnh diện và lên mặt vởi ời ra diều rất quan trọng. Chúa Giesu biết ngay yếu diểm dó, Ngài sợ họ ồng lắm nên nói ngay “Con người sẽ bị nộp vào tay những người hung bạo à họ sẽ giết Ngài, nhưng ngày thứ ba Ngài sẽ sống lại.” Mt 17:22 Ngoài có rất nhiều dịp Chúa Giesu nói cho các môn dệ về cuộc Vượt Qua tử nạn ủa Ngài, về Sứ Mệnh và con dường mà Ngài sẽ phải di qua những các môn ê yếu duối, không thể hiểu dược sự thật phũ phàng dó, cũng như chúng ta, ác ông buồn vì các ông không thể so sánh quyền hành với sự chết nhục khổ ước và vì thế “một cái buồn kinh khủng xâm chiếm tâm hồn họ.” Mt 17 4.

Mới rồi, một hình ảnh linh dộng khắc hiện ra trong trí tôi, một con thuyền ớt sóng trùng khơi và dưới con thuyền một hàng chữ dề: “Bạn không thể nào khám phá ra dại dương khác nếu bạn không có dủ nghị lực bỏ lại dằng sau bờ biển yên lành.” Những dòng chữ này nặng trĩu những ý nghĩa của nó- ý nghĩa Mạo Hiểm-Liều Mình. Tôi thường hay tự hỏi mình mạo hiểm nào mà tôi dang phải dương dầu? có phải là bỏ dịa vị trong xã hội chăng? Là những người di dạo, tôi có sẵn sàng mạo hiểm dể dưa Chúa ra những nơi công cộng, chợ làng, hay dưa Ngài vào dời sống của tôi trong những thành công hoặc thất bại chua cay? Hay tôi chỉ muốn giữ Ngài trong những “Nhà Châu nhỏ” giữa hoa dèn nến sáng mà thôi? Tôi có can dảm dể bảo vệ Ngài trong những người nghèo khó hay tôi chỉ muốn dọc kinh bằng miệng còn chân tay tôi thu dộng? Nhìn vào Phúc âm chúng ta thấy Chúa luôn luôn kháng cự với lòng tham vọng của các môn dệ, họ chỉ muốn khư khư giữ cho mình một dịa vị trong xã hội, hư vinh và giả tạo.

Chúng ta có nhiều mạo hiểm trong dời sống: nào là vất giữ dằng sau lối sống dễ chịu và an nhàn. Một người mẹ mang thai là mạo hiểm. Một người dau ốm dang nằm trên bàn mổ là mạo hiểm. Một người chủ tiệm mới, là mạo hiểm vì có thể mất hết dồng vốn... Nói cách chung, con người không thể nào sống trên dời này mà không có mạo hiểm. Để họ có thể dứng vững mà không sờn lòng nản chí người dó phải mang ĐẠO VÀO ĐỜI cũng một lúc. Đời sống dã dược dúc thành bởi tất cả những gì mà Đạo dạy, và ngược lại Đạo cũng dược củng cố cùng một ý nghĩa tất cả những gì mà Đời Sống cấu tạo nên. Hai thái cực này cũng như sự Chết và sự Sống Lại làm thành một. Quyết dịnh vượt qua hố sâu là một xác tín vào sự chết và sự sống là một. Vì thế con người phải nhủ tâm vượt qua cái hố sâu là cuộc sống của họ.Chính sự Vượt Qua đó sẽ làm tan biến sự sợ hãi vì Chúa Giesu chính Ngài là sự VƯỢT QUA.

Nhà văn Kahlil Gibran dã nói trong sách “Tiến Tri”:

“Đời sống hằng ngày của bạn là Đền Thờ và Đạo Lý, như vậy khi bạn bước vào dời sống,bạn mang vào dó TẤT CẢ BẠN. Vì thân thể bạn là chiếc thụ cầm của linh hồn, bạn có thể gảy lên những khúc nhạc êm ái hay phá dổ bằng thanh la, não bạt lẫn lộn,dó là quyền của bạn.”

Comunidad Hispana
Comuniquémonos

El Padre Dick Notter celebró la Eucaristía en el Centro Cristo Rey, Yadkinville, durante el retiro "En Marcha Hacia el Señor".

La Hermana Linda Scheckelhoff, franciscana, sirve a la comunidad del Centro Cristo Rey en Yadkinville y a los hispanos del Centro Sagrado Corazón en Dobson.

Campesinos Migrantes

Existe en este país un equipo de evangelización, la Red Católica del Campesino Migrante, dirigida por el Padre Dick Notter, en conexión con la oficina del Cuidado Pastoral de Migrantes y Refugiados de la USCC de los Obispos Católicos. El equipo viaja mucho ofreciendo talleres y animando a los agentes pastorales del ministerio campesino.

El Padre Dick en su publicación de febrero, 1994, Catholic Migrant Farmworker Network, dice: "Ha sido una bendición empezar la Cuaresma entre todas estas actividades (viajes, visitas, talleres, retiros), donde he visto tanto compromiso y esfuerzo de morir a sí mismo para los demás. La fe sencilla del pueblo campesino y su confianza en el Señor es un buen ejemplo para todos nosotros".

Este equipo hace lo posible por defender los derechos humanos en favor de los campesinos que sufren toda clase de injusticias y que viven envueltos en necesidades serias de salud, vivienda, familia, trabajo, etc. También su misión es despertar en todos la conciencia de que existen familias de migrantes que viajan de México, El Salvador, Guatemala, Nicaragua a Ocala, Quincy, Fort Myers, Immokalee, por ejemplo, como nos describe la Hermana Genoveva Gómez, agente pastoral de Quincy, Florida: "¿Cuál es su hogar? si cada tres, seis, nueve meses deben moverse con incertidumbre. . .los niños estarán expuestos al aire contaminado de los pesticidas. . .las mujeres se envejecen rápidamente. . .las casas (trailers) son hornos en verano y refrigeradores en invierno. . .no hay para dentista ni cuidado médico. . .educación es secundaria en la vida, pues la prioridad está en trabajar en los campos. . .no hay transporte para ir a la Misa. . .seguir recogiendo cosechas, dejar la madre patria en busca de trabajo. . ."

El Triunfo De La No-Violencia

Con el ingreso triunfal de Jesús en Jerusalén, comienza la Semana Santa. Con ella se conmemoran los momentos más dramáticos de la vida del Salvador. Allí se describe su enfrentamiento con el poder político y religioso de la nación. Sellando así trágicamente su corta existencia terrena.

El fracaso de la cruz, tan sentido por sus discípulos y amigos, y cuyo alcance parece afectar aún a los cristianos de hoy, es, sin embargo, el triunfo más espectacular de la no-violencia, de la comprensión y de la reconciliación. Mediante este aparente fracaso, Dios hizo posible su encuentro con el hombre, la reconciliación con el mundo y la derrota definitiva del pecado. Este hecho histórico sintetiza todo el misterio pascual, de la muerte y de la vida. Jesús en esta semana demuestra a todo el mundo que vino entre nosotros no sólo a predicar y anunciar una nueva manera de pensar, de vivir y de relacionarse con Dios, sino a morir por esa verdad, a dar la vida para la salvación de los hombres y la remisión de los pecados. En esta semana Jesús aparece nuevamente como el grano de trigo que muere enterrado para dar fruto abundante. Este misterio de dolor y de muerte no puede reducirse para el cristiano sólo en un recuerdo y una conmemoración.

Hay demasiado amor en juego para que pueda ser un recuerdo y sólo eso. Quizás el contacto más directo con las profecías, los himnos y los relatos que anuncian y describen los acontecimientos de la Semana Santa, ayudará a los cristianos a transformar ese simple recuerdo en un amor que cambie radicalmente sus vidas, induciéndolos a imitar al Maestro en la no-violencia, en la comprensión mutua y en la reconciliación.

(Con permiso de los Padres de la Sociedad de San Pablo)

Llamado A Colaborar

También a nuestra diócesis llegan migrantes campesinos hacia la región norte y nuestros agentes pastorales piden ayuda de voluntarios para atender a estos hombres, mujeres y niños migrantes durante los meses del verano.

Quienes deseen colaborar un día, una semana, un mes, de cualquier forma, pueden comunicarse con la Hermana Adrea Inkrott en Yadkinville, tel. (910) 463-5533; con el Padre Peter Jugis en Reidsville, tel. (910) 342-1448; con el Padre Joe Waters en Taylorsville, tel. (704) 632-8009; con el Padre Allen Dec en Hendersonville, tel. (704) 692-0550.

Estaciones De La Cruz

De acuerdo al Evangelio de San Marcos — Eugene la Verdiere, SSS

Primera Estación: Oprimido y condenado, Jesús fue tomado prisionero (14:64). Como un cordero fue llevado al matadero y no protestó (Is. 53:7-8).

Segunda Estación: Jesús carga su cruz. Par complacer al pueblo que gritaba, Pilato mandó a azotar a Jesús y lo entregó para que fuera crucificado (15:12-15).

Tercera Estación: Jesús cae por primera vez. Nuestra tradición cuenta que Jesús cayó por el peso de la cruz tres veces. Eran nuestras flaquezas las que llevaba, nuestros sufrimientos los que soportó (Is. 53:4).

Cuarta Estación: Jesús se encuentra con su madre. María fue una verdadera madre, pero más hoy, que se encuentra con su hijo en el camino hacia la cruz (3:7-12). "Me entregaron a ti, apenas nacido, tú eres mi Dios desde el seno materno" (Salmo 22:10-11).

Quinta Estación: Simón es obligado a cargar la cruz (15:21). "Quédate, pues no tengo quien me ayude" (Salmo 22:12).

Sexta Estación: Verónica limpia el rostro de Jesús. El amor de Dios no se ha acabado, ni se han agotado sus misericordias. "Dice mi alma: Yavé es mi parte, por eso en él esperaré" (Lamentaciones 3:22-24).

Septima Estación: Jesús cae por segunda vez. "Si alguno quiere ser el primero, que se haga el último de todos y el servidor de todos" (9:34-35). Y Yavé descargó sobre él la culpa de todos nosotros (Is. 53:6).

Octava Estación: Jesús se encuentra con las mujeres. "Déjenla tranquila, ¿Por qué la molestan? Es una buena obra lo que ella me ha hecho" (14:3-9). "Mi elegido, el preferido de mi corazón" (Is. 42:1).

Novena Estación: Jesús cae por tercera vez. Todas las cosas son posibles para Dios (10:27). "Yo he sido glorificado a la vista del Señor y mi Dios es ahora mi fortaleza" (Is. 49:4-5).

Décima Estación: Jesús es despojado de sus ropas. Se burlaban de él. . .le quitaron la capa color púrpura, le pusieron su misma ropa y lo llevaron afuera para ser crucificado (15:16-20). "Mas tú Señor, de mí no te separes, auxilio mío, corre a socorrerme" (Salmo 22:19-20).

Décima Primera Estación: Jesús es clavado en la cruz. Trajeron a Jesús al Gólgota y lo crucificaron (15:22-25). Crucificaron al "Rey de los judíos" (15:26) en medio de dos revolucionarios. "Soportó el castigo que nos trae la paz y por sus llagas hemos sido sanados" (Is. 53:5).

Décima Segunda Estación: Jesús muere en la cruz. Aun el centurión fue conmovido por la manera en que él murió (15:33-39). "Verdaderamente este hombre era el Hijo de Dios" (15:39).

Décima Tercera Estación: El cuerpo de Jesús es colocado en los brazos de su madre. "El me dijo: Tú eres mi servido y por ti me daré a conocer" (Is. 49:1-3).

Décima Cuarta Estación: Jesús es sepultado en la tumba. "Después de ponerlo en un sepulcro cavado en la roca, hizo rodar una piedra grande a la entrada de la tumba" (15:46-47). Jesús es el Ungido del Señor (14:3-9).

Noticias Diocesanas

Un grupo de agentes pastorales del ministerio hispano se reunió el 3 de marzo en Holy Infant, Reidsville, para compartir ideas y experiencias que los ayuden a caminar con las comunidades hispanas. Uno de los temas tratados fue el de la violencia doméstica. Para recibir más información, los sacerdotes y religiosas presentes vieron el video "Cuando prediques acuérdate de mí" producción del Comité de Mujeres en la Sociedad y en la Iglesia, de la Conferencia Nacional de Obispos Católicos y el folleto "Cuando yo pido ayuda, una repuesta pastoral a la violencia doméstica contra la mujer" del Comité de Obispos sobre el Matrimonio y la Vida Familiar.

Quien esté interesado en ver este video y folleto, puedue llamar al Centro Católico Hispoano, tel. (704) 335-1281.

To Our Friends

Father Dick Notter came to give a retreat to our Hispanic community in Yadkinville. He is the director of the Catholic Farmworker Network. Volunteers are needed to help in migrant ministry during the summer. A Holy Week reflection teaches us to use non-violence and reconciliation. The Stations of the Cross follow, according to St. Mark.

Grand Prix Party In Grand Style

Winners Drive Off In New Car

More than 500 Charlotte Catholic High School supporters urned out for the 14th annual Grand Prix Party, March 6 at the First Union Atrium in Charlotte.

Since its beginning in 1980, the Grand Prix Party has raised more than $165,000 for school academic and cultural programs.

Photos by JOANN KEANE

Above: Robert and Linda Williams, winners of this year's Grand Am. The Williams are members of St. Matthew parish.

Left: Diocesan Administrator, Msgr. John J. McSweeney chats with Peter and Kitty Hickey. The Hickeys and Msgr. McSweeney founded the Grand Prix in 1980.

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*Group registration sheets are available in the church office or at St. Pat's on March 19.

Notebook (From Page 4)

Having spent just about my entire working life in the field of journalism, I'm naturally a strong advocate of First Amendment rights. But, I'm also the first one to concede that there are limits — yelling "fire" in a crowded theater, inciting riots and violence or spreading hate messages.

I think these ads certainly fall into unprotected categories.

The prime mover behind these ads is a German-born Canadian who was interviewed on CBS's "60 Minutes" this week. Anyone who saw the segment must have the general idea of the type of people who are spreading this garbage.

According to him, Hitler was misunderstood and never tried to exterminate the Jews. He even has an explanation for the fact that 6 million Jews were missing from Europe when World War II ended. He says about 300,000 died during the war from various causes — illness, hunger and even Allied bombings. The rest, he claims, were secretly smuggled into Israel, the Soviet Union and the United States after the war. Sure. I suppose they're all in hiding somewhere.

There is one thing that worries me about this whole revisionist business. A large part of the world's population was born after it all happened. I wonder how many of these younger people might be willing to accept the revisionist statements at face value.

Maybe one answer is required courses on the Holocaust in our schools. I also trust that a visit to the Holocaust Museum is on the itinerary for all those student trips to Washington. If it isn't, it should be.

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ADVENTURE CAMP

Adventure Camp is a co-op program for those aged 12 1/2 to 16 and offers activities ranging from rock climbing, rappelling and caving to mountain biking, rafting and kayaking. Trips offer a challenging experience, enhancing confidence, leadership and self-esteem. Campers attend one or two week sessions. A special 9-day explorer's trip to the Boundry Waters of Minnesota and a 3-day parent-child canoe trip are also available.

Diocesan News Briefs

Palm Sunday Services

CHARLOTTE—Parishioners from First Presbyterian, First United Methodist, First United Presbyterian, St. Peter Catholic and St. Peter Episcopal churches will gather for the second annual "Palm Sunday in the Heart of Charlotte" at Trade and Tryon Streets on Sunday, March 27 at 10 a.m. for the blessing and distribution of palms. After the blessing, participants will process to their respective churches for 11 a.m. services.

NEWTON — St. Joseph Catholic, Trinity Baptist and Epiphany Episcopal will celebrate together the Blessing of Palms and Liturgy of the Word March 27 at 10 a.m. The Eucharist will be celebrated in the respective churches followed by breakfast at St. Joesph Church in Holy Family Hall.

Boy Scout Camporee

HICKORY — The Catholic Camporee for 1994 will be at the Catholic Conference Center the weekend of April 29-May 1. The theme is the Bible and activities will focus on parables, verses and stories from the Bible.

Awards for the winners of the competition will be made after 11 a.m. Mass on Sunday, May 1. All Catholic Boy Scout troops, Cub packs, individual scouts or units led by Catholics are encouraged to attend.

Any unit that does not receive information on the Camporee should contact George Waddell in Morganton at (704) 437-8049, or Jack Eulitt in Charlotte at (704) 568-1601.

Home Educators

WINSTON SALEM — Catholic Home Educators will meet on Monday, March 28 at 10 a.m. New members from the triad area are welcome. For information and location, call Mary Beth Young at (910) 764-0629.

God & Nature

DURHAM — The Land Stewardship Council of North Carolina is sponsoring, "God & Nature, Responding to the Environmental Challenge," a spring conference April 12-13 at Duke University. Issues of spiritual and ethical principles pertaining to the land will be explored. The council is a Judeo-Christian, non-profit organization supported by the Dioceses of Charlotte and Raleigh. For information, write to The Land Stewardship Council of North Carolina, P.O. Box 25716, Raleigh, NC 27611-5716 or call (919) 836-1990.

Marriage Encounter Weekend

Couples interested in a romantic escape without the high cost of a tropical vacation may want to try a marriage encounter weekend. The next encounter dates and locations are April 29-May 1, Cornelius; Sept. 16-18, Hickory; and Nov. 11-13, Rock Hill. Call (704) 543-0489 for more information.

CRISM Picnic

HICKORY — The annual CRISM Picnic for Catholic retirees is April 27 from 10 a.m.-4 p.m. at the Catholic Conference Center. To register, send $7 to CRISM Picnic, 1524 E. Morehead St., Charlotte, N.C. 28207 before April 18. Registration is limited to 400. For information, call Suzanne Bach at 377-6871 ext. 314.

Spiritual Retreat

MAGGIE VALLEY — A weekend spiritual retreat for Alcoholic Anonymous members is April 29-May 1 The retreat is an opportunity for quiet reflection on spiritual well being. The $80 cost includes a private room, meals and snacks. For registration and information, call (704) 253-3977 or (704) 628-2376.

STOPP

GREENSBORO — Jim Sedlak, director of STOPP (Stop Planned Parenthood), will speak Friday, April 15 at 7 p.m. at Magnolia Street Baptist Church. He will speak about the reasons some organizations are pressing for comprehensive sex education programs in the school system. Sponsored by Guilford Citizens for Responsible Sex Education, the speech is free and open to the public. For more information, call Annabell Simpson at (910) 685-4178.

Card Party, Fashion Show

WINSTON-SALEM—St. Theresa Guild's annual Spring Card Party and Fashion Show is Thursday, April 7 from 7 p.m.-10:30 p.m. at St. Leo Church in the Begley Conference Center. Tickets are $6 and can be obtained by calling (910) 724-0561.

Coping

CHARLOTTE — The next Coping meeting for widows and widowers dealing with new or unresolved grief is April 10. The group meets every other Sunday at the Cathlic Center, 1524 E. Morehead St., from 2:30 p.m.-4 p.m.

'Prepare Ye The Way'

GREENSBORO — Hannah Hammer, lecturer on spiritual topics in churches of many faith traditions, will speak at the Franciscan Center on "Prepare Ye The Way of the Lord" March 28 from 12:10 p.m. to 1 p.m. A donation of $2 includes lunch. Pre-registration is requested. To register, call (910) 273-2554.

Picnic Shelter

HICKORY—The Boy Scout troops of the Diocese of Charlotte are building a covered picnic shelter at the Cath Conference Center. The 60- by 30-f shelter will have a concrete floor an roof. The scouts and their leaders do the work, and expect to complet by June. They are looking for any who has expertise, earth moving equ ment or other materials. To contrib call Jon Reif in Charlotte at (704) 5 7171.

The Catholic News & Herald *comes parish news for the dioce news briefs. Good photographs, pre ably black and white, also are welco Please submit news releases and pho at least 10 days before the date of p lication.*

It Won't Be Long...

The St. Luke Parish building project on Lawyers Road in Mint Hill begins to take sha Ground was broken in October and completion is expected by June 1. Parishioners will m from their present location in a Mint Hill shopping center. Photo by STEVE UZZE

Upcoming Diocesan Events

April 3-6 "In the Resurrection"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

April 8-15 Directed Retreats
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

April 9-10 DSA Appeal Sunday
All Parishes, All Masses

April 13 Installation
Bishop William G. Curlin
Installed as third bishop
of The Diocese of Charlotte
St. Gabriel, Charlotte, 2 pm

April 16 Lay Ministry Training
Prayer and Spirituality
Our Lady of Grace, Greensboro
10:00 am- 4:00 pm
Sr. Timothy Warren, RSM
(704) 334-1805

1928 Painting For Sale
Large 8'5" by 5'9" original painting of Christ on Cross by Alphonse Buss. Was once displayed at Sacred Heart College. Painting is damaged-one large tear in middle and several small tears. **$750**
Call Gary Clark,Charlotte
(704) 375-6636

High School Openings

The following full-time positions are available at Charlotte Catholic High School beginning with the 1994-95 school year: Guidance counselor, Religion teacher, Learning Support teacher, Physical Education teacher, English teacher, Science Teacher.

The following part-time position also is available: Spanish teacher.

Send resume and request for application to Sister Paulette Williams, RSM, Charlotte Catholic High School, 3100 Park Rd., Charlotte, NC 28209

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World and National Briefs

rchbishop Discounts Alleged larian Apparitions In Denver Area

DENVER (CNS) — After a more an two-year investigation, Archbishop Francis Stafford of Denver has ruled at alleged Marian apparitions in the enver area are "devoid of any super-atural origin." "Anyone encouraging evotion to these alleged apparitions in ly way is acting contrary to my wishes archbishop of Denver," he said in a larch 9 statement. Archbishop Stafford as referring to claims by Theresa ntonia Lopez, a 33-year-old former 'endy's restaurant manager who said lary has appeared to her on a Colorado ountain just outside Denver and at her locations in the archdiocese.

ew Jersey Religious Leaders ondemn Sectarian Violence

PATERSON, N.J. (CNS) — Six ew Jersey Catholic bishops joined a ozen other religious leaders in the state condemning recent acts of sectarian olence in the United States and abroad. Ve condemn the tragic attacks on hu-an life that have occurred in recent eeks: attacks against Muslims at prayer Hebron, against Maronite Catholics worship in church in Lebanon, and ;ainst Hasidic Jews in New York," id the statement released March 7 by atholic Bishop Frank J. Rodimer of aterson. Signers of the statement rep-sented several Jewish congregations, e Islamic Society of Central New Jer-y, the Greek Orthodox Diocese of ew Jersey, and the Episcopal, Baptist, nited Methodist, Lutheran, United Church of Christ and Reformed churches.

Bishop Urges House To Reject Death Penalty Expansion

WASHINGTON (CNS) — The chairman of the U.S. bishops' Domestic Policy Committee has urged the House to oppose the expansion of the death penalty and instead to "affirm and respect the human life and dignity of all people." Auxiliary Bishop John H. Ricard of Baltimore, in a March 14 letter to members of the House, said, "We need vigorous law enforcement coupled with education and rehabilitation." Congress is considering a variety of crime bills. One would expand the use of the death penalty. Another would impose life in prison for a third felony conviction. "The culture of violence permeating our society not only alarms us, but greatly saddens us. The social and human costs of crime tear away at the nation's social fabric," Bishop Ricard wrote.

Bread For The World Urges Letters To Congress Against Hunger

WASHINGTON (CNS) — Bread for the World, the Christian anti-hunger advocacy group, is promoting a new campaign aimed at defeating childhood hunger with a 29-cent stamp. The "A Child is Waiting" Offering of Letters campaign seeks to guarantee full funding for the Special Supplemental Food Program for Women, Infants and Children to reach the nearly 3.5 million eligible women and children not currently served. "If just a fraction of the more than 70 million Americans estimated in the pews on a given Sunday wrote letters on this issue, Congress couldn't ignore the massive outcry," said David Beckmann, president of Bread for the World.

Nuns, Doctor Escape Ambush That Kills Four, Including Priest

PANGUMA, Sierra Leone (CNS) — Four Daughters of Charity — including two Americans — and a New Zealand doctor narrowly escaped an ambush that left an Irish priest, a Dutch doctor and his family dead in the West African nation of Sierra Leone. The incident occurred early March 12 outside the gates of the missionary hospital in Panguma, a small village in southeastern Sierra Leone, as the group was attempting to flee rebel units. Sisters Arthur Gordon, 52, and Mary Ann Tippett, 56, of the Daughters of Charity Province of the West, Los Altos, Calif., and Sisters Madeline Naughton of Ireland and Justina Arima of Nigeria survived the ambush. The four worked at Panguma Hospital, a joint project of the Daughters of Charity of Ireland, Nigeria and the Province of the West.

Cardinal Says Ordaining Women Like Using Coca-Cola In Eucharist

BOLOGNA, Italy (CNS) — Ordaining women as priests is like consecrating Coca-Cola at Mass, said Cardinal Giacomo Biffi of Bologna. The cardinal made the comparison when asked about the Church of England's decision to ordain female priests. The Catholic Church does things "as Christ did them, not what is pleasing to us," he told reporters March 13, the day after 32 women were ordained as Anglican priests in England. Ordaining women "would be as if we wanted to celebrate Mass with Coca-Cola and tiny croissants in place of bread and wine," he said.

Most Ukrainian Bishops Say Toronto Bishops Should Be Removed

VATICAN CITY (CNS) — Although Vatican officials will not say how Pope John Paul II intends to resolve a conflict between two Ukrainian Catholic bishops in Toronto, most Ukrainian-rite bishops around the world think neither man should head the diocese. Bishop Roman Danylak was named apostolic administrator of the Ukrainian Diocese of Toronto in December 1992 and given most of the rights and responsibilities of a diocesan bishop. Bishop Isidore Borecky, 82, who has headed the diocese since 1956, remains the bishop, but has "precedence" only with regard to liturgical functions, a Vatican official said. Although the new Eastern Code of Canon Law, like the code for the Latin-rite Church, says that bishops must offer their resignation to the pope when they turn 75 years old, Bishop Borecky has refused to do so, saying it is against the tradition of the Eastern-rite churches.

Israeli Troops Assault Catholic-Run University With Tear Gas

BETHLEHEM, Occupied West Bank (CNS) — The Christian Brothers' Bethlehem University closed for several days in March following tear gas attacks by Israeli troops that began as an effort to quell protestors but escalated to a general assault on the campus, according to an authoritative source. One attack was launched in violation of an agreement to allow students and university personnel to depart the school peacefully, the source, who requested anonymity, said. Dozens of students and faculty members were said to have been overcome by the gas and "considerable damage was done to several university buildings" during the March 7 incident, the source said.

Holy Land Custodian Protests Blocking Of Church Property

JERUSALEM (CNS) — The Franciscan custodian of the Holy Land complained to the Israeli government after Israeli security guards blocked entrance to church property in Jerusalem. The custodian, Franciscan Father Giuseppe Nazzaro, said the incident was a flagrant act of anti-Christian discrimination. He compared it to the "Gestapo tactics" used against Jews in Nazi Germany. Father Nazzaro made the comments in a letter to the Ministry of Religious Affairs March 14. The priest demanded a complete investigation.

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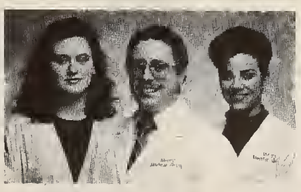
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Weather, Earthquake Jitters May Hurt NCEA Convention Turnout

WASHINGTON (CNS) — The weather has been blamed for everything, and now it's figuring into a lower anticipated turnout for the April 4-7 National Catholic Educational Association convention in Anaheim, Calif., just south of Los Angeles.

Jitters over January's earthquake in that region are also part of the reason for an expected attendance of 12,000, down from last year's 13,000 figure in New Orleans, said NCEA president Sister Catherine McNamee, a Sister of St. Joseph of Carondelet.

Thanks to the East Coast's wild winter of frequent snow and ice storms, some teachers won't be attending because schools are "now holding classes on the Easter break," Sister Catherine told Catholic News Service. Teachers generally account for one-third of all NCEA convention participants.

Convention registration and hotel costs in most cases are not paid for by teachers and principals out of their own pocket, Sister Catherine noted. Rather, those costs are paid by the school or its parent-teacher groups through donations or fund-raisers, she said.

Most teachers and principals who attend the annual conventions hail from the vicinity of the host site.

The convention also attracts school board members, parents, school superintendents, pastors, development directors, seminary rectors and directors of religious education, or DREs. An affiliated national DRE convention is being held in Anaheim April 6-9.

The NCEA convention theme, "Unity in Diversity: Embracing the Challenge," was chosen for the meeting's location, Sister Catherine said. "California is a very diverse state," she said. It last hosted a convention in 1986.

Tony Melendez, the armless guitarist who played for Pope John Paul II during the Los Angeles portion of the 1987 papal visit, will be one of the keynote speakers. "That brings about several aspects of diversity — his Hispanic diversity, plus having a disability," Sister Catherine said.

Other keynoters include:

— George J. McKenna, superintendent of the Inglewood, Calif., Unified School District, speaking on the topic, "Can We Get Along?" The black school administrator was such a hit at last year's convention, Sister Catherine said, "we brought him back by popular request."

— Futurist-educator David Thornburg, speaking on "Surfing Through Cyberspace — Education at the Edge of Time." Thornburg's talk will be beamed by satellite and can be picked up by anybody with a satellite dish in the United States and Puerto Rico. People with satellite linkups can call in questions and comments. If the format proves successful, Sister Catherine said, future conventions will have more talks like it.

Sister Catherine is moderating a panel discussion of NCEA delegates who got firsthand information about Catholic education in Lithuania and Russia last fall. The delegates were there just as Russian President Boris Yeltsin used tanks to quash a hard-liner revolt against his government.

The panel is one of more than 300 workshops designed to meet the needs of a wide variety of educators who share a common purpose of instilling Catholic values in education.

The convention's four days give educators "the opportunity to meet other Catholic educators," Sister Catherine said. "It creates a sort of esprit de corps — especially for teachers who are in the classroom day after day after day.... It's good for them to see they are a part of the larger Church."

Trinitarian Sister Frances Sheridan, winner of the CSS Spirit Award, chats with a well wisher at the awards ceremony. With her is Anne Beatty McKenna, daughter of the late Col Francis J. Beatty. Photo by CAROL HAZARD

Beatty (From Page 1)

When he was a senior in high school, Farris' parents died. "I was virtually picked up and carried by my church, my friends at St. Patrick's, Catholic High and Myers Park ... This remarkable support became something of a magical moment in that the distinctions of Protestant, Catholic or Jews vanished ... It further compelled me to look at people for what they did or were trying to do and not at what someone had labeled them as being."

Diversity should be uplifting, not divisive, he said. "If Colonel Beatty were here tonight, he would seek to share the evening with kindred spirits of his day; a Morris Speizman of the Jewish community, a Fred Alexander of the Afro-American community, a Bonnie Cone or Stan Brookshire of the Protestant community. He and they would join in asking that we remove barriers of ignorance ... by urging us to understand the benefits, indeed the strengths, of our diversity. And he and his friends would reinforce what we know; that all of us need the help of one another ..."

A fellow of the American Bar Association, Farris has served his profession as president of Charlotte Estate Planning Council and Mecklenburg County Bar. An active member at St. Peter Church, he is the former chairman of the parish advisory council at St. Patrick Cathedral and of the parish board o education.

His commitment to community service has led to contributions throug wide-ranging affiliations. A forme president of the Democratic Men's Club he serves on the boards of Spirit Squar Center for the Arts, Metropolita YMCA, Charlotte Chamber of Commerce Foundation and Board of Advisors and the UNC-Charlotte Board o Visitors and Carolinas Partnership.

At UNC-Chapel Hill, his leadership skills were recognized by a list o honors which included the Order of th Golden Fleece, Order of Grail in addition to the James M. Tatum Memoria Award and Patterson Medal for his contributions to varsity football. He graduated from Carolina with a bachelor' degree in 1962 and a law degree in 1967

Farris and his wife, Cydne Wrigh Farris, have two adult children, Ray S Farris III and Emily Wright Farris.

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Greensboro Area Choir

GREENSBORO — Mary Connolly is coordinating area parish musicians and singers interested in participating in the choir for the installation of Bishop William G. Curlin at 2 p.m. on April 13 at St. Gabriel Church in Charlotte. The rehearsal is April 6 at 7:30 p.m. at St. Paul the Apostle Church in Greensboro. For information, call (910) 294-4696.

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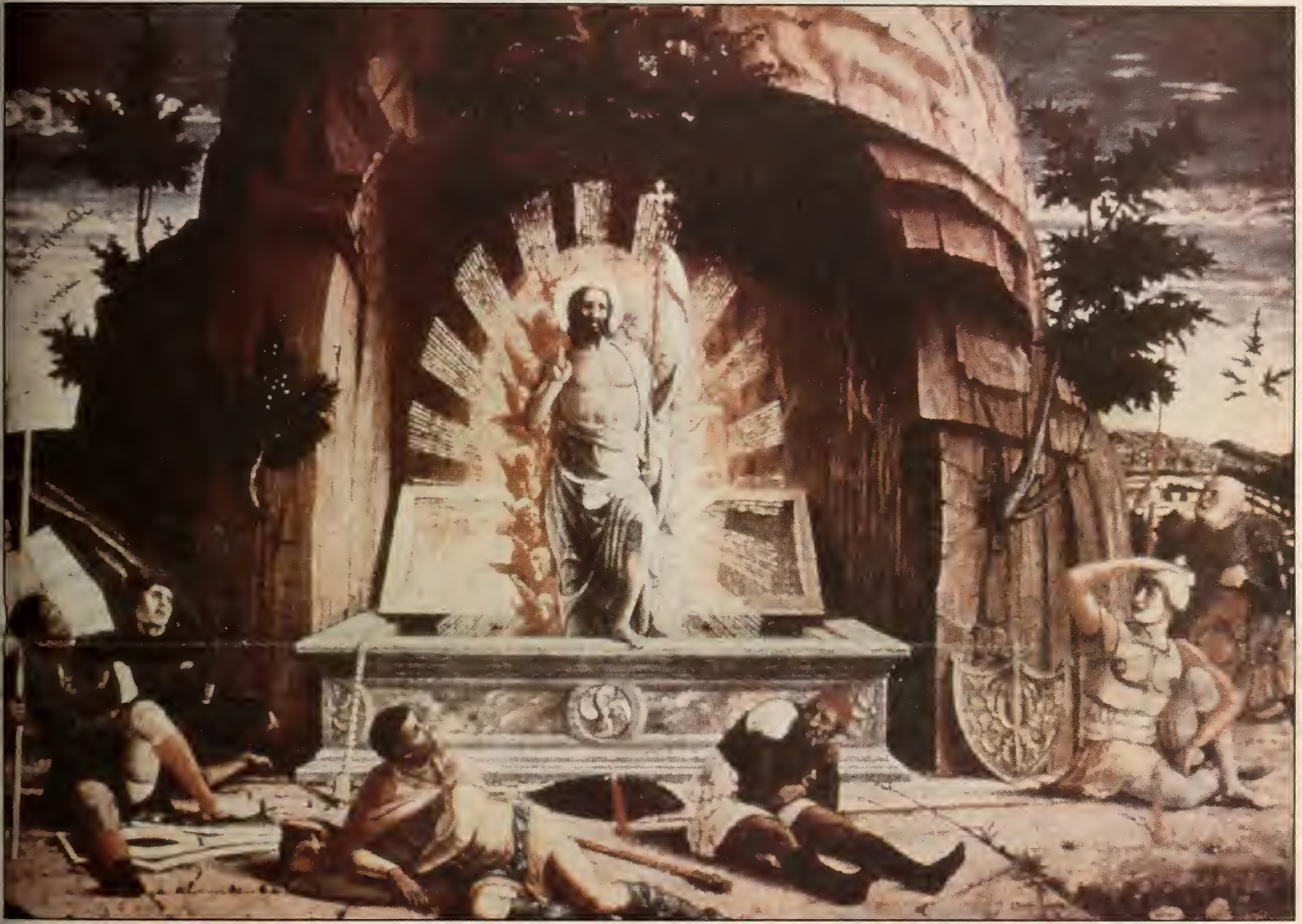
Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 30 • April 1, 1994

He Is Risen



Bystanders look on in amazement as the resurrected Christ, surrounded by angels, emerges from the tomb on Easter. The artist of this Renaissance painting, titled "The Resurrection of Christ," was Italian Andrea Mantagna, who lived from1431 to 1506. (CNS photo from the Bettman Archive via Reuters).

Take The Stone Away

By MSGR. JOHN J. MCSWEENEY
Diocesan Administrator

The Orthodox Church has an interesting Easter custom. At the end of services on Easter Sunday eggs are blessed and distributed to everyone in the church to show that all share in the blessings of this great feast. The members then greet one another and crack their eggs together. When one egg cracks, the owner shouts: "Christ is risen!" The other person answers: "Truly He is risen!"

Cracking the egg represents the breaking open of the grave of Christ. The egg shows new life. Inside the egg is the material which will make a tiny, new chicken. That new life comes forth when the chick breaks out of the egg.

Christ's coming forth from the grave is something like that. Christ was really dead before He came to life again. The egg seems dead before it brings forth life. The egg reminds us of the tomb in which Jesus was buried. The chick breaking forth from the egg reminds us of Jesus breaking forth from the tomb.

We should be happy at Easter because Jesus rose from the dead and because He promised that we will rise from the dead at some future date. But our happiness can be even greater when we realize that we can rise from the grave — TODAY. There are many kinds of tombs and many kinds of resurrections. Every one of us can rise from a tomb — TODAY, because every one of us can rise to a better and higher life —TODAY.

In the Gospel readings for Easter Sunday we read, "the stone was taken away." By God's power Christ's grave was opened. By God's power the stone that holds you and me buried can be taken away.

What are these stones that weigh us down? First, there is the stone of selfishness, being concerned only with our own good. The risen Christ will help us roll that stone away by becoming interested in doing what pleases God and what helps our neighbor.

There is the stone of greed, the stone of gluttony. How these weigh down both body and soul! The stone of indifference or lack of love keeps us from trying to please God, keeps us from trying to do good to our neighbor. On the glorious day of the resurrection when we re-live the story of God's love for us, we can break out of this indifference, this lukewarmness, with the strength of our risen Savior.

What is the stone you would like to have taken away so that you can come forth with Christ, bright and powerful? Is it impurity, dishonesty, laziness, pride, anger, envy? With the help of Christ, throw it off and Easter will be a much happier day for you.

The main reason for our Easter joy is that Jesus rose and that He promised we will rise. But there is a special joy in each of the resurrections that I just mentioned. The Blessed Trinity; Father, Son, and Holy Spirit, are ready to share with us the happiness of having the stone rolled away. That is the kind of Happy Easter I wish to all of you. God bless you.

Easter Holiday

Because of the Easter holiday, there will be no issue of *The Catholic News & Herald* next week, April 8.Our next issue, a special commemorative edition for the installation of Bishop William G.Curlin, will be published April 15.

Annual Chrism Mass

Sacred Oils Blessed, Priests Renew Commitment To Priesthood

By CAROL HAZARD
Associate Editor

CHARLOTTE — Sacred oils used as a symbol of God's power, grace and healing were blessed by retired Bishop Michael J. Begley at the annual Chrism Mass at St. Patrick Cathedral Tuesday evening during Holy Week.

Surrounded by about 70 priests of the diocese, Bishop Begley consecrated the chrism oil and blessed oils used for catechumens and the sick.

The fragrant chrism oil or Christ oil is used in the sacraments of initiation, holy orders and the dedication of churches and altars. It is meant to bring focus to Jesus' presence.

The oil of the sick is used to bring comfort and healing to those who are suffering. The oil of catechumens is used to help candidates for baptism renounce sin and evil.

Priests of the Diocese of Charlotte share in the consecration of the body and blood of Christ during the Chrism Mass. The concelebrants renewed their commitment to the priesthood during the solemn Mass.

The annual gathering is a "time of rich symbolism — the blessing of the oils — an action which physically reminds us of Christ, the anointed one, the Lord and high priest and model for our lives," said Msgr. John J. McSweeney, diocesan administrator, the homilist and celebrant.

From large glass vats, the oils were suctioned after Mass into vials for use during special occasions throughout the year. Pastors from each of the 89 parishes and missions received three vials, one from each of the oils.

The oils will be used immediately. Oils from the previous year will be burned.

In addition to the oils' blessings, the solemn Chrism Mass is a time for priests to renew their commitment to the priesthood.

Msgr. McSweeney, in the homily, said a priest's life is a freely chosen "pilgrimage of faith and fidelity." He asked his brother priests to remember this above all else.

"A disciple, a priest, is one who so loves that his life is one of faith and fidelity ... To me, my brothers, our greatness does not lie in our role as priests, but in the depths of our faith and the transformation which that faith brings about in us. Only in faith can we believe and accept the fact that the mystery of Jesus is the foundation of the life and the mission of the Church and our priesthood."

Rev. Mr. Peter Duca, a deacon from Ou Lady of Assumption Church, Charlotte suctions chrism oil into vials.

In all of life's busyness, a priest will be remembered not for his talents but for his holiness, said Msgr. McSweeney. Therefore, it is important for a priest to constantly renew his personal faith, put aside personal agendas and make peace with the institutional Church, he said.

"A pilgrimage of faith is one that allows us to trust completely in God's providence. A life of faith is not easy because it always involves suffering ... Maybe in 1994 it's better for us to accept our pain and confusion and live a life of faith and trust in the Lord."

As a pilgrimage of fidelity, the priesthood is a commitment to a vibrant and evolving partnership with God and finding the strength in God to abide by that commitment, Msgr. McSweeney said.

"We need to be faithful no matter what surprises come upon us as we go about our daily journey, realizing that we are human and weak, but we walk with a gracious and merciful God."

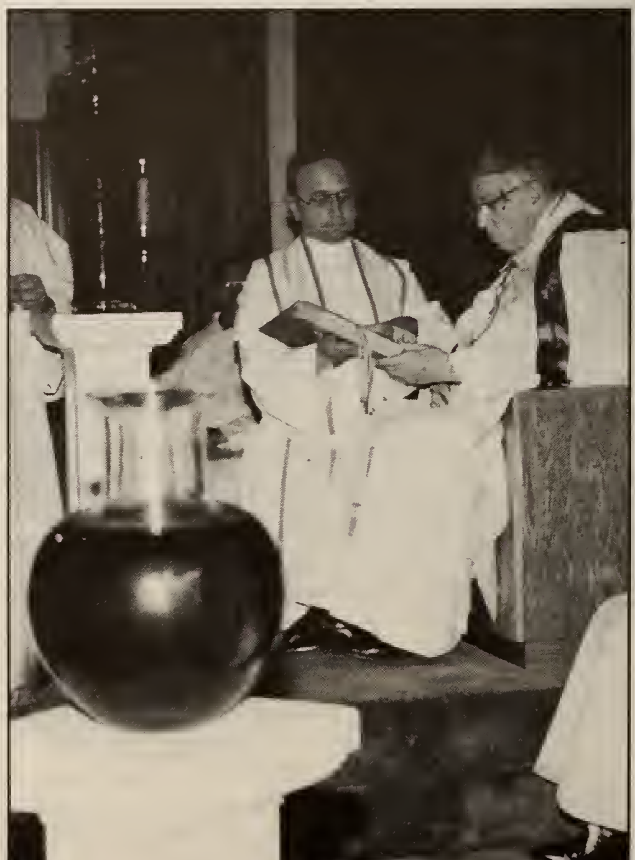
In closing, Msgr. McSweeney asked the faithful to pray for the priests and vocations. What's more, he asked the people of this "rich faith community" to extend a warm welcome to Bishop William G. Curlin, who was sent by the Holy Father to preside over the Diocese of Charlotte. Bishop Curlin of the Archdiocese of Washington will be installed at St. Gabriel Church, Charlotte, on April 13 at 2 p.m.

He thanked Bishop Begley, "a man of faith and fidelity," for the privilege of serving him. He thanked nine priests who consulted with him as the leader of the diocese during the transition time without a bishop. He thanked his brother priests for their support.

And he thanked all the people of God for their "faith and fidelity."

Left: Rev. Mr. Chuck Moss, deacon from Immaculate Conception Church, Hendersonville, carries the holy oil of chrism in the final procession. The oils were then divided into vials for each parish priest.

Right: Retired Bishop Michael J. Begley blesses the sacred oils. Bishop Begley presided over the Mass. Msgr. John J. McSweeney, diocesan administrator, was the homilist and celebrant.



Photos by Joann Keane

Appeal Weekend Expected To Push DSA Over Top

By CAROL HAZARD
Associate Editor

Appeal Sunday weekend, April 9-10, is expected to push the Diocesan Support Appeal over the top. Lay presenters at each of the 89 parishes and missions in the diocese will make presentations at all weekend Masses about the DSA and the 30 agencies it supports.

The appeal for support, which began Feb. 6, ends April 10. For people who have not yet made contributions, pledge cards will be available in all the pews.

As of March 25, $1.5 million or 85 percent of the goal of $1.8 million had been pledged.

Fifty-three of 65 parishes that surpassed their goals last year did so because of Appeal Sunday, said Pat Signs, associate director of the Development Office.

"Appeal Sunday is important in putting parishes over their goals and wrapping things up," she said.

Msgr. John J. McSweeney, diocesan administrator, said the number of people who make a stewardship commitment increases each year. "To me, that says people are responding to our efforts to bring about true Christian stewardship." Msgr. McSweeney designated April 9-10 as Appeal Sunday.

The DSA supports agencies and ministries that individual parishes could not provide, such as adoption services, counseling, marriage preparation programs and campus ministry. Some parishes use as many as 26 of the ministries, while others are involved in only a handful. All, however, are enriched by the DSA.

"The DSA is a way to work together more efficiently and build the larger Church," Signs said.

In training sessions for Appeal Sunday, Signs shared with presenters a story about the Christian responsibility to take care of each other. "It's a story about stewardship, about giving our time, talent and treasure," she said. "It also shows that if we give generously, God will take care of us."

Two brothers farmed a piece of land. One brother was married and had a large family. The other brother was married but had no children.

The brothers split everything evenly. One day, the one with no children decided his brother needed more to provide for his children. At night, he would quietly put some of his grain in his brother's granary.

Meanwhile, the one with children decided his brother needed more because there would be no one to take care of his brother in old age. At night, he would quietly put some of his grain in his brother's granary. The brothers noticed each morning that their respective supplies had been mysteriously replenished.

"The story shows that giving to others is a very holy thing," said Ed Konarski, who will make the appeal talk at St. Charles Borromeo Church, Morganton. Konarski said he intends to share the parable with parishioners.

"The DSA is an opportunity for us to demonstrate our belief in Christ's words about loving our brothers and sisters," he said. "It's an opportunity to exercise our faith."

Parish goals are based on weekly offertories. Money collected above the goal is returned to the parish. If parishes do not meet their goals, the difference is made up from their yearly offertories.

Talk On Encyclical

CHARLOTTE — Father Conrad Kimbrough, pastor of Holy Spirit Church in Denver, will discuss *Veritatis Splendor,* the new encyclical of Pope John Paul II, at the April 15 meeting of Catholics United for the Faith at 7:30 p.m. at the Catholic Center, 1524 E. Morehead Street. For more information, call (704) 364-9568.

Office of Diocesan Administrator
Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

April 1, 1994

Dear Friends in Christ:

At Easter, we ask your generous support and response to the second collection which will be taken in all churches of our diocese to help meet the needs of our Vocation and Seminarian Program, as well as to provide support for the continuing education of our priests.

Like most dioceses, we are in need of men who feel called to the priesthood, to serve the spiritual needs of our growing Catholic population. Presently, we have seventeen men in various seminaries, and we look to the day when they will be ordained and begin their service to the Church in the Diocese of Charlotte.

Also, the diocese regularly sponsors workshops and other programs to keep our priests abreast of developments in theology and pastoral practices. This theological updating is important and will help our priests in serving the needs of all the faithful.

The cost of education continues to rise, and it is only through your kindness and generosity that we are able to meet these escalating expenses. Please know of our gratitude and appreciation for your generous response to the Seminary & Priest's Continuing Education Collection, to be taken the weekend of April 2-3.

Wishing each of you the blessing of this holy Season of Easter, I am

Sincerely in Christ,

J J McSweeney

Rev. Msgr. John J. McSweeney
Diocesan Administrator

1524 E. Morehead Street Charlotte, N.C. 28207

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

April 1, 1994

Dear Friends in Christ:

The Holy Land, Christ's homeland, is our spiritual home, as well. Over the years, the shrines marking the great events of His life and death have been cherished and protected from harm by the kind support of Christians the world over.

Your generosity is what keeps alive the caring spirit of Jesus in the Holy Places. Your generosity is what supports the work of the Franciscan Missioners who serve the people there...pilgrims, native Christians and the poor of every faith who are in need.

Your donation this year may mean another meal for a refugee child, a candle for a dark shrine, a bit of spruce-up paint on a door, a warm place to sleep for once-in-a-lifetime young pilgrims, the very bread and wine for our daily Eucharist.

Please be as generous as you can to our less fortunate sisters and brothers in the Holy Land when the collection is taken up in our parishes on Good Friday, April 1st.

Wishing you God's blessings, I am

Sincerely in Christ,

Curtiss P. Todd

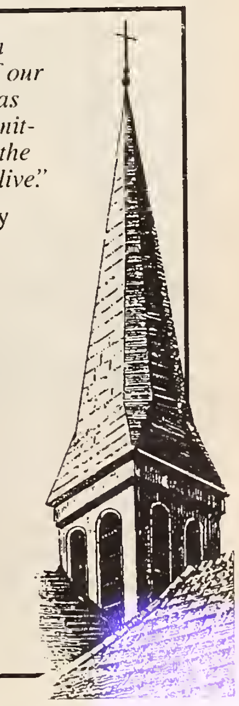
Rev. Mr. Curtiss P. Todd
Vice Chancellor

1524 E. Morehead Street Charlotte, N.C. 28207

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Msgr. John J. McSweeney



You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000

Diocese of Charlotte

Editorial

One Last Chance

Parishioners of the Diocese of Charlotte who have not yet made a pledge to the 1994 Diocesan Support Appeal, have one last chance to do so.

The DSA, which began Feb. 6 with a goal of $1.8 million, has reached 85 percent of that goal with slightly more than a week to go before the April 10 end of the campaign.

Msgr. John J. McSweeney, the diocesan administrator, has designated April 9-10 as Appeal Sunday weekend. At all Masses that weekend in the 89 parishes and missions in the diocese, lay men and women will be making presentations about the DSA and the work of the 30 ministries which depend upon it for the major share of their funding.

At those Masses, pledge cards will be available in the pews for parishioners who either did not receive them in the mail or who have misplaced them.

Since the DSA began two months ago, this newspaper has published numerous stories about the ministries which the collection funds and about how their work impacts on all of us in one way or another. We hope you have read them all and have taken to heart their message.

Our diocese is growing and, with that growth, there are greater demands for the services which only the diocesan ministries can supply. No single parish has the resources to do it.

Listen carefully to the presentations next weekend and fill out a pledge card if you have not yet done so.

And please remember that, if your parish exceeds its goal, the excess collected will be rebated for use on parish projects. By the same token, any shortfall will have to be made up from parish funds.

Think about it.

The Joy Of The Season

The staff of *The Catholic News & Herald* wishes to take this occasions to wish all of our readers a happy and blessed Easter.

May the peace of the Risen Lord be with all of you.

THE CATHOLIC
NEWS & HERALD

MEMBER CATHOLIC PRESS ASSOCIATION

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Pro-Life Corner

Respect Life

"When God measures a man or woman, He puts the tape measure around the heart."

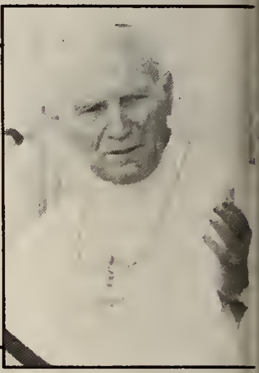
Reading: Card #026, Missionary Servants of the Most Blessed Trinity

The Respect Life Office Diocese of Charlotte (704) 331-1720

Women's Jobs Must Not Damage Families

POPE JOHN PAUL II

The Pope Speaks



VATICAN CITY (CNS) — Pope John Paul II said women's increasing contribution to the workplace must not come at the expense of their maternal and family role.

Reviving an idea he proposed in a 1981 encyclical, the pope said he favored a "family wage" by which one spouse earns enough to support the family without the other spouse having to seek employment.

This can help ensure that women's advancement in society does not damage the "irreplaceable" responsibility mothers have in the family, he told members of the Pontifical Council for the Family March 24.

The pope said he thought today's world was showing less respect for motherhood, in part because many see motherhood as "prejudicial to the demands of production or the competitive efficiency of industrial society."

"On the other hand, woman's work outside the home has brought undeniable difficulties for family life, especially regarding the care and education of children, above all those of a tender age,'' he said.

The pope made clear that the Church defends the equal dignity of men and women. Laws should reflect that and provide opportunities for women's professional advancement, he said.

But legislation should also reflect the importance of the maternal role by protecting the woman's vocation as a mother and educator, he said. Quoting from his 1981 encyclical, *On Human Work (Laborem Exercens)*, he said the idea of a "family wage" going to a single breadwinner should be considered by legislators and business leaders when planning economic policies.

Women have a right to the gift of motherhood, and children have a right to proper care from parents, especially their mothers, the pope said. But many families are unable to fulfill this vocation because of economic reasons, he said.

Lay Groups Must Conform To Church Teaching, Hierarchy, Pope Says

VATICAN CITY (CNS) — Lay groups and movements which call themselves Catholic must be in harmony with their local bishop and with the teaching of th universal Church, Pope John Paul II said.

While lay people have a right to form a variety c groups committed to improving the spiritual lives c their members and to influencing society, they alway must be careful to maintain unity with the Church, th pope said at his March 23 weekly general audience.

"Far from being negative, the variety of associa tions is a manifestation of the sovereign freedom of th Holy Spirit, who respects and encourages the differer tendencies, temperaments, vocations and abilities whic exist among people," he said.

"However, within this diversity a concern for unit must always be preserved, avoiding rivalries, tensior (and) tendencies to monopolize the apostolate," th pope said.

Pope John Paul said any group calling itself Cathc lic must follow these criteria:

— Giving priority "to the holiness and perfection c charity as the aim of the Christian vocation."

— Making a commitment "to responsibly confess ing the Catholic faith in communion with the magisteriu of the Church."

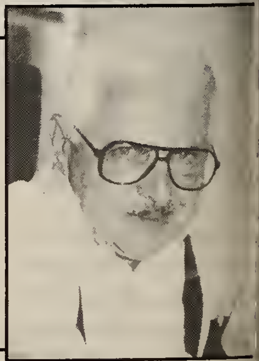
— Participating in the "apostolic aims of the Churc with a commitment to being present and working i human society."

— "Giving concrete witness to communion with th pope and with the local bishop."

Please Be Generous

BOB GATELY

Editor's Notebook



I want to call your attention to the letters on Page 3 regarding the Holy Week collections to be taken up in all churches of the diocese. The Good Friday collection is a national offering for the Holy Land while the diocesan collection on Easter Sunday is for the support of our seminarians and for the continuing education of diocesan priests.

The letters from Msgr. John J. McSweeney and Rev. Mr. Curtiss Todd do a better job than I can of expressing the importance of these collections. All I can add is the hope that all of us will be generous when the basket is passed.

In accordance with our usual custom, there will be no issue of *The Catholic News & Herald* next Friday, April 8. This gives our staff the opportunity to spend the Easter holidays with their families. Our offices, like the others in the Catholic Center, are closed until Tuesday morning, April 5.

The week off from publishing also serves another purpose this year. It gives us more time to prepare the big special edition which we are publishing in connection with the installation of Bishop William G. Curlin as our third bishop. That issue will be published Friday, April 15.

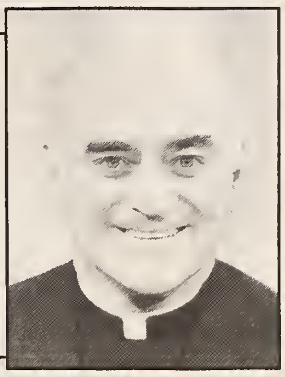
We're sure it is going to be an issue which you wi want to keep as a souvenir of this special occasion in th history of our diocese.

It has been said before but perhaps I should say again. The columns in this paper (including this one) a strictly expressions of the opinions of the authors. The do not necessarily express the views of the newspape its publisher or the diocese. The editorials, naturally, c express the views of the paper.

The Risen Lord

FATHER JOHN CATOIR

Light One Candle



By FATHER JOHN CATOIR

Recently, while praying the Preface the Mass, I had the most wonderful ise of the Cosmic Christ. I felt the rd's presence as we offered our sannas; "Holy, holy, holy Lord God all creation."

My imagination soared that day, and nsed the same prayer of praise rising from the trees, the flowers and the ds of the air. For a brief moment I was with the universe, proclaiming a mn of praise to the Father.

The words of Traherne's *Centuries* ne to mind, "Can you take too much in your Father's work? He is himself verything." And Catherine de Vinck's ely poem *Singer of All Songs* presses the same insight.

I move into your song
just a few steps at first
lifting of the feet
hesitant pas-de-deux
at the edge of your abyss
afraid to fall, to vanish
without a name, without a voice
into a fathomless void.
I breath in your song
gulping great draughts of air
trying with obedient lips
to follow the text of your melody.
There is time given, to pause, to discover
you sing me alive:
your cadence enters my veins
throbs and hums in my blood.
I rise in your song
hearing your harmony pulsing
everywhere in tangible life:
each vibration a measure
of water, earth, fire and air.
How simple, then, to leap forward
knowing the ground under my body
is a tremulous mass, a choir of atoms
you sing into a supporting frame.
How easy, then, to dance!

Isn't that delightful imagery, "a choir of atoms" beneath our feet, forming a firmament on which to dance our praises to God.

Divine life is imminent in all creation. "In Him we live and breathe and have our being." Since true prayer is in the will, we never have to force feeling of any kind. But it's still nice to feel exhilaration from time to time.

Even if your mind is weary and your body frail, joy is still possible because joy is not the absence of pain, joy is the echo of God's presence within us. Let your spirit sing out to the Lord in union with all creation. Sing joyfully to the Lord and dance in His radiant love.

"We are an Easter people and Alleluia is our song." (St. Augustine)

(For a free copy of the Christopher News Note, "Lift Up Your Heart," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, N.Y. 10017)

Father John Catoir is director of The Christophers.

The Rise And Decline Of Religion

FATHER EUGENE HEMRICK

The Human Side

The decline of some mainline Prot-ant denominations has a message for tholicism! What that message is erges from a reading of *Vanishing undaries: The Religion of Mainline otestant Baby Boomers* (Westminster/ in Knox, Louisville, Ky., 1994), by iologists Dean Hoge, Benton Johnsen l Donald Luidens.

The decline these sociologists exam- is "not caused by the departure of ge numbers of older adults, rather it is ised by the failure of the young adults ecome committed members, thereby lacing older members."

The researchers examine a variety of ories in an attempt to discover how t to explain the decline.

Could the reason young people have committed themselves to a denomi-ion be that as they've advanced in ication they've been more heavily in-enced by pluralism and individual-n?

Perhaps as pluralism has made travel ier and mass media offerings more essible, new vistas have opened up, ding some to look for alternative reli-us experiences. And the cult of indi-ualism surely leads some to search for d on their own without the help of a irch.

Is the decline studied by these researchers a result of a deterioration in community adhesiveness, or are dramatic changes in family life a factor? Studies indicate that the mobility of the middle and upper-middle classes has dramatically eroded loyalties to a community and a church.

Hoge and his associates further point out that "in the past, mainline religions could count on their young adults — who left the church at the time of college — returning to the fold in their early 20s when they sought marriage and the baptism of their children.

"This family pattern has changed dramatically because younger people either are not getting married until later in their life, or are cohabiting together unmarried."

Is the decline due to church leaders who were either irrelevant, too social minded or who failed to produce leadership and good programs?

Interestingly, none of the above theories best explains the decline. The most plausible theory is that a decline occurs when a church loses its strength.

A strong church is one with a vigorous belief system and a distinctive code of conduct, one that commands commitment from its members and urges them to be zealous in reaching out to others. Truths which give ultimate purpose to our lives are critical for creating and sustaining a strong church.

Here is where I derive a message for Catholicism from the researchers' study. There are strengths in the Catholic community which ought not to be overlooked in current discussions of the role of religion, though this should not lead to complacency.

The creed is the basis of a strong belief system. The Catholic community lives by a well-defined code of behavior based in the Gospel. The Church's missionary work, abroad and at home, is a committed service to human rights and human needs. And there is the Church's noteworthy capacity to form communities of caring people around the Eucharist.

If ever there were a time to study our own baby boomers, it is now! We need to find out how much of our true strength is touching the grass roots and is getting communicated to the next generation.

Moreover, we need to unearth the stories of those who, in the midst of cultural change, have found reason to reaffirm the church's tradition and have been able to see it as a strong source of meaning for today.

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Fulfilling The Easter Duty

FATHER JOHN DIETZEN

Question Box

Q. We were told formerly that tholics were obliged to go to confes-n and Communion at least once a ir, during the Eastertime. When I s in school we used to call it our ster duty. Is that still true? If it is, at is the time period when this should done? We actually go much more n that. Are we missing something? (assachusetts)

A. We need to consider obligations rearding these two sacraments sepa-rely.

First, holy Communion. According to Church law, all the faithful who have received their first Communion should receive the Eucharist at least once a year (Canon 920). Unless something serious stands in the way, this should be done during the Eastertime. Church sources do not define "Eastertime" exactly, but for all practical purposes it lasts from the beginning of Lent to Pentecost.

This obligation does sound peculiar to most of us, when at least weekly, if not daily, Communion is part of nearly every practicing Catholic's life.

It has its origins hundreds of years ago, when reception of this sacrament declined to the point where it was rarely received. As early as the sixth century, some local churches found it necessary to require holy Communion at least a few times a year.

By the 1200s, even priests, monks and nuns of some religious orders considered five or six times a year more than enough. Lay people might go years without the Eucharist.

The first general law of the Church requiring Communion at least once a year came from the Fourth Lateran Council (1215). From then on, it took centuries for the situation to improve.

Not until Pope Pius X, early in our own century, decreed early and frequent Communion did things really begin to change. Most of us older Catholics personally lived through much of that change.

As recently as the 1950s, altar societies, men's clubs, Holy Name societies and others still had monthly "Communion Sundays," hoping their members would receive the Eucharist at least that often.

See **Question**, Page 6

Health Care Reform Raises Issues

MARTHA W. SHUPING, MD

Crosswinds

Health care reform is becoming an urgent issue, since within the next month or so Congress may be taking action on legislation that will affect all of us very personally. As Christians we need to consider numerous moral issues in addition to abortion, as well as considering ways these proposed changes could affect the health of our own families.

The Clinton health care plan, more than 1,000 pages in length, introduces health care rationing based on "quality of life." The plan will not cover rehabilitation for children with congenital diseases ("birth defects") based on the fact that they have a special condition.

Routine medical tests and treatments that most of us take for granted will become unavailable to many of us. For example. mammograms will be allowed only for women over 50, although in medical school I was taught that women ought to have their first mammogram in their late 30s to have a normal baseline on record for comparison later, with the test repeated at regular intervals after age 40. This makes sense, given the fact that breast cancer is increasing in women in this age group, but it may not be permitted under Clinton's plan.

Clinton's plan does spell out in detail what treatments will or will not be provided, but future decisions will be made by a National Health Board, which will control what's in the comprehensive benefit package. This board, not you and your doctor, will determine what care you can receive.

This is scary, because the board is going to be made up of political appointees, with doctors, nurses, pharmacists, and anyone who knows anything about health care very specifically excluded from being on the board. Decisions about what medical care should be provided will be based on "cost-effectiveness" and will likely not always be the best medical decision for each individual case.

This board can also indirectly ration care by setting spending limits. Although "spending caps" sounds like a great idea to save money, they limit the types and volume of services that can be provided.

Clinton's plan creates a new grant program for school-based clinics, which will give these programs increased financial support. It also establishes these clinics as a line-item in the budget, so that it will be easy to increase funding later. Unfortunately, these clinics serve mainly as a vehicle for abortion counseling, condom distribution and sex education.

The plan specifies that "health education" which will include "safe-sex" messages will be provided through these clinics. For anyone who thinks condoms are an answer to AIDS, condoms generally have microscopic cracks or holes about five microns in size. The AIDS virus is only one tenth of a micron in size, of course it can get through. And we're going to give the kids condoms at school?

There is also reason for concerns about Clinton's national living will program. Health care providers would be forced to get their patients to sign "living wills," not necessarily a bad thing. But will the government prepare standardized forms to hand out at the doctor's offices which people may sign without legal counsel and without sufficient reflection, which perhaps will include a uniform statement about refusal of food or water in the event of a serious illness?

There are other plans being considered. The Cooper plan, like Clinton's, relies on "managed competition" — large managed care bureaucracies which manage your health care, taking decision-making away from you and your doctor. In fact, in Cooper's home state of Tennessee where managed competition has become a reality for the poor in place of Medicaid, many people cannot even see their own doctor.

For example, I have been providing psychiatric services at a children's home in a small town in Tennessee. I've been on the Blue Cross Panel, but the only pediatric group in town is on a different panel. If you're the mother of a family and you have to make a choice as to which insurance plan you want, how do you choose? Do you give up the gynecologist you've always gone to in order to keep the pediatrician your kids love? Maybe you have to drive to a gynecologist in another city to find one who is on your plan's approved list. My patients have not been happy with it, and many have lost their regular doctors because of difficulties related to the new insurance program. It has decreased access to care, since in the past, every doctor in this small town accepted Medicaid.

Keep in mind that managed care corporations can be choosy about which doctors they accept on their provider panels. Will doctors be refused contracts with these panels if they refuse to preach the safe-sex message? I recently read of a military physician who was reprimanded for talking to patients about the dangers of promiscuous sex. Doctors in their own private practices can still do this, but if we have to depend on managed care contracts to be able to work, a lot of new pressures may come into play. (Clinton's plan leaves the door wide open to completely eliminating private practices, by establishing the right of government to set the fees, with the patient's cost being higher for the private practice option. It also says that the regional alliance can outlaw private practice if they feel it's not a viable option, giving the government a monopoly.)

The plan I personally prefer, and which is recommended by Dr. James Dobson of Focus on the Family, is the Consumer Choice Health Security A (S. 1743/H.R. 3698), also called t Nickles-Stearns bill. This is the on plan being considered that says abortio on demand is not going to be considere medically necessary.

The Nickles-Stearns bill preserves diversity of providers and plans to me the needs of each family and eac individual. It will provide for univers coverage. Tax credits will help famili to choose from a multitude of optio including options which are not employe based. As it stands now, most of us g our insurance coverage through our jo and, if we lose our job, we lose o insurance. This bill would change tha by changing tax policies to encoura both employer-sponsored as well as no employer based insurance, and you ca choose whichever plan you want. It wou provide true portability of insuranc would eliminate pre-existing conditi limits, and would also reduce paperwo It would also leave you and your doct in charge of your health care decisio rather than the government taking ov these decisions.

If you're concerned about the issues, let your congression representatives and senators know befo it's too late.

For more information, the bookl *Anatomy of the Clinton Health Pla* complied by the Family Research Counc in Washington, D.C., is available for $ through Focus on the Family (800-FAMILY) or contact my office for recent article on the Nickles-Stearns bi

Dr. Shuping is contract staff wi Catholic Social Services and also has private practice as a psychiatrist Winston-Salem. Questions for this co umn may be sent to: Dr. Martha Shuping, 1400 Millgate Drive, Suite Winston-Salem, NC 27103.

Question (From Page 5)

Now about confession. Canon law (989) states that all who have reached the age of discretion ("age of reason") are obliged to confess any serious sins once a year. The law, therefore, does not intend to impose any new obligations on Catholics regarding this sacrament. It simply prescribes a time within which mortal sins should be confessed, if for no other reason so that the individual is spiritually prepared to receive the Eucharist.

The new *Catechism of the Catholic Church* refers to this canon, relating it to the need for confession of serious sin before Communion. It is one of those "indispensable minimum" requirements the Church makes to guarantee basic love of God and neighbor (1457, 2401).

As far as strict law is concerned, therefore, obligations to receive the sacrament of penance refer only to serious, mortal sin.

Obviously, any sincere Catholic Christian must go far beyond this bare minimum. As I have said often, genuinely living out our sacramental and prayer life with God will require sharing in the sacrament of penance more than once a year, and more than on those occasions when we might be conscious of serious sin.

Its forgiving, healing and strengthening powers are such that it should be, in some way, a regular part of our spiritual lives as Catholics.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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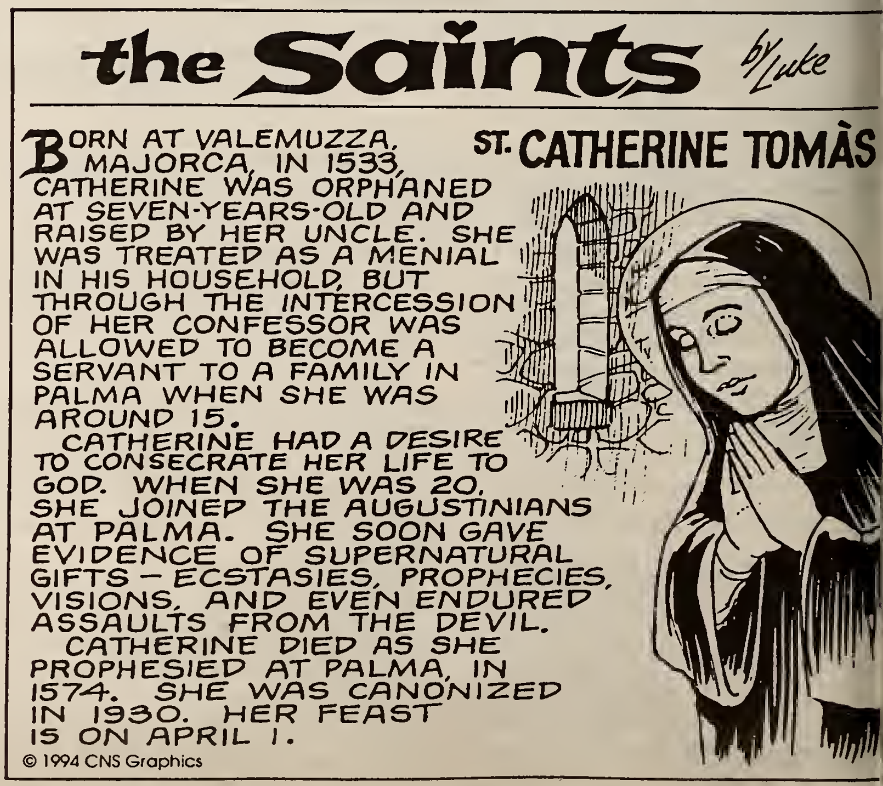
Please pray for the following deceased priests during the month of April:
Monsignor Charles Gable, 1977
Monsignor Thomas P. Griffin, 1931
Reverend James A. Manley, 1940
Reverend Joseph F. Gallager, 1946
Monsignor Cornelius Murphy, 1954
Reverend Herman Bosschemuller, 1966
Reverend James H. Tevlin, 1966
Reverend Howard V. Lane, 1967
Reverend Walter F. Higgins, 1981
Reverend James F. Keenan, 1988
Reverend Michael W. Murphy, 1990


the Saints by Luke
ST. CATHERINE TOMÀS
BORN AT VALEMUZZA, MAJORCA, IN 1533, CATHERINE WAS ORPHANED AT SEVEN-YEARS-OLD AND RAISED BY HER UNCLE. SHE WAS TREATED AS A MENIAL IN HIS HOUSEHOLD, BUT THROUGH THE INTERCESSION OF HER CONFESSOR WAS ALLOWED TO BECOME A SERVANT TO A FAMILY IN PALMA WHEN SHE WAS AROUND 15.
CATHERINE HAD A DESIRE TO CONSECRATE HER LIFE TO GOD. WHEN SHE WAS 20, SHE JOINED THE AUGUSTINIANS AT PALMA. SHE SOON GAVE EVIDENCE OF SUPERNATURAL GIFTS – ECSTASIES, PROPHECIES, VISIONS, AND EVEN ENDURED ASSAULTS FROM THE DEVIL.
CATHERINE DIED AS SHE PROPHESIED AT PALMA, IN 1574. SHE WAS CANONIZED IN 1930. HER FEAST IS ON APRIL 1.
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Entertainment

TV Programs of Note

Sunday, April 3, 7-8 a.m. EDT (ABC) **"Rejoice, He Has Risen: Easter Mass from Washington, D.C."** Special presentation of Easter Sunday Mass with Cardinal James A. Hickey of Washington as major celebrant and homilist at the 100-year-old Gothic St. Patrick Church — the oldest continuing Catholic community in Washington — accompanied by a 60-voice choir from Norbeck, Md. The offertory gifts will be presented by young people who represented the archdiocese at World Youth Day. The broadcast is funded by the Catholic Communication Campaign.

Sunday, April 3, noon-1 p.m. EDT (ABC) **"Walt Disney World Happy Easter Parade."** Tenth annual special hosted by Joan Lunden and Regis Philbin, featuring Disney characters, Nancy Kerrigan and the Boys Choir of Harlem.

Sunday, April 3, 8-9 p.m. EDT (PBS) **"The Nature of Sex: A Time and a Place."** Rebroadcast from the "Nature" series, the program explores how natural forces, such as the sun, moon and rain influence courtship, mating, and birth in the animal kingdom.

Tuesday, April 5, 10-11 p.m. EDT (PBS) **"Primo Levi: The Memory of the Offense."** Special about the writer, a taciturn industrial chemist whose year in Auschwitz turned him into an author, considered the finest on the subject of the Holocaust.

Wednesday, April 6, 8-9 p.m. EDT (PBS) **"An Evening of Championship Skating."** Special featuring world and Olympic champion skaters, taped in November 1993. Wednesday, April 6, 9:30-10 p.m. EDT (HBO cable) **"A Body to Die For: The Aaron Henry Story."** Fact-based episode from the "Lifestories: Families in Crises" series, in which a high school football player (Ben Affleck) learns the hard way that using steroids may help him gain a winning look — and years of physical problems.

Thursday, April 7, 10-11:30 p.m. EDT (PBS) **"Healing from Within."** Repeat of episode from "Healing and the Mind with Bill Moyers" which examines two therapies that involve neither drugs nor surgery, namely meditation and group psychotherapy.

Friday, April 8, 9-10 p.m. EDT (PBS) **"There Goes Our Money: A Louis Rukeyser Special."** The economic commentator examines the nation's tax system, frustrations associated with it and how it can be improved.

Saturday, April 9, 12:30-1 p.m. EDT (ABC) **"Dollars and Sense."** Special aimed at kids gives a lively explanation of banking procedures, such as savings and interest, check writing and automated teller machines so youngsters can develop a sense of fiscal responsibility.

TV Film Fare

Sunday, April 3, 7-11:39 p.m. EDT (ABC) **"The Ten Commandments"** (1956). Less an inspirational story based on biblical sources than a dramatic vehicle with a sense of history, director Cecil B. DeMille's epic production offers some spectacular re-creations, excellent technical effects and good acting from a fine cast, including Charlton Heston as Moses, Yul Brynner, Anne Baxter, Edward G. Robinson and many other stars of the era. *The U.S. Catholic Conference classification of the theatrical version was A-I — general patronage. The Motion Picture Association of America rating was G — general audiences.*

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FAMILY VIDEOS — Michael Clapier of Feature Films for Families displays three of the company's family-oriented videos sold by mail. CNS Photo/Sam Lucero

Company Finds Market For Family Videos

MURRAY, Utah (CNS) — When less than 3 percent of Hollywood movies sold as videos are G-rated, finding value-oriented movies is as difficult as spotting marital fidelity on daytime soap operas.

So, Feature Films for Families, based in Utah's Salt Lake Valley, is challenging Hollywood's concept of American entertainment.

Fed up with the profanity, nudity and graphic violence that permeates even the motion picture industry's mildest flicks, businessman Forrest S. Baker III founded Feature Films for Families in 1988. The company sells family videos through the mail and can be reached by calling (800) 347-2833.

Originally a distribution company for previously released films, Feature Films now produces movies.

A Feature Films survey of nearly 150,000 U.S. households found that 70 percent of respondents believed Hollywood was not providing suitable family entertainment.

Each movie tries to communicate a positive value.

Clapier described two of Feature Films' movies: "'Butter Cream Gang' is about service in the community and how unconditional love is used over violence to resolve problems. 'Lost in the Barrens' is about overcoming cultural differences and learning to trust in order to survive." The former is the company's most popular video, with more than 1 million copies sold.

Feature Films has produced six full-length movies since 1990.

Other videos offered for the standard price of $11.95 include such familiar titles as "Benji" and "Where the Red Fern Grows." Among animated videos for younger children are "The Little Fox," "Scamper the Penguin" and "Will the Sparrow."

TNT Cable Channel To Make Two Biblical Movies

WASHINGTON (CNS) — The TNT cable channel, even before gauging the ratings success of its Easter Sunday premiere of the biblical miniseries "Abraham," has committed to two more Old Testament productions.

Daily Variety reported that "Jacob" and "Joseph" will be shown in 1995. Both made-for-TV movies are in preproduction.

TNT is producing the pictures in partnership with Lux, an Italian independent producer. TNT and Lux worked together on "Abraham," which stars Richard Harris and Barbara Hershey.

Pope John Paul II had wished Lux and TNT executives well in their endeavors in an audience prior to the Italian release of "Abraham."

Daily Variety said Matthew Modine, known for his roles in the movies "Married to the Mob" and "Full Metal Jacket" and the cable special "And the Band Played On," would star in "Jacob."

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Five steps toward resolving marital conflicts

By Mary Jo Pedersen
Catholic News Service

Many couples enter marriage with the mistaken notion that peace at home means experiencing no conflicts. Not so!

Conflict is inevitable in a growing relationship. Conflict even can lead to growth.

As I see it, conflict can be a bridge or a barrier to intimacy. Healthy couples find ways to resolve disputes without turning them into wars.

Happiness in marriage depends to a large degree on:

—Attitudes toward conflict.

—How conflict is handled.

Attitude is very important. It is a matter of developing a healthy, positive view of conflict. Naturally I do not seek conflict out. But I approach is as a byproduct of two unique individuals — with their own opinions and tastes — living together for life.

The goal of approaching conflict with a positive spirit is to express and resolve differences, not to defend ourselves against each other in a battle of egos.

One key to successfully resolving conflicts is the ability to accept feelings of anger in oneself and one's spouse. This acceptance is aided by the realization that dodging conflict erodes the marital relationship.

■■■

Peace is not simply conflict's absence. Peace is present when spouses establish patterns of personal exchange that deal with conflict in a way that strengthens rather than destroys their bond.

Often couples comment that they feel much closer when they have lived through and resolved a conflict.

An attitude that conflict is part of life and that conflict tends to occur at some predictable times — transition periods; experiences of loss — can benefit a couple.

Conflict occurs when couples are adjusting to living together in the beginning; to the first child; to children entering adolescence; to children leaving home; to the loss of a job or of health; to older parents becoming dependent upon grown children.

So check up on your attitude toward conflict. At the same time, size up your conflict-resolution skills.

Here are five ideas for increasing your conflict-resolution skills in marriage.

1. Agree to disagree, and set a time and place to do it.

Conflict takes energy and the right frame of mind. When a situation arises, say to each other: "Let's take some time to talk about the chronic mess in the garage. If not now, how about tomorrow afternoon for an hour before we go shopping?"

2. Define the problem clearly, and stay focused on it.

Make sure you both are talking about the same problem. Be clear and direct.

Use "I" statements describing what you think and how you feel. Avoid using "you" statements, especially those followed by the words "always" and "never": "Why is it that you never ...?"

3. Brainstorm possible solutions.

Express your ideas for possible solutions without judgment (maybe even on paper). Not, "You should clean up after you change the oil" but, "One solution is to clean up right away after ourselves" or "Another way to solve the problem would be ..."

Again, beware or "you" statements when brainstorming solutions.

4. Discuss possible solutions, and agree to try one of them.

When discussing a solution, tell what you think and feel, not what you assume your spouse thinks and feels.

If you never learned healthy communication skills in your family of origin, you can learn now. Without good communication skills, disagreements alienate spouses from each other. Consider getting a book or video on the topic, or attending a class or program at your church.

Many parishes have Marriage Enrichment programs that include communication skills for couples.

5. Affirm progress toward a solution; evaluate.

Even if it is a tiny step, affirm it: For example, "I noticed you put a big trash can in the garage. I like that idea."

After a specific period of time (decided by the two of you), talk about how effective your solution is and what might be changed to improve the situation. Reward each other's efforts to change behavior.

These skills work well for all kinds of conflicts, but especially conflicts that arise over specific issues that are "out there" — like buying a new car.

When disagreements focus on an issue "out there" we are likely to be flexible and even creative in finding solutions. But some conflicts in marriage involve issues that are not "out there," but are "between us," such as one spouse's attitudes toward in-laws, or toward the other spouse's working overtime and not having enough time at home.

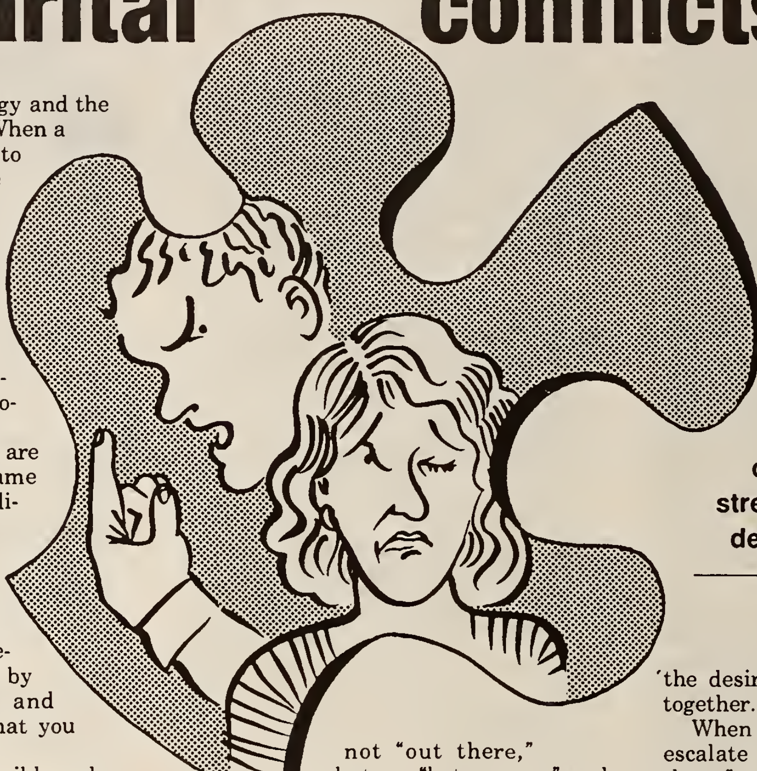
Such conflicts touch at the core of self-worth. Often our sense of belonging, acceptance and security are at risk in these conflicts, which never seem to be resolved.

The anxiety that results from conflicts "between us" can quietly erode the foundation of the marriage or even the desire to keep working at bein together.

When such conflicts cause pain an escalate to all the little conflicts "ou there," something needs to be done Studies of healthy marriages sho that couples who make it and ar happy over the years seek help from third party when they cannot resolv their own conflicts.

One visit to a counselor or pasto with counseling experience often ca help couples keep a small fissure fro becoming an abyss.

(Ms. Pedersen is on the staff of the Family Life Office in the Archdiocese of Omaha, Neb.)



"Peace is not simply conflict's absence. Peace is present when spouses establish patterns of personal exchange that deal with conflict in a way that strengthens rather than destroys their bond."

FAITH alive!

FAITH IN THE MARKETPLACE

What are two considerations you bear in mind for resolving a conflict in marriage?

"Keep lines of communication open and recognize the impossibility of finding happiness if your goal is to change the other person into your own image and likeness." — Anne Doherty, Spokane, Wash.

"Prayer — seek guidance from the Lord. It's important to be in the habit of praying about your marriage especially in times of crisis. Seek a form of professional counseling. It's important to have objective assistance during times of serious conflict." —Kathy Lewis, Pocatello, Idaho

"It's very important to feel good about yourself and have your own identity so that when your partner is in a bad mood you don't automatically think, 'What's wrong with me?' It's important to be up front and not afraid of conflict or that the relationship will fall apart. If the other person knows that you care about him and the relationship, he will listen in a different way." — Louise English, Phoenix, Ariz.

"Openness, honesty and communication. You have to be able to talk about it, or it will never be resolved." — Lorrie Tea, Phoenix, Ariz.

"Communication. It's important to keep the lines of communication open. Schedule a time to do it and definitely adhere to that time. Go over the points at issue. Try to keep a level head and let each person give his or her side of the story." — Stephen Herold, Austin, Texas

"Practicing good communication skills. The first is really listening.... It's also important to talk because when communication breaks down there is nothing left. It's important to fight fair — avoid name-calling and blaming." — Nancy Greenwell, Owensboro, Ky.

An upcoming edition asks: When is it a strength to rely on others, and why? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

What a difference an apology makes

By Steve and Christine Botos
Catholic News Service

"What's the assignment?"

"To write something about resolving iarital conflict."

"Hmm," Chris mused. "I have some leas. Let me think about it, and I'll jot ome notes later."

What appeared in my folder the fol- wing morning was remarkable. It as a list of some of our own conflicts nd I hadn't been able to think of one). lore to the point: The list concerned rguments — arguments I'd lost.

Well, not exactly. I'd inflicted dam- ge, seeing quite clearly the pain in er face, the looks of the children. And had felt it myself, the double-edged vord of anger.

I don't like remembering those con- icts, for they come back so crisp and ear, knotting my stomach and flush- g my face with embarrassment.

Anger has its place, we're told. It ust be so, since it lurks so close to the rface. And the strength of it!

Anger overcomes its host with nazing vigor. It slams doors and eaks dishes, propels bodies out for ng walks and strings together lita- es of stupid, hurtful words or sting- g silences.

Too bad it doesn't help anyone lose eight!

What are they about, those argu- ents that provide such rich material r this article?

Stuff. Sometimes important, but of- n trivial stuff that only seems impor- nt at the time.

Early in our marriage that stuff was out time with our respective fami- s. Where would we spend our lidays? That was an easy one: ey were spent in the car, moving and down the road to someone's use to eat too much, too fast, and move on.

Later the stuff concerned me be- ming my father, making the same guments I'd hated as a child. And en, to my amazement, defending my sition.

Silence followed. Lots of silence. illed air and soft footfalls. Chris be- n writing notes. "Here's how I feel," e would begin.

Feel? This isn't about feelings, I'd ink. This is about transcendent ilosophical dogmas that are irrefut- le! But I did write back.

The indefensible, irrefutable looked etty foolish in black and white. I uld couch my points more cleverly that surely she would see the error her ways.

"But this is how I feel," she would ite back.

Eventually, the storm abated, the ters calmed. And, well, I hate to ite letters anyway.

But writing to each other brought sure. And resolution of the argu- nt brought reconciliation for us.

A peaceful comfort would replace stony silences of the household, and even the children would become more relaxed.

What a difference an apology can make. How powerful is this soft force which blunts the edge of anger. And which of these two, argument or reconciliation, is from God?

Both. Both are the faces of love. Both reflect the energy of God. Both must be used wisely.

To anger without restraint is destructive, but always to be the dominated one has its own painful downside.

The children witness our arguments, rightly so in my opinion since as teens they are often the source of our present conflicts regarding discipline and permissiveness.

They benefit from the conflicts, we think. They see that anger can be controlled, that communication is vital. They understand that reconciliation is sacramental — sacred beyond measure.

They are not good at it yet, although the anger side seems to be doing pretty well. But we're working on it.

Not a bad way to end an argument: working on it.

(Botos is family life coordinator in the Diocese of Wheeling-Charleston, W.Va.)

"What a difference an apology can make.... And which of these two, argument or reconciliation, is from God? Both. Both are the faces of love."

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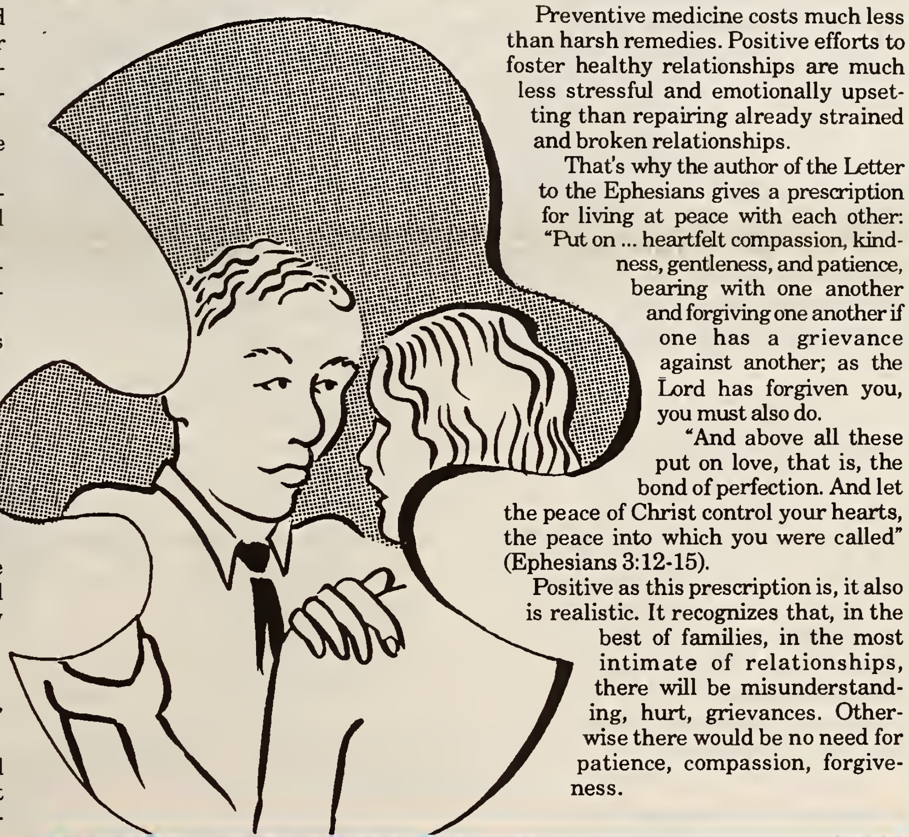

The urgency of reconciliation

By Father John J. Castelot
Catholic News Service

Preventive medicine costs much less than harsh remedies. Positive efforts to foster healthy relationships are much less stressful and emotionally upsetting than repairing already strained and broken relationships.

That's why the author of the Letter to the Ephesians gives a prescription for living at peace with each other: "Put on ... heartfelt compassion, kindness, gentleness, and patience, bearing with one another and forgiving one another if one has a grievance against another; as the Lord has forgiven you, you must also do.

"And above all these put on love, that is, the bond of perfection. And let the peace of Christ control your hearts, the peace into which you were called" (Ephesians 3:12-15).

Positive as this prescription is, it also is realistic. It recognizes that, in the best of families, in the most intimate of relationships, there will be misunderstanding, hurt, grievances. Otherwise there would be no need for patience, compassion, forgiveness.

St. Paul and the communities he founded were convinced that peace and harmony are of paramount importance in the family and the community. The passage I quoted is just one instance of this concern.

The author of Ephesians gives a bit of practical advice for resolving conflicts: "Be angry but do not sin; do not let the sun set on your anger" (4:26).

Instinctive annoyance and anger are unavoidable, precisely because they are instinctive. But for the same reason they are not sinful. Hanging on to them is.

Nip a noxious weed in the bud by facing the situation early and thus stemming its growth. Otherwise, the wound will fester and poison the relationship.

An infected cut is ugly. Give it care before infection sets in.

Jesus himself highlighted the importance of immediate reconciliation: "Therefore, if you bring your gift to the altar, and there recall that your brother (or sister) has anything against you, leave your gift there at the altar, go first and be reconciled ... and then come and offer your gift. Settle with your opponent quickly while on your way to court with him" (Matthew 5:23-25).

This directive is remarkable because it puts the settling of differences above even liturgical worship. But that makes sense.

For a heart in unresolved turmoil is in no condition to worship the God of peace. And the emphasis is on urgency: Go "first," settle "quickly."

The advice of the supreme physician, who is concerned about our personal health and happiness, is clear. Live positively, with a view to maintaining peaceful relationships. But if those relationships are threatened, don't waste time! Act without delay to understand, to forgive — and to be forgiven.

"God has called you to peace" (1 Corinthians 7:15).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

How important is it that spouses grow in their capacity to see things from the other's point of view? "In marriage the vital element of growth is the development of an awareness of the inner world of one's spouse," writes Dr. Jack Dominian in *Dynamics of Marriage* (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, CT 06355. 1993. Paperback, $9.95). The psychiatrist writes: "We start the intimacy of marriage much better equipped if we understand our own personality and needs. Appreciating those of our partner is the key to a successful relationship."

Reflection: This week I will meditate on my capacity to see from another family member's point of view, bearing in mind that person's moods, talents, current experiences and wishes. My own viewpoint is important. But what I intend to discover more fully is how the world looks to my spouse, parents, children. This is a step toward greater respect for the other.

FOOD FOR THOUGHT

An awareness of factors that generate conflicts at home may help resolve those conflicts.

Take, for example, the familiar human tendency to "take it out" at home when something goes wrong elsewhere. After all, who knows what might happen if we exploded at co-workers or friends?

Therefore, when conflict arises at home it pays to step back and ask, "What or who really is bothering me here?"

Again, fatigue contributes to conflict at home. The best time to discuss a problem probably is not when you are exhausted from work or other endeavors. Rest up first, and things will go more smoothly.

Overload — too many immediate tasks to perform — contributes to conflict at home. Failing to prioritize, to decide what must be done now and what can wait, leaves a person feeling inadequate about tasks that remain undone. And this leads to stress and bad feelings.

Not listening carefully, and thus misunderstanding what another wants, leads to conflict.

Finally, the belief that in a home everyone basically ought to agree on everything and to want the same things leads to conflict. Unity is healthy in marriage and the family, but so is diversity.

David Gibson, Editor, Faith Alive!

People In The News

Catholic Actor Macdonald Carey Dies At Age 81

BEVERLY HILLS, Calif. (CNS) — Macdonald Carey, a Catholic actor who overcame a well-known struggle with alcoholism, died at his home in Beverly Hills, after suffering for more than a year from cancer. He died March 21, six days after his 81st birthday. Soap opera fans know Carey for having played Dr. Tom Horton, the family patriarch, for 28 years on the NBC soap opera "Days of Our Lives." His was the voice that opened the show with the words, "Like sands through the hourglass, so are the days of our lives." Carey was a lector and a eucharistic minister at Good Shepherd Parish in Beverly Hills, and was inducted in 1991 into the Knights of Malta, a Catholic philanthropic organization.

Maryknoll Nun Receives Korean Human Rights Award

MARYKNOLL, N.Y. (CNS) — Maryknoll Sister Jean Maloney, director of a residence for former prostitutes in Seoul, South Korea, has been honored by the Korean National Council of Churches for her work on behalf of women's rights. The nun, who joined the Maryknoll Sisters in 1950 and was assigned to South Korea three years later, received the Korean church council's 1993 Human Rights Award. The Korean group also honored two local Protestant ministers and a lay woman for their human rights activities. Sister Jean runs Magdalena House, a home where former prostitutes can obtain food and shelter, participate in literacy classes, and receive other forms of support.

U.S.-Born Bishop Of Reykjavik, Iceland Dies In Pittsburgh

PITTSBURGH (CNS) — Bishop Alfred J. Jolson, a Connecticut native who had been bishop of Reykjavik, Iceland, since 1988, died in Pittsburgh March 21 after suffering a heart attack. He was 65. Bishop Jolson had been in Pittsburgh for confirmation ceremonies in the diocese, an invitation extended him annually. He had been in Pittsburgh since March 3 and conducted two confirmations and a mission appeal before the March 6 heart attack. Afterward, he was discovered to have had heart problems. He never left the hospital, and suffered cardiac arrests twice there before he died.

Clinton Joins U.S. Rep. Hall, 20 Others In Congress On Fast

WASHINGTON (CNS) — U.S. Rep. Tony Hall, D-Ohio, was joined by President Clinton and 20 others in Congress for all or part of his three-day fast to bring about greater awareness on hunger issues. The first test of that greater awareness in Congress will likely come in May, Hall said in announcing the fast March 23. The House and Senate will be dealing then with several bills containing anti-hunger provisions. Representatives of the Catholic Charities Directors Association were among those present at the press conference Hall held to announce the fast. Those joining him, Hall said, were free to do anything from skipping a meal to having only water. Clinton said in a mid-morning meeting with Hall he would not eat for the rest of the day.

Priests Honored For Ministry Among Lion Tamers, Carnies, Clowns

WASHINGTON (CNS) — When Msgr. Robert J. McCarthy says his life is a merry-go-round or Father John Toner calls his work a circus, they're not speaking metaphorically. Msgr. McCarthy, of the Diocese of Ogdensburg, N.Y., and Father Toner, a member of the Missionary Fathers of Our Lady of La Salette, based in Massachusetts, were honored for their years of ministry to carnival and circus workers with a luncheon March 22 at the offices of the National Conference of Catholic Bishops/U.S. Catholic Conference. About two dozen Catholic priests and several members of the Little Sisters of Jesus make up the Circus and Traveling Show Apostolate, ministering to 170,000 workers in circuses, carnivals, the race car circuit and other traveling troupes. Msgr. McCarthy and Father Toner recently stepped down as the apostolate's coordinators of ministry.

Cardinal Criticizes Surgeon General's Comments On Homosexuals

WASHINGTON (CNS) — Cardinal James A. Hickey of Washington has criticized remarks by Surgeon General Joycelyn Elders on homosexuals as "destructive of a true understanding of family life." In a letter to President Clinton, the cardinal urged the president to publicly disavow Elders' comments advocating homosexual behavior and adoption by homosexuals. *The Washington Times* reported March 1 that in a recent interview with a magazine for homosexuals, the surgeon general said that sex is a "wonderful" and "normal ... and healthy part of our being, whether it is homosexual or heterosexual."

Official Outlines Church Differences On Women As Priests

VATICAN CITY (CNS) — The ordination of women in Anglican and Protestant churches is a sign that those churches do not share the Catholic Church's understanding of ministry and the Eucharist, said speakers at a Vatican press conference. It is necessary to understand how the Catholic Church sees the relationship a priest has to Christ and to the Eucharist in order to understand why it does not consider itself able to ordain women, said Filipino Cardinal Jose T. Sanchez. "The Eucharist, which is the memorial of the saving sacrifice of the Lord, is the root of the being and action of the priest," said the cardinal, prefect of the Congregation for the Clergy

Employment Opportunities

Director of Youth Ministry: Parish of 1,000 families in historic coastal area. An interim youth board has developed a preliminary program plan which the director will review and revise for implementation in the fall. Full-time, year-round position available beginning June, 1994.
We seek a dedicated, energetic Catholic to develop and implement total youth ministry program. Duties include coordination of fully integrated program including all spiritual, social and service activities for parish youth. Responsibilities include integrating religious education and sacramental preparation into program. Coordination of volunteers and fund-raising are vital aspects of position. Successful candidate must have excellent leadership, organization and communication skills and demonstrated ability to work with and meet needs of modern Christian youth in diverse parish including Spanish-speaking, black, Asian and other ethnic groups. Four-year degree or equivalent experience in education, psychology, sociology or related field preferred. Salary negotiable depending on qualifications and experience. Benefit program including health insurance provided.
Send resume no later than April 30, 1994 to: Bob Higgins, St Mary Catholic Church, 412 Ann St., Wilmington, NC 28401-4595.

School Superintendent: Position available for Superintendent of Catholic Schools for Diocese of Raleigh. The diocese, which covers eastern North Carolina, currently has 16 elementary schools, 1 high school and 7 early childhood centers. Position begins July 1, 1994. Please send resumes by May 1, 1994, to Sr. Elizabeth McNeill, Director, Pastoral Services Division, 300 Cardinal Gibbons Dr., Raleigh, NC 27606.

Accountant/Analyst: The Catholic Center is accepting applications for a part-time accountant (25 hrs/wk). Responsibilities include analytic reviews of financial and operational activities of related entities by establishing and using inter-related data bases in a PC environment designed to monitor key statistics and identify trends. Applicants must hold a BS in accounting, have minimum five years related experience and have extensive PC experience, including proficiency with data base software and with LAN systems administration. EOE. Apply in writing to: Fiscal Mgr., PO Box 36776, Charlotte, NC 28236.

Youth Minister: Parish of 1,500+ families in Greensboro, N.C., seeks full-time Youth Minister beginning July 1 or earlier. Applicants must be practicing Catholics with bachelor's degree, certification in Youth Ministry and experience working with young people preferred. Leadership, inter-personal, organizational and managerial skills needed as well as comfort in dealing with youths' questions about Catholic teaching. Position will cover middle school through college age groups and involve retreats, service projects, recreational sports, etc. Salary $18-20,000, negotiable based on qualifications and experience, and includes diocesan benefits package. If interested send resume and current references to: Youth Ministry Search Committee, Our Lady of Grace Church, 2205 W. Market St., Greensboro, NC 27403. Deadline April 30, 1994.

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Scripture

Readings for the Week of April 3 - April 9

Easter Sunday: Acts 10:34, 37-43; Colossians 3:1-4 or 1 Corinthians 5:6-8; John 20:1-9.

Monday: Acts 2:14, 22-32; Matthew 28:8-15.

Tuesday: Acts 2:36-41; John 20:11-18.

Wednesday:Acts 3:1-10; Luke 24:13-35.

Thursday: Acts 3:11-26; Luke 24:35-48.

Friday: Acts4:1-12; John 21:1-14.

Saturday: Acts 4:13-21; Mark 16:9-15.

Readings for the Week of April 10 - April 16

Sunday: Acts 4: 32-35; 1 John 5:1-6; John 20:19-31.

Monday: Acts 4:23-31; John 3:1-8.

Tuesday: Acts 4: 32-37; John 3:7-15.

Wednesday: Acts 5:17-26; John 3:16-21.

Thursday: Acts 5:27-33; John 3:31-36.

Friday: Acts 5:34-42; John 6:1-15.

Saturday: Acts 6:1-7; John 6:16-21.

St. Ann Students Buzzing With Hornet Fever

Talk about your great "show and tell" days.

Josh Akers takes the top honors this year. The St. Ann second grader roused a cheer of approval with his guest, Charlotte Hornet, Alonzo Mourning.

Although a resourceful 8-year-old, Josh admits to having a bit of help in securing his guest.

Josh won a local department store contest, giving him the pick of Hornet player of his choice for a school visit.

Without question, Josh picked his favorite — *Zo* — the 6'10" center.

Alonzo visited with Josh and his classmates before moving to a brief rally in the gym, where Alonzo answered questions submitted by the student body.

Photos by Joann Keane

Top right: Alonzo Mourning autographs basketball cards for Josh Akers.

Left: Josh Akers explains how he won the contest that brought Alonzo Mourning to St. Ann school, as Mourning and Saint Joseph Sister Helene Nagle, St. Ann principal, look on.

Right: Class photo, with Alonzo.

Stewardship Questions And Answers

Q. How can we make our fellow parishioners and our families more aware of stewardship?

A. In your parish, you can use the church bulletin and parish newsletter to publish stewardship thoughts, questions and answers, and stewardship profiles that appear in this newspaper. You can use the same means to highlight the many activities that are available in the parish.

You can become actively involved in community service as a parish group or as an individual working, for example, for a homeless shelter or Crop Walk. You can ask your Parish Finance Council to give regular reports on your parish stewardship of treasure. Banners, bulletin boards and materials on the book rack are additional means of reinforcing the stewardship message.

In your family, you may want to look at your life style, at your accumulation of "things," and at the time you spend with your family and other people. This could mean taking an inventory of all of the stuff each member of your family possesses. It could mean taking your personal calendars and looking at where your time is being spent. Or, it could be as simple as going through your checkbook and seeing where your money goes.

Someone once asked the question: Could a person who found your lost checkbook tell whether or not you were a Christian? Doing one or all of these things could lead to some hard questions. The answers could lead us to becoming better stewards of the gifts we have been given.

A family of seven, in an effort to give more generously to their church, decided to relinquish their usual Friday night pizza dinner. (To the surprise of the parents, it was the teen-age son's suggestion). This freed up almost $25 each week to be added to their contribution to their church. However, they missed their pizza and began making their own. The event, according to the mom, has become valuable family time with members trying to outdo each other with their originality in pizza making.

We must constantly, whether at the parish or family level, be aware that all we have is the gift of a generous and loving God. He asks that we use His gifts wisely and return them generously for the benefit of one another. This awareness is something we must work at. We belong to a very materialistic and consumer oriented society: A society that tells us we should put ourselves first; that we've worked hard for what we have and it is ours to use of our own pleasure. The message of stewardship, however, is very different.

For more information about stewardship, contact the Diocesan Office of Development, 1524 E.Morehead St., Charlotte, NC 28207 or call (704) 331-1709.

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Comunidad Hispana
Comuniquémonos

Jóvenes que participaron en el ministerio de la música en la celebración eucarística de la comunidad hispana en la parroquia de San Pío X, Greensboro.

Presencia De Cristo Resucitado ... ¡Felices Pascuas!

¡Cristo ha resucitado, ha triunfado sobre el mal y la muerte y vive para siempre! Hoy está presente entre nosotros de un modo nuevo.

Es necesario vivir totalmente la nueva vida que Cristo nos ha conseguido. Con nuestra vida cristiana hacemos posible el encuentro de Dios y el hombre en Jesús resucitado. Jesús vive. El Señor ha resucitado y vive entre los hombres ayudándolos a valorar todo aquello que hay de bueno en ellos y a darle sentido todo aquello que hay de negativo, como el sufrimiento, el fracaso, la muerte ... Todo ello será superado y vencido. Esta es nuestra fe y debemos vivirla totalmente.

La realidad del Resucitado nos trae entusiasmo y paz. Su presencia gloriosa es la base de nuestra fe y nos llena de paz, de esperanza, de perdón, de amor y de alegría.

Ser cristiano es creer en la resurrección de Cristo. Cristiano es el hombre que cree, que se deja invadir y transformar por esa liberación que le viene de Cristo.

Nuestra fe y nuestra esperanza de resucitar, para nosotros y para los demás, depende estrechamente de nuestra capacidad de amar. Nuestra capacidad de redención y de resurrección está a la medida de nuestra fuerza de amor.

La imagen que Cristo resucitado puede mostrar a los hombres y mujeres de hoy para convencerlos y convertirlos es nuestra vida. Por eso nuestra vida debe ser siempre Pascua.

Cristo sigue resucitando cuando nosotros elegimos el último lugar sin atropellar a nadie para conseguir el primer puesto. Cuando luchamos sin odio y sin violencia buscando lo que es mejor para todos. Y, en fin, cuando nos sentimos libres y luchamos por la liberación de las esclavitudes que oprimen a nuestros hermanos. Si así lo hacemos, la Resurrección ha comenzado en nuestra vida.

El Mundo Entero Ora Por Vocaciones

Dios mío, te agradecemos los dones que nos has dado a cada uno de nosotros y por el don de la naturaleza. Tú nos has escogido teniendo en cuenta algo especial para cada uno de nosotros. Tú nos has llamado diciendo: -Ven a ver, a escuchar y a responder a mi llamada.-

Nosotros te pedimos que nos ayudes en esta prueba que nos das de seguirte siempre. Te rogamos también que inspires a muchas otras personas a seguirte y dales el valor que necesiten para seguir tu llamada. Te lo pedimos en el nombre de nuestro Señor Jesucristo. Amén.

Pero, ¿cómo invocarían al Señor sin antes haber creído en él? Y ¿cómo creer en él sin haberlo escuchado? Y ¿cómo escucharán si no hay quien predique? (Romanos 10:4)

En este día en que rezamos por vocaciones le pedimos a nuestra Santa Madre María que ruege para que muchos de sus hijos/hijas respondan a la llamada que Jesús les hace invitándoles a ser diáconos, ministros en su Iglesia, religiosos/religiosas o sacerdotes.

Los diáconos, los ministros de la Iglesia, las religiosas, los religiosos o los sacerdotes del futuro están y viven aquí entre nosotros. Hoy en este día rezamos por vocaciones para que a los que Jesús está llamando escuchen la voz de esta llamada y también la sigan.

Jóvenes mexicanos a la salida de la Misa en español en la iglesia del Santo Niño en Reidsville.

Reflexiones

* Nuestro mundo está lleno de ruido y de dificultades y no podemos oir la voz de Dios ni en nuestra casa ni en los trabajos que hacemos cada día. Detengámonos a reflexionar para escuchar a nuestro Dios y después decirle que estamos listos a hacer su voluntad.

* La historia de nuestra vida está llena de experiencias que hemos tenido debido a las personas que nos han amado y que nos han ayudado a desenvolvernos. Nuestro Dios ha estado presente y nos ha dado muchos dones. Reflexionemos ahora sobre cómo Dios ha estado presente en la historia de nuestra vida.

* Vemos cómo el mundo no es lo que quisiéramos que fuera. Nos estamos dando cuenta de los problemas que existen y de la necesidad de una dependencia mutua, de continuar trabajando para formar un único cuerpo, pues el Espíritu es el mismo y a todos nos ha dado a beber del único Espíritu (I Cor. 12:4-13). Hemos sido llamados a seguir nuestra jornada con Jesús de compañero. Vamos a pensar si seguimos a Jesús como él quiere.

¿A Quién Llamará El Señor?

"Conscientes de que toda vocación es un don de Dios, que hay que pedir en la oración y merecer con el testimonio de la propia vida, me dirijo a ustedes, como todos los años, para invitar a toda la gran familia de católicos a participar espiritualmente en la Jornada Mundial de Oración por las Vocaciones.

"Esta Jornada es desde hace tiempo una ocasión provilegiada para reflexionar no sólo sobre la vocación al sacerdocio o a la vida consagrada, sino también sobre el deber, que atañe a toda la comunidad cristiana, de favorecer el nacimiento de estas vocaciones y colaborar en la percepción, clarificación y maduración de la llamada interior de Dios. . .

"Es necesario que los creyentes, especialmente los jóvenes, sean guiados para comprender mejor que la vida cristiana es ante todo respuesta a la llamada de Dios y a reconocer, en esta perspectiva, el carácter peculiar de las vocaciones para el ministerio sacerdotal o diaconal; las vocaciones religiosas, misioneras, consagradas en la vida seglar y la importancia que tienen para el Reino de Dios. . .

"Deseo que mis palabras lleguen a todos aquellos que el Espíritu Santo llama a colaborar con él: a los padres, a los sacerdotes, a los religiosos y a los numerosos seglares comprometidos en las tareas educativas. Deseo, de modo particular, que esta exhortación llegue al corazón y a la mente de tantos catequistas, que en las diversas Iglesias particulares colaboran generosamente con los pastores en la gran obra de evangelización de las nuevas generaciones. . .

"Exhorto a los padres a colaborar creando un ambiente familiar impregnado de fe y de oración, de modo que puedan orientar la vida entera de sus hijos según las exigencias de la vocacion cristiana. Toda llamada particular es, en realidad, un gran don de Dios que se hace presente en sus hogares.

"La comunidad cristiana en su conjunto, esfuércese en reconocer con auténtica pasión misionera los gérmenes de vocación que el Espíritu Santo no cesa de suscitar en los corazones, y trate de crear, especialmente con la plegaria asidua y confiada, un clima adecuado para que los adolescentes y los jóvenes puedan sentir la voz de Dios y responder a ella con generosidad y valentía. . ."

(Papa Juan Pablo II, XXVII Jornada Mundial de Oración por las Vocaciones,

To Our Friends

We wish everyone a Happy Easter, believing that Christ lives among us and we can share His peace and joy. Pope John Paul II calls us to reflect on vocations and how to help young people to listen to God's voice and to decide to follow Jesus in the Church as deacons, ministers, religious or priests.

Quite La Piedra

Por MSGR. JOHN J. MCSWEENEY

Administrador Diocesano

La Iglesia Ortodoxa tiene una costumbre interesante en Pascua. Al final de los rvicios del Domingo de Pascua, se bendicen huevos y se distribuyen a los presentes ra indicar que todos comparten la bendición de esta gran fiesta. Los miembros se ludan y después quiebran los huevos. Uno rompe su huevo y grita: ¡"Cristo ha sucitado"! La otra persona contesta: ¡"Verdaderamente El ha resucitado"!

Quebrar el huevo representa abrirse la tumba de Cristo. El huevo muestra una nueva vida. Dentro del huevo se encuentra el material que formará al pollito. Esa nueva vida saldrá cuando el pollito rompa la cáscara del huevo.

La salida de Cristo de la tumba es algo semejante a esto. Cristo estaba realmente muerto antes de salir a una nueva vida. El huevo parece muerto antes de traer una nueva vida. El huevo nos recuerda a Jesús enterrado en la tumba. El pollito rompiendo la cáscara del huevo también nos recuerda a Jesús saliendo vivo de la tumba.

Debemos estar felices en Pascua porque Jesús resucitó de la muerte y además nos prometió que nosotros resucitaremos algun día. Pero nuestra felicidad puede ser ayor si nos damos cuenta que podemos resucitar HOY. Hay muchas clases de nbas y muchas clases de resurrecciones. Cada uno de nosotros podemos salir de una nba HOY, ya que es posible elevarnos a una vida mejor HOY.

En las lecturas del Domingo de Pascua leemos que "quitaron la piedra". Con el der de Dios la tumba de Cristo se abrió. Así mismo con el poder de Dios la piedra e nos mantiene a usted y a mí enterrados puede quitarse.

¿Cuáles son esas piedras que nos mantienen enterrados? En primer lugar, la dra del egoismo, pensando sólo en nosotros mismos y en nuestra propia conveniencia. isto resucitado nos ayudará a quitar esa piedra interesándonos más en complacer Dios y en ayudar a los demás.

Tenemos otras piedras de la ambición y la glotonería, que pesan sobre nuestros erpos y almas. La piedra de la indiferencia o falta de caridad que nos aparta de Dios le hacer el bien a nuestro prójimo. En el día glorioso de la resurrección revivimos historia del amor de Dios para nosotros, lo cual puede romper con esa indiferencia ibieza con la fuerza del Salvador resucitado.

¿Cuál es la piedra que usted quiere quitar para salir con Cristo brillante y deroso? ¿Será la impureza, deshonestidad, pereza, orgullo, ira o envidia? Con la uda de Cristo arrójela y la Pascua será un día más feliz para usted.

El principal motivo de nuestra alegría pascual es que Jesús resucitó y que nos omete lo mismo a nosotros. Pero se puede añadir más alegría a la Pascua en cada a de esas resurreciones que hemos mencionado. La Santísima Trinidad, Padre, Hijo Espíritu Santo están dispuestos a compartir con nosotros la felicidad de quitar la dra. Esta es la Feliz Pascua que yo deseo a todos ustedes. Que Dios les bendiga.

rinitarian Sister, Formerly At SS, Professes Perpetual Vows

PHILADELPHIA - Trinitarian ster Helen Elizabeth Henken, 37, a rmer staff member of Catholic Social rvices in the Diocese of Charlotte, ade her perpetual profession of vows a Missionary Servant of the Most essed Trinity on March 25 in the Father dge Memorial Chapel at the otherhouse in Philadelphia.

Sister Beth is one of 13 children of argaret Henken and the late Theodore F. Henken of Huntsville, Ala.. She is a graduate of the University of Alabama in Huntsville, where she received a bachelor of education degree in 1980. Before entering the order, she worked as an elementary school teacher at Catholic schools in Alabama and Louisiana.

Sister Beth entered the candidacy in September 1983. During her two-year

See **Vows**, Page 15

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Easter Reflection

By FATHER VINCENT DONOVAN

Most of us shared the excitement of writer Alex Haley when finally he reached the actual point of contact between Africa and his ancestors in America who were slaves. He had found his "Roots." It is good and important for us, too, as members of a Christian community and of the Catholic Church, to find our roots. Where and when did we begin to exist as a Church?

We might be tempted to say we have found our roots in Christmas. It would be fitting to think that the Church was born there in the midst of the peace and calm and beauty of Bethlehem. It would explain our Catholic insistence on the Incarnation as the centerpiece of our Christian faith. But no church came into existence at the birth of Christ. No community of believers arose there. His birth was ignored and unknown by world history. Thirty years and more were to pass before He was even mentioned. We are not the Christmas people.

We would like to say that the Church came into existence on the mountainside as a response to the soaring, powerful, matchless words of the Sermon on the Mount. We would be a church of high moral code and resolve then, similar to the Jewish people and their rich heritage of the Decalogue of Mount Sinai. But even though the Sermon on the Mount was well received, no community of believers came into existence as a result of that sermon. We are not a mountain people.

Surely, then, we were born at the foot of the cross, birthed in the very blood of Christ. Yet no church arose on Calvary. The death of Jesus was almost the end of any possibility of church, as His followers fled and scattered in fear and confusion. No, we are not Good Friday people.

No one can deny, and world history and secular history attest to the fact that a group of believers gathered around an empty tomb in Jerusalem, coalesced as a community, grew into a church and spread across the world, with an actual and continuous link to us today. At first sight, it does not seem very propitious to be known as people of the empty tomb. But that is what we are, and it is to our glory and, because of it, we are messengers of hope.

Our ancestors in the faith were told to stop looking for Christ in dead men's tombs. He is not there. He is risen. They were told to stop looking down into graves for Him, and instead look straight out in front of them in the land of living men and women. In the midst of their brethren they will find Him. And we, their sinful descendants in the faith, are told not to despair, because we sinners are saved by the just One who died. The Prince of Life, struck down, rises up to die nevermore. We are invited to look on the face of Christ, the Victor and King and see the glory of the Crucified One. The Resurrection has already begun in our world, and so has the new creation. Christ is their first fruit. Where He has gone we will follow. We are not Christmas people, or mountain people or Good Friday people. We have found our roots. We are the Resurrection people, the Paschal people — the Easter people.

Spiritan Father Vincent Donovan is parochial vicar at Our Lady of Lourdes in Monroe. He spent 17 years as a missionary in Africa and is the author of two books, Christianity Revisited *and* The Church in the Midst of Creation.

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Diocesan News Briefs

School Children Help Battered Children

HENDERSONVILLE — About 300 children and their families painted, partied and feasted n a 20-foot banana split during festivities March 13 at Immaculata School.

"Children Helping Children," an annual fundraiser to benefit a children's charity, is a commun builder for the school, said Terry McCool, president of the Parent/Teacher Organization. The festi gives the students a chance to give to the community. Moreover, it offers the community a char to get to know the K-8 school.

Each grade level came up with an idea for an activity. Department stores donated items fc a raffle, dance troups strutted their stuff, karate students threw fancy kicks and an artist drew fur caricatures. A dentist showed kids the right way to brush teeth and an allergist handed out informat on sneezing and wheezing.

The chidren raised $1,500 for Mainstay, a shelter for battered and their children in Hendersonvi Rosemary Irion and Elaine Waller were event chairpersons.

Left: Magician Mike Furches delivers "magic with a message" to the delight of his audience at Immaculata School.

Bottom left: "Busy Beth" (Elizabeth Ford) keeps on the straight and narrow as she negotiates the balance beam.

Right: Clown "Joiful" enjoys a quiet moment with Emily Autry, who is wide-eyed by the merrymaking in the school gym.

Photos by TIM REID

Marian Apparitions

CHARLOTTE — Bud Macfarlane, an international speaker on Marian apparitions, will talk at St. Thomas Aquinas Church on April 25 at 7 p.m. His speech will focus on the reasons the Blessed Mother has reportedly appeared in the last couple of centuries and why her appearances today are apparently so widespread.

Installation Choir

GREENSBORO — Mary Connolly is coordinating a group of area parish musicians interested in participating in the choir for the installation of Bishop William G. Curlin on April 13 at 2 p.m. at St. Gabriel Church, Charlotte. Rehearsal is April 6 at 7:30 p.m. at St. Paul the Apostle Church. For information, call (910) 294-4696.

STOPP

GREENSBORO — Jim Sedlak, director of STOPP (Stop Planned Parenthood), will make a speaking tour in North Carolina. He will talk at various churches about the reasons some organizations are pressing for comprehensive sex education programs in the school system, and the dangers of safe sex programs.

His itinerary is as follows: Magnolia Street Baptist Church, Greensboro — Friday, April 15, 7 p.m. Middle Grade School, Franklin — Sunday, April 17, 3 p.m. Mana Church, Fayetteville — Monday, April 18, 7:30 p.m. Calvary Baptist Church, Winston-Salem — Tuesday, April 19, 7 p.m. Mount Vernon Baptist Church, Boone — April 20, 7 p.m. Mount Vernon Baptist Church, Raleigh — Thursday, April 21, 7 p.m. Seagate Community Chapel, Wilmington — Friday, April 22, 7:30 p.m.

Spiritual Retreat

MAGGIE VALLEY — A weekend spiritual retreat for Alcoholic Anonymous members is April 29-May 1. The retreat is an opportunity for quiet reflection on spiritual well being. The $80 cost includes a private room, meals and snacks. For registration and information, call (704) 253-3977 or (704) 628-2376.

CRISM Picnic

HICKORY — The annual CRISM Picnic for Catholic retirees is April 27 from 10 a.m.-4 p.m. at the Catholic Conference Center. To register, send $7 to CRISM Picnic, 1524 E. Morehead St., Charlotte, N.C. 28207 before April 18. Registration is limited to 400. For information, call Suzanne Bach at 377-6871 ext. 314.

Singles Home Mass

CHARLOTTE — Catholic Singles of Charlotte invite all interested singles to join the group at its semi-annual Home Mass, Saturday, April 16 at 6:30 p.m. at the home of Maria Ford. After the Mass, there will be a women's cookoff and the men will judge. For directions or more information, call Maria at (704) 552-6533 or Nelson May at (704) 542-1089.

The Catholic News & Herald welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome.Please submit news releases and photos at least 10 days before the date of publication.

Upcoming Diocesan Events

April 1 *Good Friday*

April 3 Easter Sunday

April 8-15 Directed Retreats
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

April 9-10 DSA Appeal Sunday
All Parishes, All Masses

April 13 Installation
Bishop WIlliam G. Curlin
Installed as third bishop
of The Diocese of Charlotte
St. Gabriel, Charlotte, 2 pm

April 15-17 "Emmaus Retreat"
for Men
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

April 16 Lay Ministry Training
Prayer and Spirituality
Our Lady of Grace, Greensboro
Sr. Timothy Warren, RSM
(704) 334-1805

But these are written that you may believe that Jesus is the Messiah, the son of God, and through that belief you may have life in his name.
(Jn. 20:30-33)

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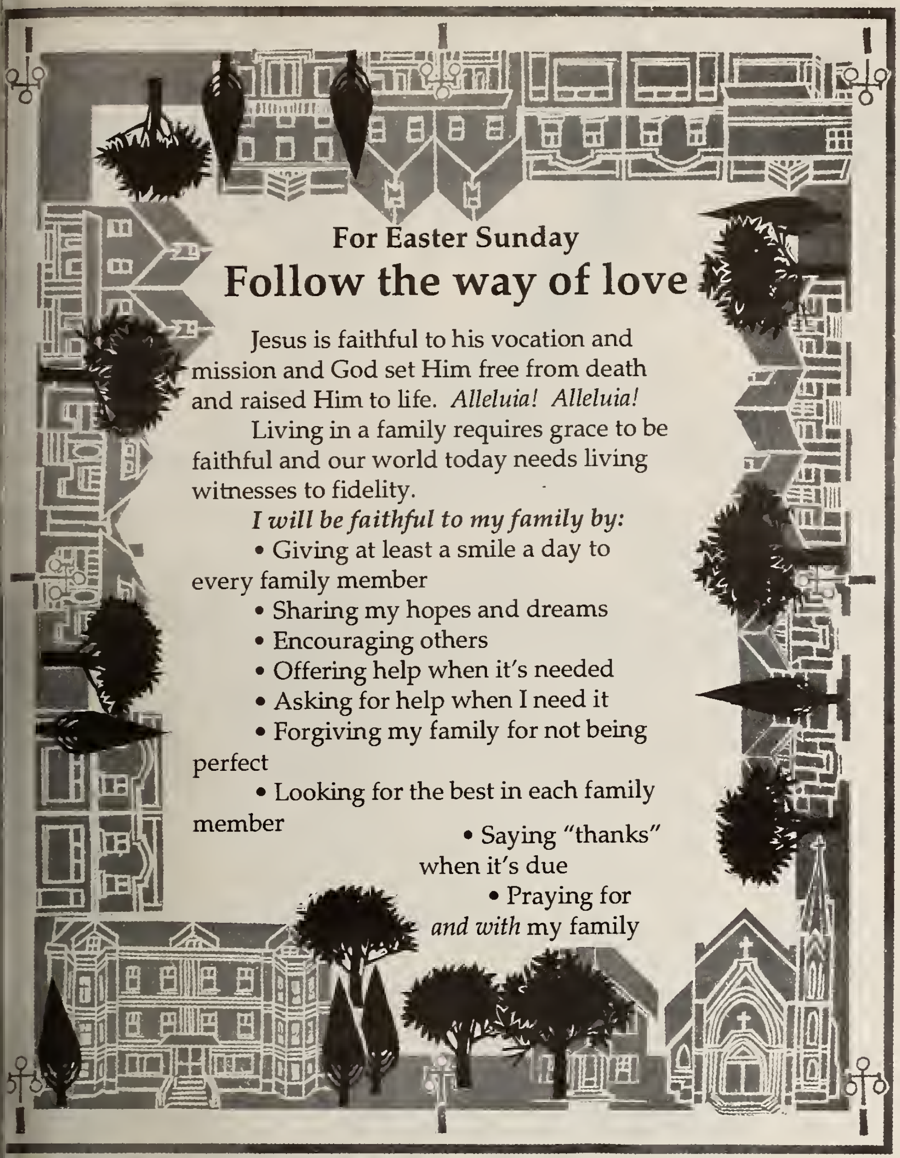

For Easter Sunday

Follow the way of love

Jesus is faithful to his vocation and mission and God set Him free from death and raised Him to life. *Alleluia! Alleluia!*

Living in a family requires grace to be faithful and our world today needs living witnesses to fidelity.

I will be faithful to my family by:

- Giving at least a smile a day to every family member
- Sharing my hopes and dreams
- Encouraging others
- Offering help when it's needed
- Asking for help when I need it
- Forgiving my family for not being perfect
- Looking for the best in each family member
- Saying "thanks" when it's due
- Praying for *and with* my family

SISTER BETH HENKEN

Vows (From Page 13)

formation period, Sister Beth studied at the novitiate in Philadelphia, obtained ministry experience at Holy Redeemer School in Philadelphia, at San Juan Baptiste Parish in Lakewood, N.J., in religious education, and at Catholic Social Services in Charlotte in refugee resettlement.

Following her profession of vows, she was at St. Patrick's School in Phenix City, Ala., as a fourth grade teacher from 1985-1988. In 1988, Sister Beth returned to the refugee resettlement office of Catholic Social Services in Charlotte as coordinator of the English as a Second Language program and as a case manager for newly arrived families. She is presently coordinating the religious education program for St. Patrick parish in Wareham, Mass.

DIVINE MERCY SUNDAY

APRIL 10, 1994

"Loving Mercy Surrounds Those Who Trust In The Lord" Ps. 32:10

Come and Share in God's Merciful Love

Jesus I Trust In You!

2:00 Presentation on: Divine Mercy in Relation to the "Diary of Sister Faustina"

2:40 Chanting of the Chaplet to the Divine Mercy

3:00 Concelebrated Mass

4:30 Video on: "The Life of Sister Faustina"

(1:00 confession – however we highly recommend confession at your local parish prior to coming in order to gain the indulgence.)

OUR LADY OF GRACE CHURCH

2205 West Market St.

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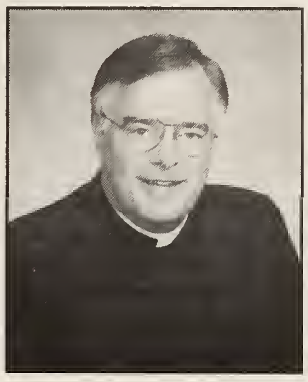
Vocation Update

Men Spring Forward Toward Priesthood

By FATHER FRANK O'ROURKE

Vocation Director

Spring is in the air and this is the time of year when people take a fresh look at their lives and make plans or decisions about the future. Some people make small changes, while others redirect their lives completely.



I would like to share with you the diverse backgrounds of some men who are trying to discern their readiness to enter the life of the seminarian in preparation for the priesthood.

My reason for sharing these brief profiles is to help you understand that the people who respond come from a variety of backgrounds and stages in life. My hope is that you will see in yourself or in the men in your families, parishes or neighborhoods someone whom you believe God is calling to the priesthood.

These men tend to have ordinary lives. They may be involved in the world of academia or in the marketplace. Many act upon the call when it is made real to them by the suggestions, encouragement and invitations of others who recognize their special gifts.

In addition to the following men, I am in dialogue with others who for a variety of reason hope to act upon the call at a later time in their lives.

— A 20-year-old man completing his second year in college.

— A 40-something former plant engineer turned soup kitchen volunteer/social worker/rehabilitation specialist.

— A salesman in his 30s.

— A 32-year-old Navy veteran who is completing his senior year in college.

— A 40-year-old layman who has completed theological studies.

Most of these men live and work in the Diocese of Charlotte. Like most of our Catholic population, many have moved here from elsewhere and find the Church in our diocese both inviting and exciting.

This Easter season of new life and birth is a wonderful time to give God thanks for the many gifts we have. I ask you to celebrate your gift of faith by encouraging men whom you believe would serve the Church well as priests to trust in the guidance of the spirit in their lives.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father O'Rourke at (704) 334-2283, or write to him at 1621 Dilworth Rd. East, Charlotte, NC 28203.

This newspaper is printed on recycled newsprint and is recyclable.

Come join us as we attempt to simplify our lives and serve GOD in the manner of St. Francis of Assisi. ST. MAXMILIAN KOLBE FRATERNITY of the SECULAR FRANCISCAN ORDER invites you to an INQUIRY SESSION, 2 p.m. April 10 at St. John Neumann Church, 8451 Idlewild Road, Charlotte

Give prayerful thought to considering a vocation to the priesthood in the Diocese of Charlotte.

Contact:

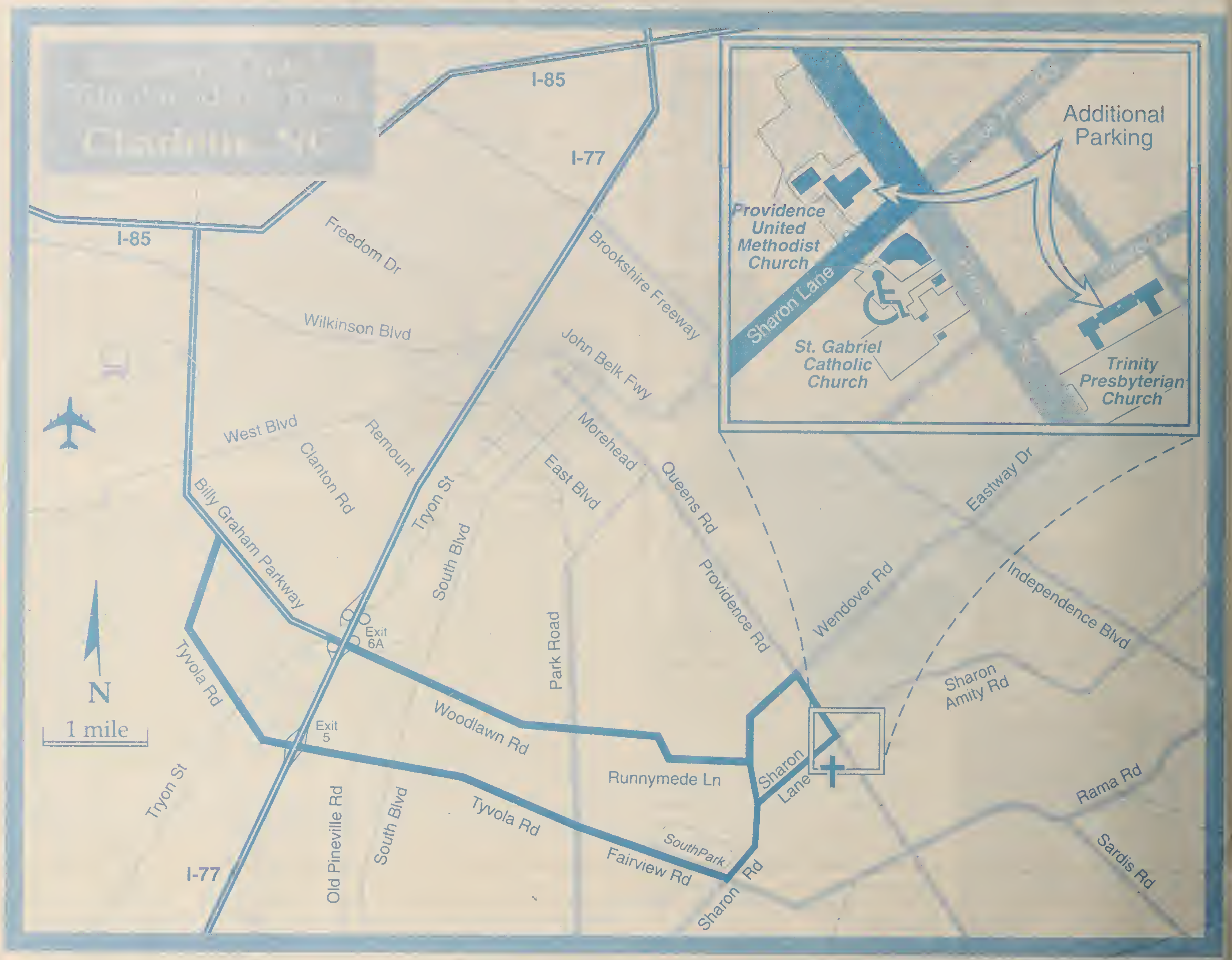
Father Frank O'Rourke, Vocation Director

1621 Dilworth Rd. East

Charlotte, N.C. 28203

(704) 334-2283

You're Invited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Park Road
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Trinity Presbyterian Church

CHARLOTTE - St. Gabriel Church opens its doors for Bishop William G. Curlin's installation as third bishop of the Diocese of Charlotte at 2 p.m. on April 13. Everyone is welcome to attend.Every effort is being made to accommodate all who wish to honor the bishop with their presence. Once the seating capacity of the sanctuary is attained, overflow seating will be available in St. Gabriel parish center gymnasium. Closed circuit TV will monitor the church activities and broadcast for those seated in the parish center.The installation procession leaves the parish center at 1:40 p.m. heading toward the church. Once Bishop Curlin reaches the courtyard outside the main sanctuary, he will be received by delegates from religious communities, parishes, missions and diocesan organizations. Following this brief welcome, the procession enters the church for the installation of Bishop Curlin as third bishop of the Diocese of Charlotte.The installation promises to be rich in expressing the diversity of the 46-county diocese, said Father Frank O'Rourke, installation steering committee coordinator. Members of the diocese bedecked in ethnic and cultural garb will be part of the ceremony.A reception in St. Gabriel parish center immediately follows the installation.

The map above shows routes to St. Gabriel and available parking spaces in the area.

Thomas Merton Poem Inspires Music To Honor ASU Chancellor

BOONE — Trappist monk, author and poet Thomas Merton was the inspiration for a choral composition written to honor the incoming Appalachian State University chancellor.

The musical piece, "Go Tell the Earth," will debut during the April 15 installation of Dr. Francis T. Borkowski as ASU's fifth chancellor. It will be performed by the University Singers and Wind Ensemble during a 2 p.m. ceremony in ASU's Varsity Gym.

Borkowski is parishioner of St. Elizabeth in Boone.

Dr. William Harbinson, the composer, said he was looking for text about new beginnings or coming together. He found it in Merton's "Earthquake." The poem begins, "Go tell the earth to shake, and tell the thunder to wake the sky and tear the clouds apart."

"It's a very powerful opening," Harbinson said in an interview with the *Watauga Democrat*. "It gave me great images of powerful music."

Harbinson, associate dean and associate professor of music at ASU's School of Music, composed the music using a synthesizer, paper, pencil, printer, computer and music software. To reflect the powerful opener, he uses brass and percussion.

He wrote the old fashioned way, using paper, pencil and the keyboard. Passages and sections were then fed into a computer. Harbinson made adjustments to the tempo and musical notation, and the computer converted the information into a written score with individual parts for musicians and singers.

DSA

Remember the 1994 Diocesan Support Appeal

Parish To Present Play About Mary Magdalene

CHARLOTTE — *Magdalene*, a play in two acts by Michael Johnson, will be performed at St. Peter Church on Sunday, April 10 at 12:30 p.m.

The play is set in 63 AD. High on a mountain in ancient Gaul, in the last hour of her life, Mary Magdalene relives for the people of her village her most beautiful and inspiring memories of Jesus. The memories include the crucifixion and the resurrection.

The 55-minute play is suitable for people of all ages. The set is a small table and chair.

The play is performed by Thelma Ann Jones, an actress who attended Yale Graduate School of Drama, studied Shakespeare with Philip Burton, received a Fulbright Grant in theater, played leads in off-Broadway plays and regional theaters, and was chosen to represent the United States at the "Festival of Two Worlds," Spoleto, Italy.

Johnson is a poet and playwright from Mason City, Iowa. His works have been produced at the University of Kansas and the Source Theatre, Washington D.C. He currently spends several months a year in Italy writing a novel about St. Joseph of Copertino.

Fashion Show To Benefit Parish

CHARLOTTE — "An Evening of Elegance," a benefit fashion show for Our Lady of Consolation Church is Saturday, April 16 from 7 p.m.-11 p.m. at McDonald's Cafeteria, I-85 and Beatties Ford Road. Cocktails and hors d'oeuvres will be served from 7 p.m.-8 p.m. The fashion show is from 8 p.m.-11 p.m.

For tickets and information, call (704) 375-4339, Mon.-Fri. 9 a.m.-5 p.m.

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CATHOLIC
NEWS & HERALD

THE DIOCESE OF CHARLOTTE
VOLUME 3 NUMBER 31 • APRIL 15, 1994

WELCOME BISHOP WILLIAM G. CURLIN

Dear brothers and sisters in the Lord,

I greet you in the risen Christ.

Coming to Charlotte is a marvelous homecoming for me, for I was born and spent my early childhood in the south.

It's the most wonderful feeling to believe that God has brought me to serve you. Several months ago, Mother Teresa told me that God had a special ministry for me in the years to come. When the news was relayed to her, she responded with the greatest of joy. She said, "Now I know what God wanted. He has pointed you to this special moment in your life to be the shepherd of Charlotte, and I rejoice with you and the good people."

Learning I was to become the third bishop of Charlotte came with mixed emotions of sorrow and happiness. After serving 37 years in the Washington, I felt a real sadness in leaving there. At the same time, an indescribable joy filled my heart at the honor bestowed by our Holy Father, Pope John Paul II, to become the shepherd of the Diocese of Charlotte.

I come to Charlotte with no particular gifts except my pastoral experience. For 32 years, I served in parish ministry, while also in other ministry roles, such as vocations director and vicar for permanent deacons. Thus, my life has always been deeply rooted in parish ministry. I hope to have the same opportunities in Charlotte; to expand my love and desire to serve people. Quite simply, I see my role as Bishop of Charlotte as a pastor.

I have spent all my life trying to help people understand how Jesus walks the earth in them. By means of sacramental life, God's holy word and works of charity and prayer, we build up an intimacy with Jesus. It has been one of the greatest joys of my life to believe that in some measure, God has used me to increase the sense of Christ's presence in people's lives.

It's not easy to come as a stranger. This has not happened in the Diocese of Charlotte. From the consultors, priests, deacons, sisters and laity, I have felt immediate acceptance. So I come into your midst not as a stranger, but as your brother in Christ.

Pledging my love and devotion to all in the Diocese of Charlotte, I beg the charity of your prayers as we journey together in knowing Jesus and in serving Jesus in one another, I am

Always prayerfully in the Lord,
+ William G. Curlin

Bishop William G. Curlin
Bishop of Charlotte

Diocese of Charlotte P.O. Box 36776, Charlotte, NC 28236

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Bishop Curlin's coat of arms
A full color reproduction of the bishop's new coat of arms with an explanation of its meaning.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

A New Era

This installation this week of Bishop William Curlin as our third bishop marks the beginning of a r era in the history of the Diocese of Charlotte.

Much will remain the same. The Catholic populat of the 46 counties will continue its almost explos growth. The demand for diocesan services will gr accordingly. It is a virtual certainty that new paris will have to be established and that at least some exist parishes will need expanded facilities.

But the groundwork has been laid and administrative structure established to cope with th needs.

Bishop Curlin will be free of much of the detail w which Bishops Begley and Donoghue had to d Obviously, there will be some things which onl bishop can handle, including some details which h not concerned him as an auxiliary bishop. For example, all diocesan property must be retitled Bishop Curlin's name.

But, there is no question that Bishop Curlin have more time for the pastoral aspects of his episcopa He has made it plain that he sees his role primaril that of a pastor.

He will not have an office in the Catholic Center will work, instead, from an office in the bisho residence. And, it's a pretty safe bet that he will no spending much of his time there. He says he wants t out among the people. That means that he'll b frequent visitor to the parishes of the diocese.

His status as a bishop has enhanced rather t detracted from his love for people. As he has put it, ' a pastor, my arms are open. As a bishop, my arms wide open. I can embrace more people."

On the basis of Bishop Curlin's activities a pastor in Washington's inner city and as an auxili bishop for the Archdiocese of Washington, we expect him to express keen interest in programs alre in place here to benefit the poor, the homeles and suffering. It would not surprise us to see an expans of those programs.

Father Neal Ward, who has served with Bis Curlin in the Archdiocese of Washington, says rejoices for the Diocese of Charlotte.

"You are getting a true gem, a real angel of G he says.

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MEMBER CATHOLIC PRESS ASSOCIATION

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Bishop Made For Priesthood, Never Doubted Calling

By CAROL HAZARD
Associate Editor

Bishop William G. Curlin was made for the priesthood. Of this, he is certain.

"I have never doubted that God wanted me to be a priest," he says. "I envy no one. I am totally happy. No matter what joys or sorrows I have encountered, I have never regretted being a parish priest."

Whether serving in a small or large parish, poor or wealthy, tidy or disorganized, every parish has been a source of happiness for Bishop Curlin, he says.

Bishop Curlin at age 17.

Inspired by a joyful, committed parish priest, Bishop Curlin decided in high school to follow his footsteps. Some say they knew he would be a priest from the time he was a little boy.

"In 1951, I went away to become a priest and I thoroughly enjoyed seminary," recalls Bishop Curlin. He was ordained May 25, 1957 by Cardinal Patrick O'Boyle.

Born on Aug. 30, 1927 in Portsmouth, Va., Bishop Curlin is the son of the late Mary Lamont Curlin and the late Stephen James Curlin. He has an older brother, Stephen, an electrician who lives in the Washington area.

Most of his childhood memories harken to what was then "the quiet, family-oriented Southern town" of Washington D.C. The bishop was 9 when he, his brother and newly widowed mother moved to the nation's capital, pre-World War II era.

No one locked their doors at night, only a few families owned cars and activities centered almost exclusively around the parish. Bishop Curlin's stomping ground was Holy Comforter Church. A large parish at the time with 7,000 people, Holy Comforter was more than a place of worship. It was a place to form life-long friendships, play ball, picnic and gather.

For the bishop-to-be and other children of the parish, their heroes were the priests and sisters, specifically the Sisters of St. Joseph.

"It was a wonderful relationship between the sisters and the priests and the parishioners," he recalls. "More than 50 vocations came from that time."

His home life was happy, warm and loving. His mother had married Lt. Col. John Whipple, and the couple set a fine example.

"I remember with great warmth the love and laughter that existed between the two of them," says Bishop Curlin. "They had a wonderful relationship. He adored her"

First a stepfather, then a friend and eventually a best buddy, Whipple was to Bishop Curlin a father in the fullest sense. His mother worked for the government, but left her job to become a full-time housewife.

Bishop Curlin at the time of his ordination to the priesthood on May 25, 1957.

"She enjoyed every moment," said Bishop Curlin. A talented artist, his mother painted oil landscapes. His stepfather mastered photography and woodcarving. An Episcopalian, Whipple became a Catholic on his death bed five years ago.

"My mother always prayed he would enter the Church, but there was never any force or arguments." Yet, through his mother, his stepfather became immersed in the faith.

While at home with Whipple in his stepfather's last hours, Bishop Curlin was informed he had been named bishop. With a terrible sadness in his heart mixed with joy on his appointment, Bishop Curlin proceeded directly from the funeral to a bishops' conference.

Shortly after his mother's funeral many years before, Bishop Curlin officiated at a wedding. When the bride and groom later learned that his mother had just died, they couldn't understand how Bishop Curlin had put aside his grief for their happiness. "The Lord gave me the energy to be happy for you," he told them.

At his mother's graveside, he asked family friend Juanita Vidi if she would be his surrogate mom. "It was the greatest honor bestowed on me," said Vidi. "Oh, my goodness, what an honor!"

The kind of person who always sent his mother flowers on special occasions, Bishop Curlin showers his generosity on Vidi. "Father Bill" as he is known to the Vidi family, sends orchids every Easter, Mother's Day and Christmas.

"I have always known him to be the most generous and understanding," says Vidi. "You can go to him for anything. Very approachable."

Like a son to Juanita and Peter Vidi, who have two grown children, Bishop Curlin, 66, calls their 41-year-old son his little brother. "We adore him for who he is and what he is," says Vidi.

His home for Thanksgiving is the Vidi home. "It's a ritual," says Vidi. "We won't have Thanksgiving without him." Vidi says she feels sorry for anyone who doesn't know him. "He is one in a million."

Vidi says Bishop Curlin is "very worldly, yet very religious — a rare combination." One thing he is not is a prima donna, she says. "He is at home in any surroundings."

In his 37 years as a priest for the Archdiocese of Washington, Bishop Curlin counts his 13 years as pastor of St. Mary Church among his happiest. A parish with aging people who lived in housing projects, Bishop Curlin developed a rapport with the poor that has served him throughout his ministry.

Always, his conversations turn to the poor and the ill, the hurting and the disenfranchised. His years at St. Mary's, from 1971 to 1983, led him to open more than 20 shelters and soup kitchens in the Washington area.

Turning a closed school into a place for the aged, Bishop Curlin bought two stoves to cook for St. Mary parishioners and the poor elderly. He planted a garden on the patio, so they would could gather in warm weather for banquets and birthday celebrations.

"It was probably the happiest experience in my life," said Bishop Curlin.

That, however, may be a hard call for someone who is "at home in any surroundings."

A little girl tells Bishop Curlin she is 2 years old. (Photo from *Catholic Standard*)

Bishop 'Just A Parish Priest,' Who Helps People Find Jesus

By CAROL HAZARD
Associate Editor

Dressed in dungarees and rolled up shirt sleeves, Bishop William G. Curlin was scrubbing his kitchen floor one day, when a priest came to the door. "Could you get me the bishop?" the priest inquired.

"Just one moment," answered the bishop as he finished cleaning a small area. "Hurry up, buddy," snapped the priest. "I'm in a hurry."

Bishop Curlin stood to wash his hands. The visitor, realizing his mistake, exclaimed, "Oh, my God!"

"No," the bishop replied. "It's not God. It's just the bishop."

No matter that he was ordained a bishop on Dec. 20, 1988. Bishop Curlin will always be a parish priest.

Don't expect to find him behind a desk. Bishop Curlin, 66, says he doesn't plan to have an office in the chancery. He wants to be out among the people.

"I want to help you find the Jesus in everybody," Bishop Curlin told Catholic Center employees the morning of his appointment Feb. 22. "I'm not a business manager or a financier."

From Mother Teresa, his good friend and mentor, Bishop Curlin says he learned that the greatest hunger in the world is not bodily. It is spiritual.

Bishop Curlin directed a program for the elderly poor in Washington's inner city. He opened the first shelter for homeless women in Washington and served as chaplain for the Gift of Peace, a home founded by Mother Teresa for people with AIDS and other terminal illnesses.

Even so, he counts none of these as his best accomplishment. The greatest good is helping people touch God in their lives, Bishop Curlin says.

His status as bishop has not detracted from his love for people. Rather, it has enhanced it. "As a pastor, my arms are open. As a bishop, my arms are wide open, I can embrace more people."

"He's always been a hands-on parish priest, not only in celebrating the Mass and administering the sacraments but also in painting, scrubbing and washing the floors, planting gardens and doing beautiful floral arrangements," says his

See **Parish**, Page 9

Brother Priests Say Bishop Curlin Is 'Priest's Priest'

By CAROL HAZARD
Associate Editor

One of the greatest compliments a priest can give a brother in faith is to say he is a "priest's priest."

Bishop William G. Curlin fits the description "hands down," says Father Ron Potts of the Archdiocese of Washington.

Priests who know him love him. They say Bishop Curlin, 66, is totally committed to the priesthood, his heart is in his work and he radiates the joy of being a priest.

"As priests, we are ordained to be another Christ," says Father Potts. "A priest's priest is one we look up to. He is the example for other priests to follow."

Bishop Curlin has been known to counsel priests as they wait to see him individually at retreats sometimes as late as 2 a.m. or 3 a.m. Some say he is indefatigable. His advice, priests say, is always sound and practical. Moreover, all priests have an open invitation to call Bishop Curlin at any hour of the day.

"My greatest obligation is to love my brother priests," says Bishop Curlin. "A bishop is only successful if the priests are happy ... Show me a priest who is sad and I will show you a man who has lost sight of God."

"Bishop Curlin will pray and support his flock and walk the journey with them," says Father Potts. "People often think of a bishop as someone who is removed. Bishop Curlin will be in the midst of it all."

Father Potts recalls the day Bishop Curlin and his pastor drove six hours one way to visit him in seminary just to see how he was doing. Father Potts was the last candidate accepted as a seminarian under Bishop Curlin as vocation director for the Archdiocese of Washington.

Bishop Curlin (l) with Bishop Leonard Olivier when they were ordained as auxiliary bishops of the Archdiocese of Washington on Dec. 20, 1988.

Bishop Curlin, "a magnificent presider over liturgy," at his farewell Mass in Washingto last month. (Photos from *Catholic Standard*)

In response to requests for spiritual direction, Bishop Curlin has given some 140 retreats to priests and sisters, including several for his good friend Mother Teresa and her Missionaries of Charity. He never asks to give retreats. They ask him.

His message is simple. "The success of life is we come to serve, not to be served," he says. The approach has served him throughout his ministry. It is the secret to happiness, he says.

"I wish I could do it all over again," says Bishop Curlin. "I wish God would spare me another 37 years, only perhaps He would give me the wisdom I gained the first time around."

Little wonder that Bishop Curlin served as director of vocation and the permanent diaconate for 14 years. "His whole life is like a beacon that draws young men," says Father Neal Ward of the Archdiocese of Washington. Father Ward has known Bishop Curlin for 42 years.

Seminarian work is energizing, says Bishop Curlin. "It keeps us youthful in our priestly zeal. Seminarians challenge you. They never let you rest."

In helping seminarians and priests work through personal struggles, Father Curlin reminds them the priesthood is a mystery. "How else can you live the life without grace?"

"Too often the press creates the impression of malaise, particularly regarding celibacy. Celibacy is a gift of God. No one can convince me celibacy is an impossible burden."

The problem with the secular medi is they can not grasp the enormity of th spiritual dimension, he says. "It's a worl they can't comprehend." Yet, when on priest errs, all priests suffer, he says "They are all condemned."

He reminds his brother priests t center their lives around the Eucharist, t pray and say the rosary, take time for th Scripture and reflection, and spend tim with the Lord. "Through the quie moments, God has a way of wrappin His heart around you and He strengthen you," says Bishop Curlin.

"Bishop Curlin has a tremendousl positive effect on everyone," says Fathe Ward. "He is truly one in a million. Th great high priest is Christ. Bishop Curli is an extraordinarily Christ-like person I rejoice for the Diocese of Charlotte You are getting a true gem, a real ange of God."

No one can replace him, says Fathe Ward. "The Diocese of Charlotte is very very fortunate ... He is an extremel loving, caring, able, compassionat hardworking, delightful person."

Father Ward says he will miss hi strolls in the snow with Bishop Curlin their long talks over cups of hot chocolat and the laughter they shared watchin classical movies like the Pink Panthe series. He is saddened knowing there wi be no more impromptu invitations fro the bishop to drop in for a bowl c homemade stew.

Moreover, he will miss the bishop' eloquent homilies. "He is a magnificen presider over the liturgy," says Fathe Ward. "He preaches with such devotio ardor. I outline my homilies, so I don ramble. He speaks from the heart fro his vast experience as a parish pries vocation director and retreat director."

Bishop William G. Curlin

Age: 66
Title: Former auxiliary bishop in the Archdiocese of Washington, now bishop of the Diocese of Charlotte.
The diocese includes 95,000 Roman Catholics; 32,000 in Mecklenburg. He is the third bishop to serve the diocese since it was formed in 1972 and one of 250 U.S. bishops.
Background: He was born in Portsmouth, Virginia and raised in Washington, D.C. He studied at St. Mary's Seminary in Baltimore and was ordained in 1957.
Interests: Bishop Curlin loves to watch football, especially the Washington Redskins.
Evening Prayer: Every night before he goes to bed, Bishop Curlin says this prayer he learned from Mother Teresa:

> *A good night, dear Lord. If you wake me up*
> *tomorrow, I'll wake you up in my life.*

Letters Of Welcome

From The Archbishop of Atlanta

My Dear Friends,

On this solemn occasion of the installation of William G. Curlin as the third bishop of Charlotte, I wish to extend to Bishop Curlin my prayers and good wishes for all his future under-takings.

At the same time, I want to say to the people of the Charlotte Diocese, whom I have had the privilege to lead, and in whose hearts I hope always to find a home, that the leadership and care of Bishop Curlin will bring great blessings and grace to your midst. He is an old friend and associate, and all have been encouraged by the example of his life and the fervor of his dedication to the Gospel of Jesus Christ. It is because of his great devotion to the Church, that our Holy Father has now sent Bishop Curlin to be your shepherd.

May God grant Bishop Curlin the wisdom of the Holy Spirit, and may the good people of Charlotte support him with the same generosity and loyalty that they were kind enough to show me during the many happy years I spent among them.

Sincerely yours in Christ,
Most Reverend John F. Donoghue
Archbishop of Atlanta

From the Archbishop of Washington

Dear Bishop Curlin,

In these days when you are preparing to assume the pastoral care of the Diocese of Charlotte, I write to offer you my warmest congratulations and my prayers. I also want to share with you my heartfelt gratitude for your long and devoted service to the Archdiocese of Washington and to me.

It is no secret that you will be deeply missed in Washington. Here you have served for 37 years as priest and bishop. It is impossible to recount how many hearts and minds you have touched with the knowledge and the love of Christ. To so many priests you have been an exemplar, a spiritual mentor and friend. To seminarians and to all those considering a church vocation, you have offered loving encouragement. To families throughout the archdiocese you have been a source of consolation and strength, especially in time of difficulty and tragedy. To the sick and to the dying you have brought the loving and redeeming presence of Jesus. And to me you have been a source of wisdom and strength and a wonderful friend.

You go to Charlotte supported by the prayers and the love of all those you have served so faithfully and so lovingly for many years. I know that the Lord will bless your new ministry as you lead, guide and serve the church of Charlotte. Scripture exhorts bishops to give the Church "a shepherd's care." If the past is any indication of the future, you will now only hear those words, you will live them.

To the people of the Diocese of Charlotte, I offer my warmest congratulations. They are receiving a wonderful bishop and shepherd. Even as they welcomed Bishop Donoghue with such warmth, I know they will open their hearts to you. Under your direction and with their cooperation, may the Diocese

See **Letters**, Page 6

The Catholic Conference Center
Route 8, Box 1200 Hickory, North Carolina 28602

Bishop William Curlin
The Staff of the
Catholic Conference
Center
Offers You A Joyous Welcome

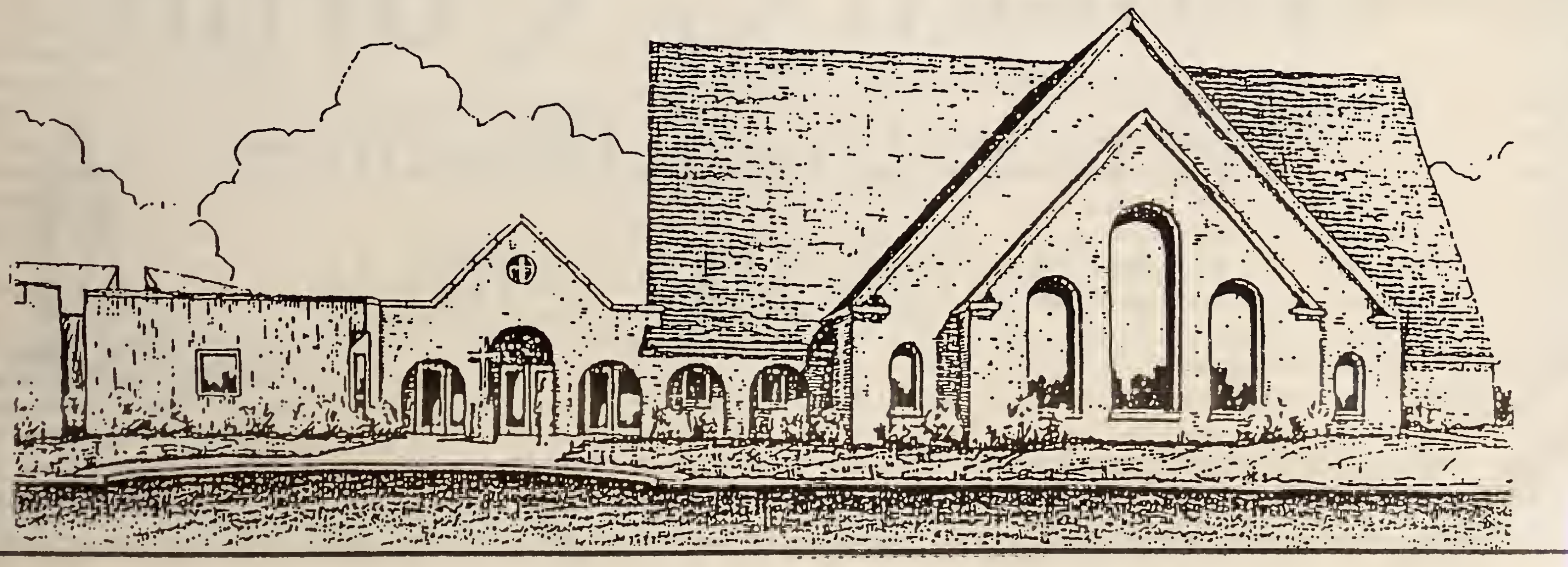
CONGRATULATIONS
Bishop
William G. Curlin

The Chancery
of the Diocese
of Charlotte extends
prayerful Best Wishes
on your installation as
Bishop of Charlotte

Saint Philip the Apostle
Catholic Church

SENTIRE CUM CHRISTO

Prayerful best wishes to
Bishop William Curlin



Letters (From Page 5)

of Charlotte continue to grow in the years that lie ahead.

With kind personal regards, I am
Sincerely in Christ,
James Cardinal Hickey
Archbishop of Washington

From the Diocesan Administrator of Charlotte

Dear Bishop Curlin:

Praised be Jesus Christ!

On behalf of the good people of the Diocese of Charlotte, I wish to extend to you a warm and sincere welcome, as you assume your responsibilities as our shepherd.

You will find the people of the diocese — priests, religious and laity — warm and responsive, and most willing to assist the Church in any way possible. A people of deep faith, they are committed to spreading the Good News throughout the diocese; they will look to you for leadership and direction and will readily respond to your call, when needed.

We welcome you with open arms and open hearts, and we assure you of our prayerful support.

May the Lord bless you abundantly as you begin your episcopal ministry in this part of His vineyard.

Sincerely yours in Christ,
Rev. Msgr. John J. McSweeney
Diocesan Administrator

From the Bishop of Raleigh

I welcome my friend and brother, Bishop William G. Curlin to North Carolina and to his new ministry as Bishop of the neighboring Diocese of Charlotte. I have known Bishop Curlin since we were both in the seminary together. I have always admired him from afar. Now I am especially pleased to have him as a neighbor and colleague in our western diocese in this great state of North Carolina. I am certain that he will provide his people with vision, leadership and a level of interest and energy greater than his years might suggest. May God bless him, his ministry and his people as he returns to his native south with enthusiasm, to a new place and a new role in the vineyard of the Lord.

F. Joseph Gossman
Bishop of Raleigh

From the Bishop of Charleston

Dear Bishop Curlin,

From the mother diocese of the Atlanta Province, the faithful of Charleston, with their bishop, offer you hearty congratulations and warm welcome on your advent as the third bishop of Charlotte. May God who has begun this good work in you bring it to fulfillment.

The Atlanta Province is a most pleasant area of God's green pastures. You'll love it! Your brothers in the episcopacy here are most hospitable, gracious, wise, supportive. We are blessed in our metropolitan and strong in our suffragans. We are even stronger now with you as our newest one — holier, too.

The Diocese of Charlotte has been graced in Bishops Begley and Donoghue. Under their leadership the Church of Charlotte has flourished and has grown apace with the area's rapid development. You will find its elan exciting and challenging, and to this I know you will contribute your own pleasant vitality and genuine spirituality.

See **Letters,** Page 19

Congratulations
Bishop
William G. Curlin
The Office of Development
Welcomes You
TIME • TALENT • TREASURE
May God Bless Your
Ministry in our Diocese

The Korean Catholic Community
Would like to extend a very warm welcome
to our new bishop
William G. Curlin
We pray God's Blessings
Upon his stay with us

WILLIAM G. CURLIN
PRAYERS AND BEST WISHES AS
YOU BEGIN YOUR MINISTRY AS

BISHOP OF THE
DIOCESE OF CHARLOTTE

Ministry For African-American Affairs
Charlotte Diocese

"Act justly, love tenderly

and

walk humbly with your God."
Micah 6:8

Vietnamese Catholic Ministry

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Sister CECILIA TONG THI TRUNG-HIEU ACJ
Director

Tel (704) 333-5029

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Administration, Staff,
Students and Alumni
extend our heartfelt

Congratulations and Best Wishes

To our new bishop

William G. Curlin

May God bless you in your
service to the Charlotte Diocese

1876

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Our Prayerful
Best Wishes
Greet
Bishop William G. Curlin

Abbot Oscar Burnett, O.S.B.
and the monks at
Belmont Abbey

Parish (From Page 3)

good friend, Father Neal Ward of the Archdiocese of Washington.

"So many bishops are administrators," Father Ward says. "They come up (the ranks) with a career in the chancery and they have limited parish experience. Bishop Curlin has been a parish priest for 37 years, probably the finest priest and bishop most of us have ever known."

Father Ron Potts, also of the Archdiocese of Washington, says, "He showed me what it means to be a parish priest. It is to never ask the people to do something that you yourself will not do along with them."

Father Potts recalled the time Bishop Curlin was named pastor of a neglected church. Two inches of gunk covered the old wood floors. "He worked alongside parishioners. They worked and they worked and they worked."

"I have been happy in every parish, whether it's poor or wealthy, well organized or totally disorganized," Bishop Curlin says.

As the shepherd goes, so go the sheep, says Bishop Curlin. "Wherever you have unselfish dedicated priests, you always find unselfish, dedicated people."

The parish priest is the unsung hero of the Church. "Many parish priests don't get applauded ... They need affirmation, especially today when the Church is being attacked from all angles."

Bishop Curlin says the parish priests are great givers. "They spend themselves in service of others. They fulfill the words of Christ: 'I come to serve, not be served.'"

Their energy, he says, is replenished in their unselfish giving. "It's in the giving, you find your fulfillment. Like the parent who gives so unselfishly, the priest should do no less. He is a parent, a spiritual father."

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Edward L. Smith

There Are Some Changes

Because of this special edition marking the installation of Bishop William G. Curlin as the third bishop of Charlotte, most of the regular features which appear in *The Catholic News & Herald* are not in this issue. They will return in the April 22 issue.

The schedule of events in connection with Bishop Curlin's installation also made it impossible for us to cover them and meet our regular Wednesday printing schedule. For that reason, most of you will receive your copies of this issue later than usual. We expect to be back on schedule for the April 22 issue.

Congratulations to
The Most Reverend
William G. Curlin
on the occasion of his installation
as the third Bishop of the
Diocese of Charlotte

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Best Wishes and
God's Blessing
on your Installation
and for the years
to come

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1109 McAlway Road
Charlotte, N.C. 28211

Scripture

Readings for the Week of April 17 - April 23

Sunday: Acts 3:13-15, 17-19; 1 John 2:1-5; Luke 24-35-48.

Monday: Acts 6:8-15; John 6:22-29.

Tuesday: Acts 7:51-8:1; John 6:30-35.

Wednesday: Acts 8:1-8; John 6:35-40.

Thursday: Acts 8:26-40; John 6:44-51.

Friday: Acts 9:1-20; John 6:52-59.

Saturday: Acts 9:31-42; John 6:60-69.

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Employment Opportunities

School Superintendent: Position available for Superintendent of Catholic Schools for Diocese of Raleigh. The diocese, which covers eastern North Carolina, currently has 16 elementary schools, 1 high school and 7 early childhood centers. Position begins July 1, 1994. Please send resumes by May 1, 1994, to Sr. Elizabeth McNeill, Director, Pastoral Services Division, 300 Cardinal Gibbons Dr., Raleigh, NC 27606.

Youth Minister: Parish of 1,500+ families in Greensboro, N.C., seeks full-time Youth Minister beginning July 1 or earlier. Applicants must be practicing Catholics with bachelor's degree, certification in Youth Ministry and experience working with young people preferred. Leadership, inter-personal, organizational and managerial skills needed as well as comfort in dealing with youths' questions about Catholic teaching. Position will cover middle school through college age groups and involve retreats, service projects, recreational sports, etc. Salary $18-20,000, negotiable based on qualifications and experience, and includes diocesan benefits package. If interested send resume and current references to: Youth Ministry Search Committee, Our Lady of Grace Church, 2205 W. Market St., Greensboro, NC 27403. Deadline April 30, 1994.

Manufacturer Rep calling on churches to carry liturgical candle/church supply line. Send resume to Root Candle Company, PO Box 706, Medina, OH 44258-0706.

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Winston-Salem, N.C.

The Catholic School of The Triad

Welcomes
Bishop
William G. Curlin
To the
Diocese of Charlotte

The Office of Catholic Schools
Wishes to Extend a Warm Welcome
and Congratulations to

Bishop William G. Curlin

Congratulations
and Best Wishes

**Bishop
William G. Curlin**

MACS
Mecklenburg Area Catholic Schools

We look forward to
working with you
in the ministry of
Catholic Eucation

We Welcome Our New Bishop William G. Curlin

Our Prayers are with you as
you begin your ministry with
us. We look forward to our
relationship with you in
service to individuals and
families.

Catholic Social Services

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

PM, RBQ, JJQ, DLS

¡Bienvenido!
Bishop William G. Curlin
Nuestra Señora de las Américas
Our Lady of the Americas
105 Hyde Street
Biscoe, North Carolina

La comunidad hispana de la
Diocesis de Charlotte
le da las mas cordial
Bienvenida a su nuevo
Obispo Guillermo
Con el saludo franciscano decimos
¡ Paz y bien!

Holy Cross Catholic Church
Kernersville
Welcomes with filial
Love and Respect our new Bishop
William G. Curlin
We wish him a
Long and Successful Ministry

This newspaper is printed on recycled newsprint and is recyclable.

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*Las comunidades de **Cristo Rey** en Yadkinville*
*y del **Sagrado Corazon** en Dobson*
le dan la bienvenida
al Nuevo Obispo
El Monseñor Guillermo Curlin

CONGRATULATIONS, PRAYERS
AND BEST WISHES
Bishop William G. Curlin

From Holy Trinity Mission, Taylorsville

With gratitude and praise to God,
the Hispanic Ministry of Taylorsville
extends Best Wishes to
Bishop William G. Curlin

La Comunidad Hispana
Holy Cross Church
Kernersville
Le da la Bienvenida con todo
Carino y Respecto
Dios Lo Bendiga!

The United Methodists of Western North Carolina

With Thanksgiving to God
and in the spirit of unity
with all Christians,
we rejoice in welcoming
Bishop William G. Curlin
as the Third Bishop
of the
Diocese of Charlotte

To him, and to all our Roman Catholic brothers and sisters in Christ, we pledge our friendship, cooperation and prayers.

Congratulations
Bishop William G. Curlin

Upon your Installation
as the Third
Bishop of the
Diocese of Charlotte

From the
Baptist State Convention
of
North Carolina

A Divine Welcome & Congratulations

May your stay in Charlotte
be rewarding
for you and for all
those you serve
and administer.

With Warmest Wishes,

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March 21, 1994

Most Rev. William G. Curlin
Bishop-Elect of Charlotte
Diocese of Charlotte
Post Office Box 36776
Charlotte, North Carolina 28236

Dear Bishop Curlin:

We, at John S. Clark Company, Inc., would like to take this opportunity to extend you our warmest greetings. Although Archbishop Donoghue leaves some hard shoes to fill, he also leaves a diocese with parishes rich in faith and Christian love, along with Monsignor McSweeney who is an exceptional person and a great asset to the diocese. With so many good people behind you we know that your enthusiasm and abilities and God's guiding hand will make your tenure at Charlotte a successful one.

We thank the diocese for giving us the opportunity of working with so many good people in the past and we look forward to new relationships and challenges in the future.

We congratulate you on your new appointment and our thoughts and prayers are with you.

Sincerely,

JOHN S. CLARK COMPANY, INC.

Rickie L. Shutt
Executive Vice President

RLS:bw

SPIRITANS

Bishop Curlin

The Spiritan Community (Holy Ghost Fathers)

Expresses its Congratulations and Solidarity with you as you take up your ministry as Chief Shepherd to the people of God in the Diocese of Charlotte

Rev. Edward J. Vilkauskas, C.S.Sp., Monroe
Rev. Vincent J. Donovan, C.S.Sp., Monroe
Rev. Robert Graves, C.S.Sp., Wadesboro
Rev. Martin J. Conroy, C.S.Sp., Hamlet

CONGRATULATIONS

Bishop William G. Curlin

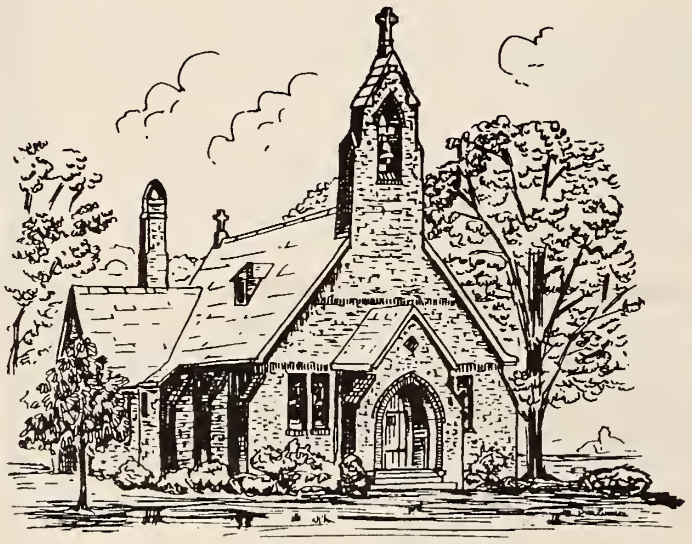
Welcome

to the

Diocese of Charlotte

The Parish Community of
Our Lady Of Annunciation

416 North Second Street
Albemarle, North Carolina



Our Lady of Lourdes
MONROE, N.C.

The Catholic Community of

Union County

Our Lady of Lourdes Parish in Monroe along with the community of faithful at *Sacred Heart Mission* in Wadesboro, Anson County join together in this welcome to:

Bishop William Curlin as our Bishop

Rev. Edward J. Vilkauskas, C.S.Sp., Pastor
Rev. Vincent Donovan, C.S.Sp., Parochial Vicar
Rev. Robert Graves, C.S.Sp., Parochial Vicar (Hispanic Ministry)

The Office of Lay Ministry
Extends Congratulations
and a
Warm Welcome to

Bishop William G. Curlin

On the Occasion of his
Installation as

Bishop Of Charoltte

Diocesan Offices for
Faith Formation
RCIA
Justice and Peace
Youth Ministry
Young Adult
extend Best Wishes to

William G. Curlin
Bishop of Charlotte

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

"I want to come here to help you find Jesus in everybody."
Bishop William G. Curlin, February 22, 1994 - Charlotte

CHIEF SHEPHERD AND EVANGELIZER

The Most Rev. William G. Curlin, D.D.
Bishop of Charlotte

With enthusiasm we welcome your words confirming our common mission to help us bring Jesus to everybody in Western North Carolina.

OFFICE OF EVANGELIZATION
Rev. Edward J. Vilkauskas, C.S.Sp.
Director

The North Carolina
State Council
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Welcomes *and* Congratulates

Bishop William G. Curlin

We wish you God's Blessings on your
Installation as the Third Bishop
of the Diocese of Charlotte
and on your ministry
Among His People.

K of C

Knights of North Carolina

The Sir Knights and ladies

of the *Fourth Degree*

Knights of Columbus

extend a cordial welcome to

THE MOST REVEREND WILLIAM G. CURLIN

They pledge their support and devotion to him as the new

Bishop of the Diocese of Charlotte

Ronald J. Carney, Sr. PSD
Master
North Carolina District
De Soto Province

Knights of Columbus

CHARLOTTE COUNCIL, No. 770

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OFFERS CONGRATULATIONS
BEST WISHES AND OUR
PRAYERFUL SUPPORT TO
WILLIAM G. CURLIN
ON HIS INSTALLATION AS BISHOP OF THE
DIOCESE OF CHARLOTTE
April 13, 1994
"The Original Charlotte Council"

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St. Vincent De Paul
Council 9560 ~ Charlotte, N.C.

K OF C

Welcomes

Wiliam G. Curlin

To the Diocese of Charlotte

Best Wishes

Knights of Columbus

Council 10505

Charlotte, N.C

Welcome

Bishop

William G. Curlin

Knights of Columbus

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Welcome to the

Charlotte Diocese

Bishop William G. Curlin

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Mr. Frank Browne, Grand Knight

WELCOME

BISHOP CURLIN

Our Best

Wishes!

As

Bishop of the

Diocese

of Charlotte

Knights of Columbus

Immaculate Conception

Council 7184

Hendersonville, N. C.

Knights of Columbus

Council #7343

and Msgr. L.C. Neuman

4th Degree

Assembly #2205

Welcome

Bishop

William G. Curlin

to the

Diocese of Charlotte

Dr. Frank Gray~ Grand Knight

Tom Kuriel~Faithful Navigator

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Letters (From Page 6)

Bishop Curlin, the Church of Charleston salutes you and the Church of Charlotte. You have our admiration, assistance, abiding prayers.

Sincerely yours,
Most Reverend David B. Thompson
Bishop of Charleston

From the Bishop of Savannah

Dear Bishop Curlin,

On the occasion of your appointment as the new bishop of the Diocese of Charlotte, I write to offer you my heartfelt congratulations and the assurance of my prayers, together with those of our entire diocesan family, as you assume your new responsibilities as shepherd for the Church of Charlotte.

I personally am delighted to welcome you to our province. While the community of faith in Charlotte will be the primary beneficiaries of your pastoral wisdom and care, we, your brother bishops in the Province of Atlanta, look forward to the benefit of the same gifts.

May our Savior, Jesus Christ, Lord and Shepherd of the Church, guide and strengthen you as you assume the pastoral care and direction of the Diocese of Charlotte.

Fraternally yours in Christ,
Raymond W. Lessard
Bishop of Savannah

From the Auxiliary Bishop of Washington

My heartfelt, personal, and sincere congratulations to the laity and clergy of the Diocese of Charlotte on the Holy Father's assignment of Bishop William Curlin, D.D. as the third Bishop of Charlotte! It is a great personal loss to me; he and I were ordained Bishops together a little over five years ago and we have worked closely together since then! You are richly blessed to have him among you as your shepherd. His love for Jesus, the Church, God's poor and afflicted, for priests and all of God's people, no matter their religion, makes him a warm-hearted and loving person to lead the diocese. I know that you will embrace him with love and enthusiasm.

Sincerely In Christ,
Most Reverend Leonard J. Olivier, SVD
Auxiliary Bishop of Washington

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"Vivat Jesus"
K OF C

Columbian Squires
Welcomes
our Brother Knight to
Charlotte
North *State* *Circle* Carolina

Congratulations and Best Wishes
to Bishop William G. Curlin
from Officers and Members of
St. Joseph The Worker Council 9746
Newton, N.C.
Knights of Columbus

Knights of Columbus
Our Lady of Lourdes
K OF C
Council 10615 ~ Monroe, N.C.
Welcomes our New Bishop and Brother Knight

Welcome Bishop
William Curlin
Father Joseph Maule
Council #8923
Arden, N. C.

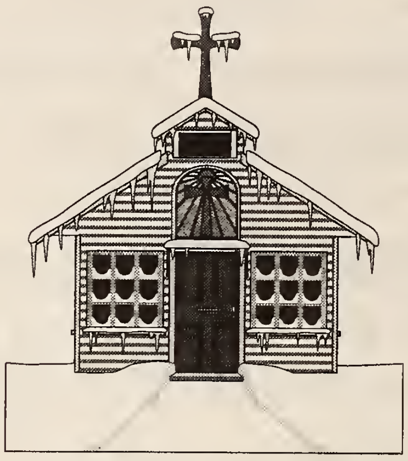
Welcome and Congratulations
Bishop William G. Curlin
Knights of Columbus
Council 11076 Belmont, North Carolina

WELCOME!
Bishop William G. Curlin
Knights of Columbus
HOLY CROSS COUNCIL 8509
Kernersville, N.C.

Congratulations
on your Installation
Bishop William G. Curlin
K OF C
Knights of Columbus
Council 10389 ~ Denver, N.C
Welcome to Charlotte

The Knights of Our Lady's Council #9249 Davidson County N.C., extend a warm and gracious welcome to Bishop and Brother Knight William G. Curlin.
K OF C

A Warm Welcome
To Our
New Bishop
William G. Curlin



From the Parishioners
and Friends of
Sacred Heart
Church
Brevard, North Carolina

CONGRATULATIONS
and WELCOME
Bishop William G. Curlin
~Our new Good
Shepherd!
May God bless you and keep you.

St. Elizabeth
Catholic Church
259 Pilgrims Way
Boone, North Carolina

We thy people,
the flock of thy pasture,
will give thanks to thee
forever. ~Psalm 79:13

The Capuchin Friars and Parishioners

of

Immaculate Conception
Church

Hendersonville, N.C.

Extend a warm welcome, our best wishes and prayerful
support to our new Shepherd,

Bishop William G. Curlin

Bishop
William G. Curlin

May the Spirit of God
Strengthen You
as You Shepherd Us

The Conventual Franciscan Friars
Immaculate Conception Province

St. John Neumann
Charlotte

Our Lady of Mercy
Our Lady of Fatima Chapel
Winston-Salem

Congratulations
Welcome to the
Diocese of Charlotte
Bishop William G. Curlin

The Priests and Parishioners of
Holy Family Church
4820 Kinnamon Road
Clemmons, N.C.

Congratulations

On your Appointment as
Bishop of
The Diocese of Charlotte

The Parish Community of
Holy Angels Church
Mt. Airy, North Carolina

Our Lady Of Mercy
Winston-Salem, N.C.
Welcomes You

God's Blessings on Your Mission

CONGRATULATIONS
Bishop
William G. Curlin
With Love and Support
as you begin your
service to the
Diocese of Charlotte

The Parish Community of
St. Benedict
109 West Smith Street
Greensboro, North Carolina

The Parishioners of St. James and St. Joseph

of *Cabarrus County*
Send their Prayers
to their New Bishop

William G. Curlin

Welcome To The Diocese of Charlotte!

Act of Faith In The Divine Eucharist St. Gregory VII

I believe in my heart and openly profess that the bread and wine which are placed upon the altar are by the mystery of the sacred prayer and the words of the Redeemer substantially changed into the true and life giving flesh and blood of Jesus Christ Our Lord and that after the Consecration there is present the true Body of Christ which was born of the Virgin and offered up for the salvation of the world, hung on the Cross and now sits at the right hand of the Father and that there is present the true Blood of Christ which flowed from His side. They are present not only by means of a sign and of the efficacy of the Sacrament, but also in the very reality and truth of their nature and substance.

Congratulations Bishop Curlin
Keep The Faith

We proudly profess our Catholic faith.
Pastor Fr. Thomas Stott
St. John the Evangelist ~
409 Church St.
Waynesville, N.C. 28786
Immaculate Conception Mission ~Canton
(Please write for a free copy of Eucharistic Adoration Prayers)

BISHOP WILLIAM G. CURLIN

The Faith Communities of
St. Benedict the Moor and
Good Shepherd, King
Welcome You to the

DIOCESE OF CHARLOTTE

ST. BENEDICT THE MOOR CHURCH	GOOD SHEPHERD, KING MISSION

Winston Salem, North Carolina

The Parish Community of

Immaculate Heart of Mary

High Point

joins in welcoming

Bishop William G. Curlin

to the

Diocese of Charlotte

We pledge our prayers and support to our new shepherd as he begins his pastoral ministry among us.

Welcome
Bishop William G. Curlin

From the Pastor and Parish Members of
St. Margaret Mary Church
Swannanoa, N.C.

Blessings on your New Ministry
Among God's People

~ Congratulations ~
Bishop
Willam G. Curlin

With Love and Prayers,
St. Joseph of the Hills

Thanks be to God!
We are so glad you are here!

Welcome Bishop Curlin

St. Margaret Church
Maggie Valley, N.C.

Blessed Be The Lord Our God
Who Cares So Much For
His People That He Entrusts Us To
A Shepherd's Care!

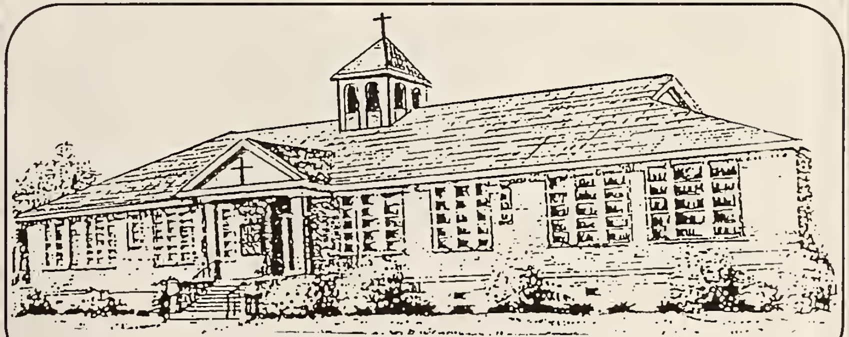
Welcome
Bishop Curlin!

The People of
St. Eugene Church
Asheville, North Carolina

We Warmly Welcome
Bishop William G. Curlin
To Our Diocese and
North Carolina

Rev. Msgr. William G. Wellein, Pastor
And the Parishioners of
St. Mary Church, Shelby and
Christ The King Mission, Kings Mountain

The Priest and People of
Holy Spirit Church



Denver, North Carolina

Beg Almighty God's Blessing on
William, Our New Bishop

COME . . .

We have God's work to do.

Contact
Fr. Frank O'Rourke
Vocation Director
1621 Dilworth Road East
Charlotte, N.C. 28203
(704) 334-2283

Join me in proclaiming the Kingdom of God as a priest of the Diocese of Charlotte

Bishop William G. Curlin's Coat Of Arms

Sentire Cum Christo (To think with Christ)

The coat of arms is composed of the shield with its charges, motto and external ornaments. The terms dexter and sinister are historical, since the shield was borne on the arm in medieval days.

The dexter impalement, to the left, bears the jurisdictional Arms of the Diocese of Charlotte, according to custom in ecclesiastical heraldry. The arms consists of a field divided horizontally with the upper portion in green and the lower portion in blue.

In the upper portion is a silver (white) Celtic cross edged in gold (yellow) honoring St. Patrick, patronal saint of the cathedral of the Diocese of Charlotte. In the lower portion is an open gold crown recalling the person for whom the See city was named, Queen Charlotte, consort of King George III.

The sinister impalement, to the right, displays the personal arms of Bishop Curlin. By combining the personal arms on the same shield with those of the Diocese of Charlotte, the spiritual unity of the bishop with his flock is signified. (The thought is also conveyed by the ring which the bishop wears on his right hand.)

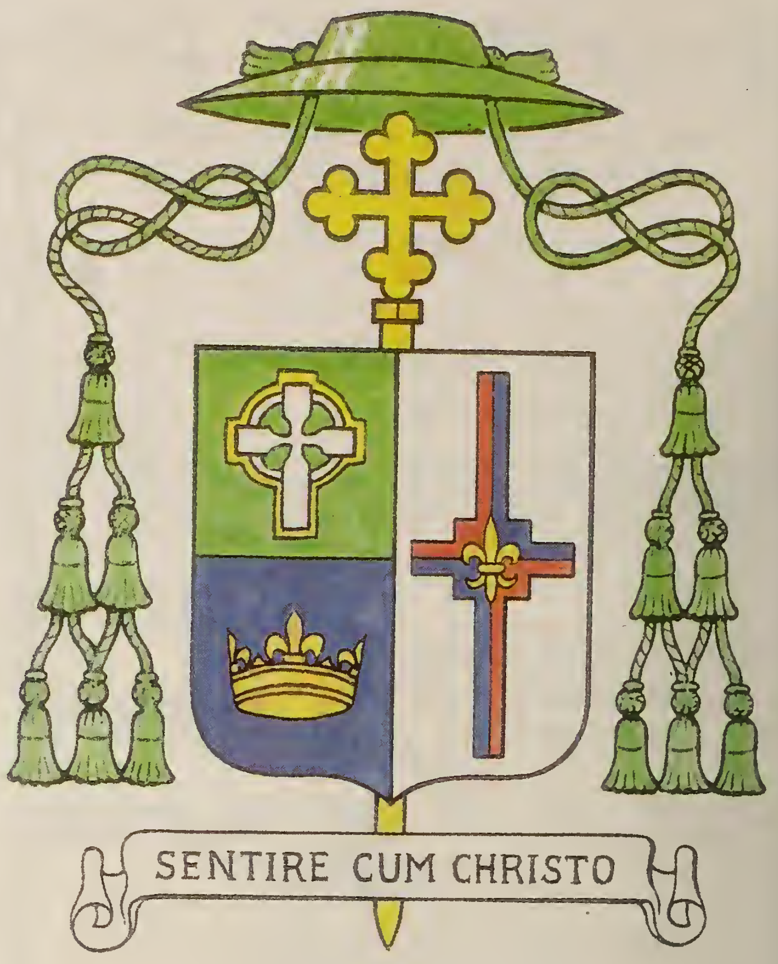
The personal coat of arms consists of a silver (white) shield with a cross quartered in red and blue. The combination of the red and white are traditional colors for Christ, the risen savior, while the inclusion of blue in the cross honors the special union of the Blessed Virgin Mary as the mother of God in the mystery of the redemption.

All the churches and parishes Bishop Curlin served from his ordination to the priesthood in the Archdiocese of Washington were under patronal titles relating to the Blessed Virgin Mary. This is commemorated by the fleur-de-lis in the center of the cross. The fleur-de-lis has long been a symbol of Our Lady, together with the colors of silver (white), blue and gold (yellow).

Bishop Curlin's motto, *Sentire Cum Christo* (To think with Christ) was the motto of The Most Reverend John Michael McNamara (1878-1960), titular bishop of Eumenia and auxiliary of Washington from 1948-1960. It was chosen in reverence for the memory of Washington's first auxiliary bishop. The inspiration for the motto comes from the Epistle of St. Paul to the Philippians, chapter 2, verse 5: "Your attitude must be that of Christ."

Behind the arms is a gold processional cross. Ensigning the coat of arms is a pontifical hat with six tassels on each side in three rows, all in green. These are the heraldic insignia of a prelate of the rank of bishop in accordance with the Instruction of the Holy See (March 31, 1969). Before 1870, the pontifical hat was worn at solemn cavalcades in conjunction with papal ceremonies. The color of the hat and number of tassels were signs of the rank of the prelate, a custom still preserved in ecclesiastical heraldry.

The impalement of Bishop Curlin's arms with those of the Diocese of Charlotte, was undertaken in February by Anthony Phelps of Cleveland, Ohio, a member of The Heraldry Society.



The Parish Community of
St. Aloysius
Hickory, North Carolina

St. Aloysius Catholic Church

Welcomes
Bishop William G. Curlin
To the Diocese of Charlotte as our
Chief Pastor.
May God give him many years of
Service with us.

THE DIOCESE WELCOMES ITS CHIEF SHEPHERD

Photos by Joann Keane

Bishop Pledges Love At Installation Mass

He Invites All To Find Jesus

By CAROL HAZARD
Associate Editor

CHARLOTTE — His arrival trumpeted, Bishop William G. Curlin began his ministry as the third bishop of the Diocese of Charlotte amid stately splendor at an Installation Mass April 13 in the largest church in the diocese.

"I hope you will see Jesus all around you," Bishop Curlin told the full house at St. Gabriel Church. "I hope to challenge you, to stir up in us a tremendous awareness that God is alive in our world."

Bishop Curlin said he wants to be with all his brothers and sisters throughout the Church of Charlotte. "I pledge my love to you ... I want to walk the journey of faith with you."

Moreover, he said, "Take my hands and let us walk to the top of the mountain" for what he called a "personal reconversion to the Lord."

"There comes a time when God says to us, 'Don't you believe this is a special moment of grace?' God has sent me here so that you might find that special moment in your lives."

Above all else, Bishop Curlin said he wants to bring "a sense of Jesus. The mission of the Church is the mission of Jesus."

About 1,600 dignitaries from across the country, friends and well-wishers from the Diocese of Charlotte and the Archdiocese of Washington attended the ceremony.

"What a marvelous, wonderful welcome to Bishop Curlin," said Peter Keber of St. Gabriel, after the Mass. "He's obviously a very spiritual and loving presence. I look forward to his pastoral ministry of Jesus and love. He is exactly what is needed in Charlotte and the world."

"All the bishop's words went straight to my heart," said Carlos Medina of Our Lady of Assumption Church, Charlotte.

"I think he wants to meet all the people, not just the high knockers but the little guys like me," said Sallie Ritter, Our Lady of the Annunciation Church, Albemarle. "I have a good feeling about him."

In introducing the bishop, Archbishop John F. Donoghue said, "He will certainly love you with a priestly heart." Archbishop Donoghue, the presiding minister of the rite of installation, is the archbishop of Atlanta and former bishop of the Diocese of Charlotte.

"The people of the diocese will respond with great generosity and love," Archbishop Donoghue said. What's more, they will "be obedient in everything you ask for."

Archbishop Agostino Cacciavillan, Apostolic Pro-Nuncio to the United States, said the Holy Father in making the assignment "concentrated his heart and mind" on Bishop Curlin and the diocese. "He was very close to the community here with his prayers and special blessings."

Bishop Curlin is "a man of great, great heart," said Archbishop Cacciavillan.

The processional included Cardinal James Hickey of the Archdiocese of Washington, about 28 archbishops, bishops and abbots, 180 priests as well as scores of seminarians, men and women religious, ecumenical representatives and laity. The assembly was greeted in the courtyard by 170 representatives from parishes, missions, women religious and diocesan organizations.

Adding to the pageantry were the Fourth Degree Knights of Columbus and groups in colorful native garb representing the diocese's ethnic diversity. A reception was hosted by altar guilds and women's groups.

"I wouldn't have missed it," said Marie Clark from Silver Springs, Md. "It was the highlight of our lives."

Freeman Slye, a Methodist from Takoma Park, Md., said he traveled to Charlotte for the installation because he "thinks the world" of Bishop Curlin.

"He (Bishop Curlin) never leaves you once you meet him," said Agnes Morris, the bishop's cousin from the Washington area. "He touches everyone. I don't know how he can cover so much area, but he does. He's there for you."

"The Jesus in him is so evident in everything he says," said Maggie Callen of St. Patrick Cathedral, Charlotte. "The Diocese of Charlotte is in loving hands."

In This Section

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Gift of Peace.

Bishop helps Mother Teresa open home for persons with AIDS and other terminal illnesses.

Pages 36 & 37

Pictorial events of the day.

Photo spread of photos from the installation.

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Bishop Begley offers advice.

Retired Bishop Michael J. Begley passes on words of wisdom that he learned from the late Bishop Vincent Waters of the Diocese of Raleigh.

Page 43

Personal Reflection.

Former parishioner recalls Bishop Curlin's pastoral care as she suffered through trauma.

Bishop Michael J. Begley

DIOCESE OF CHARLOTTE P O Box 36776 CHARLOTTE, N C 28236 (704) 377 6871

THE CHANCERY

DECREE

In accordance with the provisions of ecclesiastical law, I, the undersigned Bishop of Charlotte, hereby make the following appointment:

> **Reverend Monsignor John J. McSweeney as Vicar General and Moderator of the Curia.**

The following appointments are hereby confirmed:

1) **Reverend Monsignor John J. McSweeney as Chancellor;**
2) **Reverend Peter J. Jugis, J.C.D., as Judicial Vicar;**
3) **I also hereby confirm the present members of the Diocesan College of Consultors;**
4) **I reconstitute the Presbyteral Council and reappoint the present members;**
5) **I confirm all Ecclesiastical appointments in place.**

+William G. Curlin

Most Reverend William G. Curlin
Bishop of Charlotte

Given in Charlotte, North Carolina
April 12, 1994

1524 E. MOREHEAD STREET, CHARLOTTE, N.C. 28207 FAX (704) 358-1208

Anh chị em trong Chúa Kito

Thân chào anh chị em trong Chúa Phục Sinh.

Bước chân tới thành phố Charlotte này tôi có cảm nghĩ như là về quê mình vậy vì tôi đã được sinh trưởng tại miền Nam.

Một cảm nghĩ thật huyền diệu khi biết rằng chính Thiên Chúa Ngài đã đưa tôi về đây để phục vụ anh chị em. Mấy tháng vừa qua, Mẹ Teresa đã cho tôi hay rằng Chúa đang chuẩn bị ch tôi một công việc Mục Vụ đặc biệt trong những năm tới này. Khi Mẹ Teresa ha tin đó Mẹ rất đỗi vui mừng và Mẹ nói." Bây giờ tôi biết rằng Thiên Chúa đ muốn gì với Đức Cha,Ngài đã chỉ định cho Đức Cha trong thời điểm đặc biệt nà là làm chủ chăn tại thành phố Charlotte và vì thế tôi chia vui cùng Đức Cha v con chiên bổn đạo của Ngài."

Một cảm nghiệm vui buồn lẫn lộn khi tôi biết rằng mình sẽ là vị Giám Mụ thứ ba của địa phận Charlotte. Mặc dầu vậy tôi không khỏi thấm buồn khi phả bỏ Hoa Thịnh Đốn sau ba mươi bảy năm phục vụ tại đó. Đồng thời một niềm vu khôn tả khác xâm chiếm tâm hồn khi Đức Thánh Cha Gioan Phaolo Đệ Nhị tra tặng vinh dự này cho tôi là trở nên vị chủ chăn của giáo phận Charlotte.

Tôi không có những khả năng đặc biệt nào khác cho thành phố này ngoại tr những kinh nghiệm mục vụ của tôi. Vì ba mươi hai năm qua tôi đã phục vụ gia xứ,trong vai trò này tôi cũng đã là Giám Đốc cho ơn thiên triệu và hướng dẫ những Thầy Sáu. Vì thế đời sống của tôi đã luôn luôn được bắt nguồn từ sự phục vụ giáo xứ. Tôi hy vọng cũng có những cơ hội tương tự như thế tại đây để mang lại tình thương và sự ao ước phục vụ Dân Chúa. Đơn sơ mà nói, tôi nhìn thấy va trò của tôi: Giám Mục Charlotte như là một cha Sở họ đạo.

Tôi đã cố gắng sống cho tới ngày nay để giúp mọi người hiểu biết hơn các sống của Chúa tại trần thế này như thế nào. Qua đời sống bí tích, Lời Chúa v công việc bác ái cũng như cầu nguyện,chúng ta vun đắp sự liên hệ mật thiết v Chúa. Đó là một trong những niềm vui lớn lao cho tôi khi biết rằng bằng cách na đó Chúa đã dùng tôi để cho mọi người biết sự hiện diện của Ngài trong đời sốn của họ.

Tới thành phố này như một kẻ xa lạ không để gì, vì từ các vị cố vấn,các lin mục và các thầy sáu cũng như nữ tu sỹ và giáo dân hết thảy đã sẵn sàng chấ nhận tôi. Và vì thế tôi không đến đây như một người xa lạ nữa nhưng là một ngư anh em của Chúa.

Tôi đoan hứa với anh chị em tình thương và sự nhiệt tâm với tất cả, đồng th tôi cũng xin anh chị em vì lòng bác ái và sự cầu nguyện cho tôi để chúng ta cùn đồng hành với nhau tìm hiểu Chúa và phục vụ Ngài trong nhau.

Thành khẩn trong Chúa.

+William G. Curlin

Bishop William G. Curlin
Bishop of Charlotte

Bishop's Pastoral Message Energizes The Priests

By CAROL HAZARD
Associate Editor

CHARLOTTE — The new bishop the Diocese of Charlotte hugged ev-y priest of the diocese at an April 12 ayer service and told the 150 or so iests he had come to love them.

"You are the primary object of my ve ... I can say before God is my judge have come to offer you my heart," ishop William G. Curlin said. His essage of love gave the diocesan and ligious order priests hope and encour-ement.

"Priests are not easily impressed by profession of openness and love, but ey were by this man," said Jesuit Fa-er James Devereux of St. Peter Church, arlotte.

"He seems to be a very humble, cere and holy man," said Msgr. Arthur ncan, Holy Angels Church, Mount ry.

Although installed Wednesday in a blic ceremony, Bishop Curlin took ssession of the diocese at the Tuesday ening vespers service for priests at St. trick Cathedral. Msgr. John J. cSweeney, diocesan administrator, d the official decree from Pope John ul II.

Bishop Curlin told the priests he nts "primarily" to be available to m. "I don't intend for you to go to a -between. Come right to me."

He said he understands their heart-es and frustrations. "I have had my n, but I have always been happy as a rish priest, and I have never wanted to anything else."

He will succeed as a bishop only if is a joyful priest, and he is able vey Jesus' love to his brother priests, said.

"I come with no ties except my affection for you ... I give my life for you. I come with an open heart and open arms to serve you, love you and support you and, if need be, I will take care of you."

His house, he said, is their house. His brother priests are welcome any time. Moreover, he will take care of them should they hurt or become ill, he said.

"I don't come with any great talents ... and no particular gifts except to praise God. I come with the message of Jesus."

"We got a holy man," said Father Damion Lynch of St. Elizabeth Church, Boone. "He's here to love his priests, and the priests are ignited and energized. Hopefully, we will take it (his message of love) back to our parishes."

Jesuit Father Larry Hunt of St. Benedict the Moor Church, Winston-Salem, said Bishop Curlin's desire to be so close to the priests is "hopeful and beautiful."

Father Joe Kelleher, Our Lady of the Rosary Church, Lexington, said he was impressed with the bishop's humanity and dedication to God. "He's 100 percent priest, all the way, and into the spiritual, not material."

"Bishop Curlin says his prayers were answered (by his appointment to Charlotte), but I think it was the Diocese of Charlotte's prayers that were answered," said Father Anthony Marcaccio, St. Gabriel Church, Charlotte.

Bishop William G. Curlin and the diocesan consultors. From left: Msgr. Thomas Walsh, Father Frank O'Rourke, Father James Solari, Msgr. Joseph Showfety, Msgr. John McSweeney, Bishop Curlin, Father Ed Sheridan, Msgr. Thomas Burke, Msgr. Joseph Kerin, Msgr. Anthony Kovacic and Msgr. Richard Allen. The bishop confers with the consultors on matters of pastoral welfare.

Right: Bishop Curlin following canonical possesion of the Diocese of Charlotte.

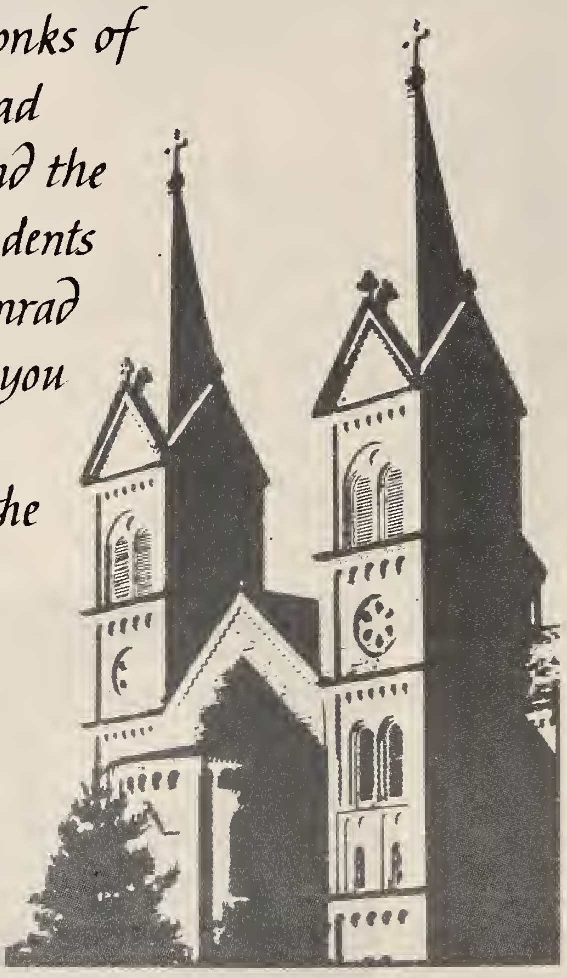
Below right: Redemptorist Father John Ferris embraces Bishop Curlin.

Photos by Joann Keane

A ove: Bishop Curlin blesses a cross outside St. Patrick Cathedral — th mother church of the diocese — prior to taking canonical possesion. St Patrick Cathedral was designated as a cathedral by the Holy Father n 972.

CONGRATULATIONS
to Bishop William Curlin

from the Monks of Saint Meinrad Archabbey and the Faculty & Students of Saint Meinrad Seminary as you begin your ministry to the people of the Diocese of Charlotte.



With Prayers that the Diocese of Charlotte will continue to deepen in Christ with the leadership of its New Shepherd

Bishop
William G. Curlin

Faculty, Staff and Students
St. Vincent Seminary

Latrobe, Pennsylvania

Our Best Wishes

To Bishop Curlin: You are truly a man of God; may our Lord and his Blessed Mother watch over you and bless all you do in this ministry.

To the People of Charlotte: Our Lord has blessed you with a kind and inspirational pastor as your bishop. Follow him to God.

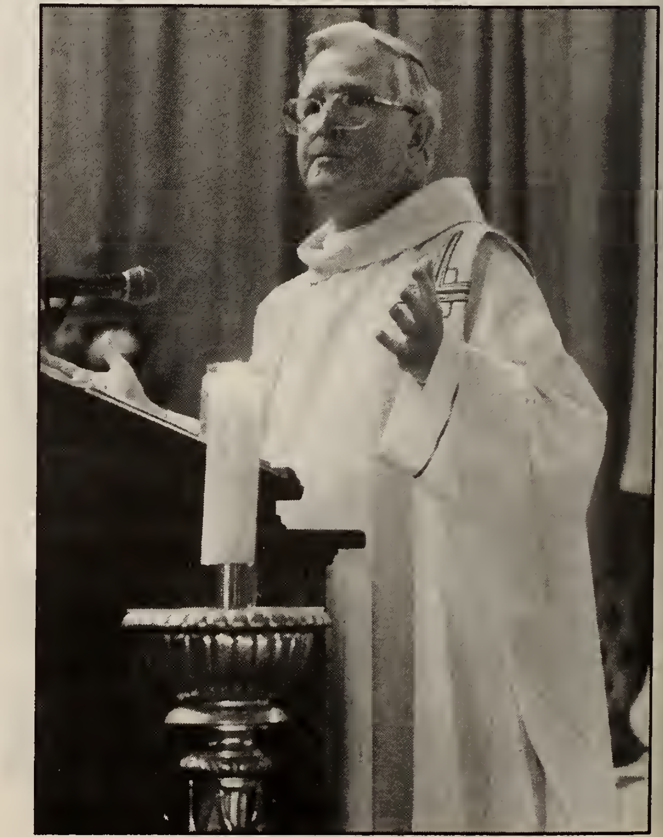
MOUNT SAINT MARY'S COLLEGE

Mount Saint Mary's College

Emmitsburg, Maryland

The nation's oldest independent Catholic college — founded in 1808

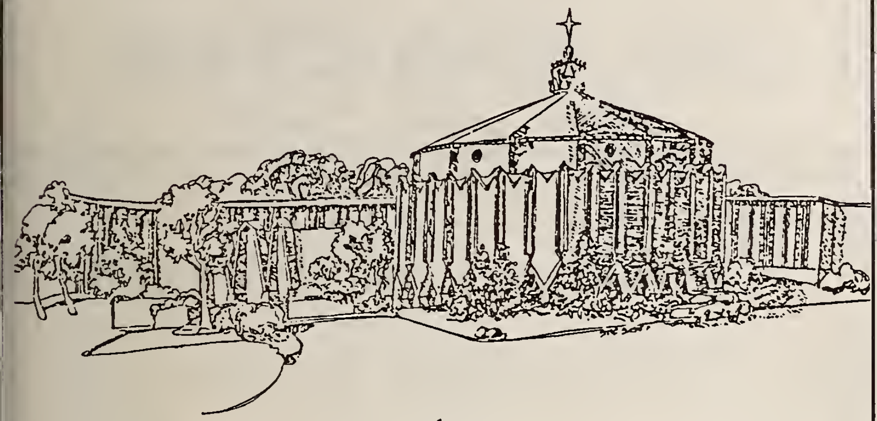
Alma mater — both college and seminary — to your former bishop, the Most Rev. Michael J. Begley



Bishop William J. Curlin delivering the Baccalaureate Homily during the Mount's 1994 Commencement, when he was awarded an honorary degree.

Congratulations

Bishop William G. Curlin, D.D.
on your appointment in the
Diocese of Charlotte, N.C.



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THE PARISHIONERS, PASTOR, STAFF
& PARISH PASTORAL COUNCIL OF

QUEEN OF THE APOSTLES

BELMONT, N.C.
WELCOME WITH GREAT JOY
OUR NEW BISHOP
MOST REVEREND

WILLIAM G. CURLIN
"THE THIRD BISHOP OF CHARLOTTE"

Bishop Curlin,

Congratulations, best wishes and our ardent prayers for your most fruitful ministry in our midst.

The parish community of
St. Leo The Great

Winston-Salem, N.C.

Sends a Cordial Welcome and
Prayerful Good Wishes To
Our New Bishop

William G. Curlin

Praise The Lord!
Congratulations

St. John Baptist
De la Salle
North Wilkesboro, N. C.

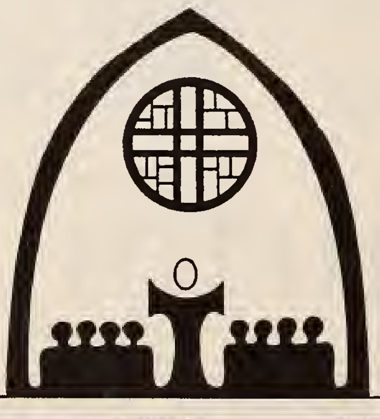
Praise the Lord!
CONGRATULATIONS

From the Parish Community of

St. Stephen Church
Elkin, North Carolina

St. Charles Borromeo	Our Lady of the Angels
Morganton	Marion

We Welcome You
Bishop Curlin
With our Prayers of Love and Support



God Bless You
Bishop William G. Curlin
St. Andrew the Apostle,
Mars Hill
Sacred Heart, Burnsville
Chapel of the Redeemer, Hot Springs

Welcome
Bishop William G. Curlin
Our Prayers are with you always,
St. Mary Church
Sylva, North Carolina

A warm and hearty Welcome to
Bishop William G. Curlin

God's blessings and guidance to our diocese under our new spiritual leadership

Sincerely in Christ,
Fr. Joseph Ayathupadam
Our Lady of the Mountains
and St. Jude Communities

The Welcoming Community of
St. Paul the Apostle Church
GREENSBORO, N.C.
Wishes to extend to

Bishop
William G. Curlin

Our heartfelt congratulations, prayers and continued support as you begin this new ministry

Cardinal James Hickey,

the bishops, priests and
all the faithful of the
Archdiocese of Washington
unite in prayer with the
Diocese of Charlotte
in wishing

BISHOP WILLIAM G. CURLIN

Success and happiness in his
new service to the Church

*O*ur gratitude for what you have been;
*O*ur prayers for what you will be.

CONGRATULATIONS

and

BLESSINGS

to

Bishop William G. Curlin

on his

Appointment and Installation

as

BISHOP OF THE DIOCESE OF CHARLOTTE

from

Bishop F. Joseph Gossman

and

The People

of

The Diocese of Raleigh

Bishop
Raymond
W. Lessard
and the people
of the Diocese of Savannah

Congratulate and send their
prayerful good wishes to

Bishop
William G. Curlin

On his appointment as
the new

Bishop of
Charlotte

The Most Reverend
David B. Thompson

and the faithful of the

Diocese of Charleston

Congratulate

The Most Reverend
William G. Curlin

On his installation as

Bishop of Charlotte

CONGRATULATIONS TO THE WONDERFUL DIOCESE OF CHARLOTTE

TO LIVE IN CHRIST JESUS

Most Reverend
John F. Donoghue
Archbishop of Atlanta

"The Spirit of God is upon me, because the Most High has annointed me to preach good news to the poor. God sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are opressed, to proclaim the acceptable year of our God."

"May this be your ministry in our midst"

The People of St. Michael
Gastonia, N.C.

On behalf of
the board, the staff, and the clients of
Good Shepherd Home Health
And Hospice Agency
Hayesville, North Carolina
Welcome
Bishop Curlin
to
The Diocese Of Charlotte
We look forward to your leadership as
Chairman of the Board for Good Shepherd

A Warm Welcome

to

Bishop
William G. Curlin

From

Mercy Hospitals
A decision you can feel good about.

Bishop Curlin,
We welcome you and thank you for
saying "yes" to serve the people in the
Diocese of Charlotte.
With gratitude from all of us at the
HOUSE OF MERCY, Inc.

The Sisters of the Poor Servants of the
Mother of God and
Maryfield Nursing Home
extend our warmest welcome
and heart-felt prayers to
Bishop Curlin

Welcome, Bishop William G. Curlin!
May your life with us be filled with
many blessings and much happiness!
Our prayers are with you today and the days ahead!

Holy Angels
427 E. Wilkinson Boulevard
Belmont, NC 28012
(704) 825-4161

Holy Angels' mission is to serve the complex needs of individuals with varying degrees of mental retardation who also may have multiple disabilities. Holy Ange provides quality, healthy and safe programs and services in an environment of dignity where loving, living and learning take place.

"This is the Lord's doing, it is marvelous in our eyes."
Psalm 118:23

Holy Angels is sponsored by the Sisters of Mercy
Holy Angels is a 501(3)(C) corporation

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ST. JOSEPHS' HOSPITAL
ST. JOSEPH'S REGIONAL CANCER CENTER
ST. JOSEPH'S HOSPITAL FOUNDATION
ST. JOSEPH'S URGENT CARE CENTERS
MOUNTAIN HEALTH SERVICES

extends best wishes to
Bishop
William G. Curlin
on the occasion of
His Installation
Charlotte, North Carolina
April 13, 1994

;ift Of Peace

3ishop Pours Love Into AIDS Ministry

3y RICHARD SZCZEPANOWSKI
pecial to *The Catholic News & Herald*

WASHINGTON — A 68-year-old ilding in Washington opened as a home r boys abandoned by their parents. It -opened in 1986 as a home for dying ople abandoned by society.

The building houses the Gift of Peace, ome founded by Mother Teresa and 1 by her Missionaries of Charity order persons with AIDS and other terminal esses. It is a home, Bishop William rlin once said, where "there should be limits to Christian love."

Bishop Curlin served as chaplain for home prior to becoming an auxiliary hop for the Archdiocese of Washington 1988. At the time he was elevated to hop, he said he would miss "the nderful privilege" of serving the home 1 would "fill the void with loving vice to others who are in need."

"That was one of the greatest ssings of my life," Bishop Curlin told *Catholic Standard,* the archdiocesan wspaper. "That's a remarkable place, lly. They come. They all die ... You'd d people who came in with despair and the world with such peace and joy."

The Missionaries of Charity hail ir former chaplain for this love of "the or, the sick and the dying," and praise 1 as "willing and joyful to do God's rk."

At the home, where the destitute ninally ill are treated with dignity and pect, Bishop Curlin made sure that no died alone or frightened. He once 1 the *Catholic Standard* how people die at the Gift of Peace: "As they are dying, we hold them, rub their cheek and say, 'We love you and God loves you. Never fear God. You're dying loved here and you will be received with love in eternity.'"

The loving bishop has encouraged others to show their love. He has spoken about AIDS — and the Catholic response to AIDS — at schools, churches and to any groups that will listen. He stresses compassion and understanding.

"The tragedy today is, when you say AIDS, they condemn people. How they got AIDS is not important," Bishop Curlin said. "The important thing is to love them and help them die in peace. The issue is love."

He talks about people he knew who died of AIDS-related illnesses. He talks about the physical trauma and emotional torment they suffer. He talks abut how people drive to the Gift of Peace, drop off sick relatives and never return.

The Gift of Peace, he said, "is for people (with AIDS and other terminal illnesses) who don't have anywhere else to go. It's enough for these people to have physical pain without adding rejection and condemnation."

Bishop Curlin has fought against rejection and condemnation not only shown against persons with the illness, but also against the Gift of Peace. His testimony at a zoning board hearing helped keep the 15-acre site open when fearful neighbors sought to have it shut down. After hearing the testimonies, the zoning board unanimously approved the home, calling it "a very fine project...(that) should go forward."

Bishop Curlin and Mother Teresa at the dedication of the Gift of Peace home for persons with AIDS and other terminal ilnesses. The home in Washington, founded in 1986 with Bishop Curlin's help, is operated by Mother Teresa's Missionaries of Charity.

"The theology of AIDS is love," the bishop said. "Beyond pettiness, beyond quarrel and beyond judgment, there must be love."

His work with persons with AIDS, the terminally ill and anyone in need has made him more aware of Christ's presence among all people, he says. "I want to be the one who finds strength in his relationship with Jesus and then take that love and show it to my brothers and sisters," he said. "I want to be remembered as a father to the poor and a father of service."

The People of
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Eastern (USA) Province

Welcome with joy
&
Pledge our prayers and support to

Bishop William G. Curlin

Third Bishop of the Diocese of Charlotte

Sun Shines Brightly For New Bishop

Bishop Curlin Installed As Third Bishop Of

Photo by Joann Keane

Bishop William G. Curlin offers greetings to his new brothers and sisters in the Lord. "I have spent all of my life trying to help people understand how Jesus walks the earth in them."

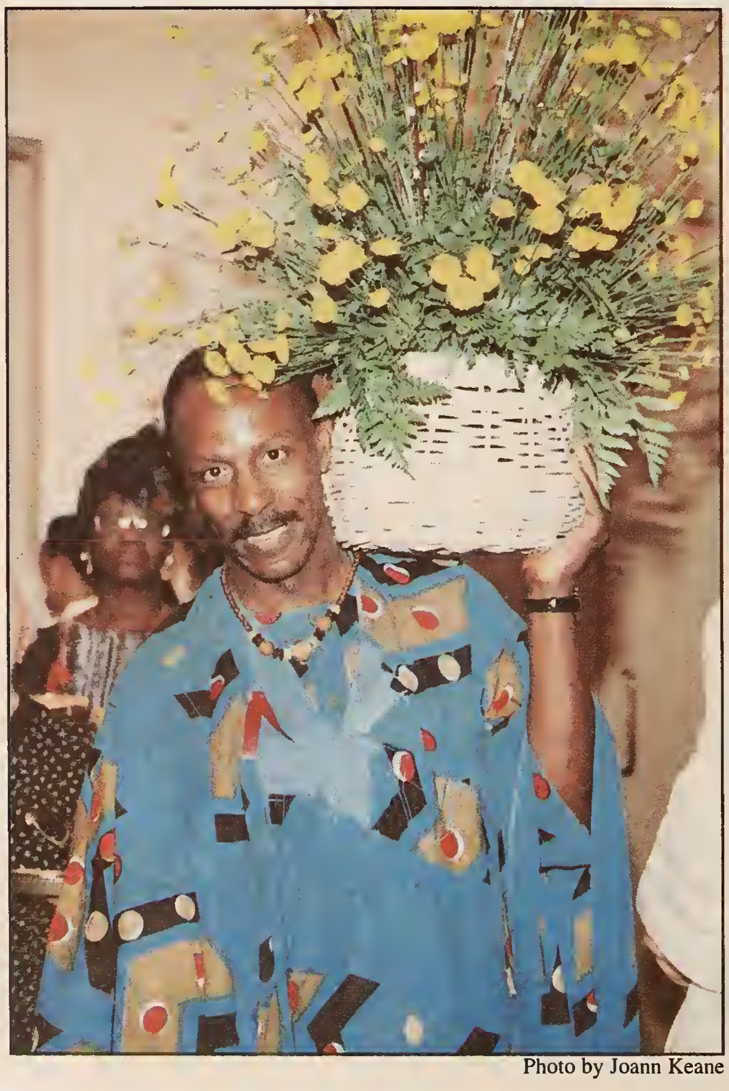

Photo by Joann Keane

Edward Hood, a parishioner from Our Lady of Consolation Church in Charlotte, carries flowers as part of the offertory.

Phot

Archbishop John F. Donoghue, archbishop of the Archdiocese of Atlanta, Bishop Curl meets old aquaintances outside St. Gabriel Church.

Photo by Carol Haz

Bishop Curlin receives a warm round of welcome as he enters the churc

Right: Members of the handbell choir.

Below right: Knights of Columbus honor guard.

Photo by Mark Lav

Photo by

arlotte In Ceremony At St. Gabriel Church

Photo by Joann Keane

Archbishop John F. Donoghue, James Cardinal Hickey, archbishop of the Archdiocese of Washington, and Bishop William G. Curlin.

Photo by Joann Keane

Msgr. John J. McSweeney, chancellor and vicar general greets members of the Laotian community after the bishops installation.

Photo by Joann Keane

Left: David Bourg, St. Charles Borromeo in Morganton tries on the bishops cap.

Below left: Following the installation, Bishop Curlin stops to greet his guests.

Photo by Joann Keane

Photo by Joann Keane

Bishop Curlin in front of the Cathedra at his installation. The cathedra is from Raleigh.

Prayerful Best Wishes

To Our Beloved
National Chaplain
His Excellency William G. Curlin
On Your Installation as the Third
Bishop of Charlotte, N.C.
April 13, 1994

"You are a Priest Forever..."
Hebrews 5:1-10

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Third Vice National Regent

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National Secretary-Treasurer

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Bishop Curlin's Titles In The Archdiocese of Washington

1968-82	Director of Vocations for Men
1968-81	Vicar for Permanent Deacons
1974-80	Vicar for Theological College, CUA
1970	Chaplain to Pope Paul VI
1978	Prelate of Honor by Pope John Paul II
1984	Community Service Award from the Office of Black Catholics

President of the Board of Directors of Associated Catholic Charities

Fourth Degree member of the Knights of Columbus

National Chaplain of Catholic Daughters of America

Chaplain for the Gift of Peace

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William G. Curlin
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to reflect the Son, deep in the heart of a mountain...

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With Gratitude
and Praise to
our God,
We Welcome
Bishop
William G. Curlin

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Moncks Corner, South Carolina

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the Diocese of
Charlotte
Bishop
William G. Curlin

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Bishop
William G. Curlin

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Bishop Begley Says Bishop 'Instrument' Of Holy Spirit

Retired Bishop Michael J. Begley ys that Bishop William G. Curlin will ve to be "the instrument through whom Holy Spirit will guide the people of Diocese of Charlotte."

He said that is the advice the late shop Vincent Waters gave him in 1972 en he told then-Msgr. Begley that the ocese of Raleigh was to be divided and at he was to be the first bishop of the w Diocese of Charlotte.

"It is a joy to welcome Bishop Curlin the Diocese of Charlotte and I pray at he will follow the advice that was en to me," said Bishop Begley.

He said that because of his experience giving retreats, Bishop Curlin is accustomed to dealing with the spiritual lives of people. He noted that Bishop Curlin has directed some 140 retreats in all parts of the world.

"God has blessed him with the gift of directing the spiritual life of others," Bishop Begley said.

Bishop Begley said he did not know Bishop Curlin before the announcement of his appointment but did know of him through mutual friends in the Archdiocese of Washington. Bishop Curlin's predecessor as regional bishop for the southern counties of Maryland was Bishop Begley's cousin, the late Bishop Thomas Lyons.

The retired bishop said that, when he first came to North Carolina as a priest in 1934, there were only about 9,000 Catholics in the entire state. Now, he said, there are more than 90,000 in the Diocese of Charlotte alone and probably about the same number in the Diocese of Raleigh.

Because of that growth, Bishop Begley said, Bishop Curlin is "walking into a big responsibility. We must remember that he comes to be THE ordinary of the Diocese of Charlotte."

He noted that as an auxiliary bishop of the Archdiocese of Washington for the past five years, Bishop Curlin had Cardinal James Hickey above him to make all final decisions. "He's taking on this alone. He will be the one to make the decisions."

Bishop Begley said the people of the diocese should pray for Bishop Curlin's "physical and spiritual health and success. *Ad Multos Annos*."

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*Welcome
Bishop
William G. Curlin*

*A Wedding is a Day...
A Marriage is a Lifetime
Engaged Encounter*

*The Board, Staff and Volunteers of
Charlotte Crisis Pregnancy
wish to welcome*
Bishop William G. Curlin
to Charlotte

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Bishop Curlin:

The Sisters of Mercy of NC
Congratulate you and Welcome
you to the Diocese of Charlotte.

*May the Spirit of
Mercy and Justice guide you
and may God keep you well.*

CONGRATULATIONS
& BEST WISHES
**Most Reverend
Bishop
William G. Curlin**
*Be assured of our continual support,
prayers and obedience*
ASSOCIATION OF PERMANENT DEACONS
DIOCESE OF CHARLOTTE

**We offer our Prayers, Congratulations
and a Warm Welcome to**

Most Reverend
William G. Curlin
Bishop of Charlotte

*In his mind a man plans
his course, but the Lord
directs his steps.
Proverbs 16:9*

The Parishioners of
Sacred Heart
Church
Salisbury, N.C.

Queridos hermanos y hermanas en el Señor,

Les saludo en Cristo resucitado.

Al venir a Charlotte es para mí un maravilloso regreso a casa, puesto que nací y pasé mi infancia en el sur.

Me siento muy maravillado al creer que Dios me ha traido para servirles a ustedes. La Madre Teresa me había dicho que Dios tenía un ministerio especial para mí en los años venideros. Cuando se le comunicó la noticia, ella respondió con gran alegría, diciendo: "Ahora sé lo que Dios quería. El le ha escogido en este momento especial de su vida para ser pastor de Charlotte y yo me alegro con usted y la gente buena".

Al saber que sería el tercer obispo de Charlotte, sentí emociones de pena y de felicidad al mismo tiempo. Después de servir por 37 años en Washington, me llena de verdadera tristeza dejarlo. Al mismo tiempo, una alegría indescriptible llena mi corazón por el honor que me ha concedido el Santo Padre, el Papa Juan Pablo II, al hacerme pastor de la Diócesis de Charlotte.

Vengo a Charlotte sin dones particulares excepto mi experiencia pastoral. Por 32 años he servido en ministerio parroquial y en otros ministerios como director de vocaciones y vicario de diáconos permanentes. Así que, mi vida ha estado siempre ligada profundamente al ministerio parroquial. Espero tener las mismas oportunidades en Charlotte para poder extender mi amor y deseo de servir a la gente. Sencillamente, veo mi papel de Obispo de Charlotte como pastor.

He empleado toda mi vida tratando de ayudar a todos a entender cómo Jesús camina con ellos en la tierra. Por medio de la vida sacramental, la Palabra de Dios, las obras de caridad y la oración, nosotros establecemos la intimidad con Jesús. Uno de mis grandes gozos en la vida ha sido creer que Dios se ha servido de mí, de alguna manera, para aumentar el sentido de la presencia de Cristo en las vidas de los demás.

No es fácil venir como un extraño. Esto no ha sucedido en Charlotte. Sentí que los sacerdotes, consultores, diáconos, religiosas y laicos me aceptaban inmediatamente. Entonces no vengo a ustedes como un extraño, sino como su hermano en Cristo.

Prometo ofrecer mi amor y dedicación a todos en la Diócesis de Charlotte, y les pido el favor de sus oraciones para caminar juntos conociendo a Jesús y sirviendo a Jesús mutuamente.

Estoy siempre en oración al Señor,

+William G. Curlin

Obispo William G. Curlin
Obispo de Charlotte

A Day Of Solemnity...

Archbishop (now Cardinal) James Hickey of Washington ordains Bishop Curlin as an auxiliary bishop of the Archdiocese of Washington on Dec. 20, 1988. (*Catholic Standard* photo by Michael Hoyt)

Dan Coblenz
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A hearty welcome to you! Bishop Curlin
As you travel to Murphy and Hayesville,
May the road rise up to meet you.
And, as our new shepherd,
May the wind be always at your back.
Best Wishes from your flock at
St. William and
Immaculate Heart of Mary

ormer Parishioner Remembers Bishop Curlin's Heart

By EILEEN C. MARX

I wondered how the bishop could tell vas my voice on the phone that July rning five years ago. I could barely ak after a call from my obstetrician's ice brought bad news. I was so ghtened that I was going to have a third scarriage. The all-too-familiar nptoms had been there for the past few ys and now there was nothing I could but wait. The thought that I might ver have a child was too painful to n consider.

I called my husband who left work ht away and then I called our dear nd and former pastor, Bishop William rlin. "I'll be right there," he said and drove more than an hour to help me ugh a very difficult morning. He nembered the last time I lost a child ugh miscarriage; it was the day before was installed as the new auxiliary nop of the Archdiocese of Washington Dec. 20, 1988.

When he arrived at my home, we ed for a long time. At the end of the versation he said, "Eileen, I know is a very difficult time for you and You both want a child so much, but 're holding on to this too tightly. There are some things we can't control. Try to loosen your clenched fists and give your outstretched hands to God. Let it go and trust in our Lord. Know that when you take a leap of faith, He will always catch you." As he walked out the door that day he said, "And I wouldn't be so sure that you're going to lose that baby."

I like to feel a certain amount of control in my life, so I found these words of Bishop Curlin's difficult to understand. let alone take to heart. Still, after five days of blood tests and ultrasounds, these words were the first that actually made sense. Early the following spring, my husband and I were blessed with the birth of our son, Bobby. "Praise be God!" said Bishop Curlin, the first visitor to the hospital nursery that morning.

There have been many wonderful moments shared during the 10 years we have been privileged to call Bishop Curlin our friend. His Christmas parties are always filled with joy and laughter and the bishop's "snoring Santa" decoration and musical Christmas mice were talked about for days by our two children. With us, he has shared the joys, the sorrows, the frustrations, the stresses and most of all the love that make up a family's life.

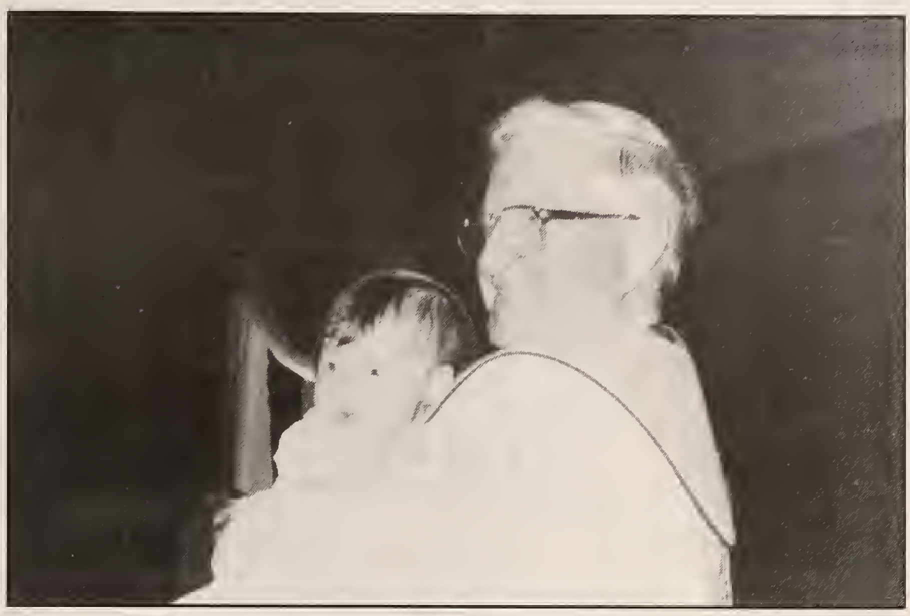
Sorrow is no stranger in Bishop Curlin's own life. Two hours after he received the formal notification that he was being named auxiliary bishop of the Washington Archdiocese, his beloved stepfather John died. John had been a loving husband to the bishop's mother for 30 years until her death from cancer in 1968. "He was my best friend," Bishop Curlin told me. At John's funeral Mass we all received a prayer card that I have kept on my mirror ever since. It says, "Dear God, your will, nothing more, nothing else."

I found myself reflecting on this prayer a little more than two years ago, when I was pregnant with my daughter. I had just received a call from the director of genetics at the hospital informing me that he had some "serious concerns" about the results of my alphafetaprotein (AFP) test. He said that amniocentesis would confirm the results. I decided against this procedure and instead talked to the bishop and to God.

Two days later Bishop Curlin told me that he asked Mother Teresa to pray for us. (On a number of occasions, Bishop Curlin has gone to India and given retreats to Mother Teresa and her Missionaries of Charity.) He told me that Mother Teresa said, "Please tell that young mother and her family that God will take care of them." Through Bishop Curlin's encouragement and faith, and the grace of Mother Teresa's prayer, somehow I stopped worrying. The real miracle that March was not that our daughter Teresa was born a healthy 8 lb. 9 oz. baby girl, but that Joe and I were ready to love and accept whatever child God gave us.

Bishop Curlin baptized Teresa, and when no one — not even her own mother

See **Marx,** Page 48



Bishop Curlin quiets littleTeresa Marx during her baptism in Washington.

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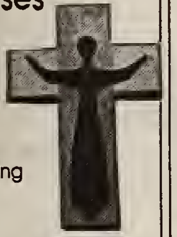

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Mr. and Mrs. William A. Phieffer
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Bishop William G. Curlin
to the Diocese of Charlotte
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ALL THE BEST

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William G. Curlin
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The Most Reverend William G. Curlin

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Our Lady of Consolation Church
Our Lady of the Assumption Church

What is entrusted to Bishop William G. Curlin as the third bishop of the Diocese of Charlotte?

- ✠ A 22-year-old mission diocese
- ✠ A diocese with 95,000 Catholics compared to 440,000 Catholics in the Archdiocese of Washington.
- ✠ A faith community that represents 3 percent of the population, compared to 19 percent in the Archdiocese of Washington.
- ✠ A Catholic population that has tripled in the last 22 years.
- ✠ A diocese that is opening new parishes and expanding others. Since 1986, the people of the Church have donated $50 million for major construction projects in 46 locations.
- ✠ A financially sound and solid diocese.
- ✠ A diocese with the best refugee resettlement program in the country.
- ✠ A diocese with a nationally recognized development campaign, copied by scores of other dioceses across the country.
- ✠ A diocese that's building schools instead of closing schools.
- ✠ A 3-year-old award-winning diocesan newspaper.
- ✠ A diocese that's formed a covenant with the Lutheran Church and is a strong supporter of ecumenical efforts.

Welcome
Bishop William G. Curlin
to the Diocese of Charlotte
With Prayers and Best Wishes,
James and Eunice Cherry & Family
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Bishop William G. Curlin

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(for the opportunity for celebration)
And
Pope John Paul II
(for assigning our new spiritual shepherd)

Welcome and Congratulations
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William G. Curlin
April 13, 1994

Congratulations
and Welcome
Most Reverend
Bishop
William G. Curlin

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Greensboro, N.C.

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Most Reverend Bishop
William G. Curlin

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Bishop of Charlotte

and

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Bishop Curlin with Pope John Paul II during his *ad limina* visit to the Vatican last July. (Vatican photo from Fotografia Felici)

Marx (From Page 43)

— could quiet her down during the ceremony, he picked her up, stopped her crying and put his red "beanie" on her head. It is my most treasured picture of Bishop Curlin.

Bishop Curlin has touched the lives of countless priests, families and friends over the years, but I believe his love is the greatest for those who do not have a family, a place to call home or food on their table. For five years he was the chaplain at the Missionaries of Charity, "Gift of Peace," a residence for the homeless who are terminally ill or suffering with AIDS. He has also served the poor by helping to open the first homeless shelter in the archdiocese while he was assigned to a city parish in Washington, D.C. He has spent many hours showing great compassion and love to forgotten families at a homeless shelter for mothers and their children in Southern Maryland.

On Tuesday, Feb. 22, 1994, th
Holy Father announced that the Mo
Reverend William G. Curlin had bee
named Bishop of Charlotte, N.C. Joe ar
I were thrilled for him, because we kno
that the appointment shows the confiden
and faith that the Holy Father has
Bishop Curlin. When I talked with Bish
Curlin after his appointment he told n
how excited he was to be going
Charlotte. He had given a retreat for th
priests of the Diocese of Charlotte a fe
years ago and he told me, "The pries
and the people of Charlotte are fill
with great love and joy. What a welcon
I received!"

Like so many others who have con
to know and love him over the years, v
are very reluctant to let him go. I'm st
not very good at this, but I will unclen
my fists and offer outstretched hands
God in thanks for giving us this pries
this bishop and this cherished friend wh
now begins a new journey with the peop
of Charlotte.

Bishop Curlin's Assignments

1957-64 Associate Pastor in St. Gabriel Parish, Washington, D.C.
1964-67 Associate Pastor in Our Lady of Sorrow Parish, Takoma Park, Md.
1967-68 Associate Pastor in St. Ann Parish, Washington, D.C., and Assistant Director of Vocations for Men for the Archdiocese of Washington.
1968-70 Director of House of Formation for seminarians of the Archdiocese of Washington, The Catholic University of America.
1970-83 Pastor of Old St. Mary Church, Washington, D.C., and director of program for inner city elderly. Established Mount Carmel House for homeles women.
1983 Pastor of Nativity Parish, Washington, D.C.
Dec. 20, 1988 Ordained auxiliary bishop of Washington and regional bishop of southern counties of Maryland.
April 13, 1994 Installed as the third bishop of the Diocese of Charlotte, N.C.

Basilica of Saint Lawrence
Deacon and Martyr

Asheville, N.C.

Pastor

and

Parishioners

Welcome

Bishop Curlin

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ATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 32 • April 22, 1994

Cardinal Joseph Bernardin of Chicago helps the Benedictines of Belmont Abbey celebrate he 100th anniversary of the dedication of the Abbey Church of Mary, Help of Christians.
Photo by CAROL HAZARD

Church Centennial Celebration Is Homecoming For Cardinal

By CAROL HAZARD
Associate Editor

BELMONT — A Belmont Abbey elebration was a homecoming for Cardinal Joseph Bernardin of Chicago.

The internationally-known leader of he Catholic Church came to Belmont Abbey April 11 to help the Benedictine nonks celebrate the 100th birthday of he Abbey Church.

A native of Columbia, S.C., he first isited the abbey — "an earthly temple of heavenly mysteries" — decades ago or ordinations and retreats.

"Unlike the rest of world, the Benedictines measure events not in years r decades, but in centuries," Cardinal Bernardin said.

"This abbey church is but a neophyte, newborn among churches." It is "both enerable and newborn," a young ousehold of faith nurtured faithfully by he monks for 100 years.

"It's tempting to concentrate on istory as if glory is only in the past," aid Cardinal Bernardin. "But glory is ever achieved this side of heaven. Church rogress is measured not against the orizon of history but eternity. We are till on our way to the new Jerusalem."

A parish priest, chancellor and vicar eneral of the Diocese of Charleston, Cardinal Bernardin was elevated to uxiliary bishop of Atlanta in 1966, rchbishop of Cincinnati in 1972 and rchbishop of Chicago in 1982. He became a cardinal in 1983.

Abbot Oscar Burnett welcomed his "dear friend" to the abbey. "You are no stranger to Belmont Abbey," he said. "You are a respected, esteemed and beloved churchman, and we are genuinely proud to be among your many friends."

The abbot greeted Archbishop John F. Donoghue of the Archdiocese of Atlanta and former bishop of the Diocese of Charlotte, and other honored guests. A picnic lunch for 650-700 people was served following Mass.

Archabbott Douglas Nowicki of St. Vincent Archabbey, Latrobe, Pa., in an afternnon symposium praised Cardinal Bernardin for his 1984 "Seamless Garment" document calling for social justice and an end to abortion.

The Abbey Church — formally known as Abbey Church of Mary, Help of Christians — was dedicated in 1894 by Cardinal James Gibbons of Baltimore.

The total cost for the Gothic Revival-style building was $65,000, which was low even for 1893. The monks contributed labor and much of the wood, stone and brickclay used in the construction was found on site.

What's more, they brought the first resident bishop — Abbot Leo Haid — to North Carolina and built the only Catholic college in the state.

See **Abbey**, Page 2

Vatican Ruling Clears Way For Bishops To Approve Altar Girls

VATICAN CITY (CNS) — The Vatican has approved the use of female altar servers, subject to the pastoral needs of local churches.

A letter to bishops' conferences around the world dated in mid-March said service at the altar can be performed by lay people, whether they are male or female. The ruling on Church law that clarified the policy was confirmed by Pope John Paul II, said the document.

The contents of the letter were made available to Catholic News Service by informed sources at the Vatican. It was signed by Cardinal Antonio Javierre Ortas, prefect of the Congregation for Divine Worship and the Sacraments.

Asked about the new policy, Vatican spokesman Joaquin Navarro-Valls said it was the result of an interpretation of existing Church law and not a major innovation by the Church. He emphasized that the decision resolves a pastoral question, not a doctrinal one.

"It may be that one bishop says yes for pastoral reasons, while another says no,'' he said.

Navarro-Valls also pointed out that the question has no connection with the Church debate over ordained ministries. Service at the altar has a much different canonical and doctrinal nature, he said.

Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, called the reported papal decision "a welcome one." The archbishop said April 12 he had not yet seen the letter, but if the Catholic News Service report was correct, the Vatican agencies involved deserved "special thanks."

"Based on the report received today, I would expect our conference to discuss this matter at its next regular business meeting which is scheduled for November 1994," he said.

Officials at the NCCB in Washington received their copy of the letter April 14.

The Vatican's letter explained that the Pontifical Council for the Interpretation of Legislative Texts had decided the basic question in 1992 with a one-sentence ruling on Canon 230 of Church law. The ruling was "affirmative" regarding female altar servers but said there was a need for further instructions on the matter by the worship and sacraments congregation.

It apparently took another 18 months to draw up the instructions, which were included in Cardinal Javierre Ortas' letter. They highlighted four points:

— The policy is optional for each bishop, depending on local pastoral needs. The bishop, after hearing the advice of the national bishops' conference, must make his own decision in order to best promote "an ordered development of liturgical life in his own diocese."

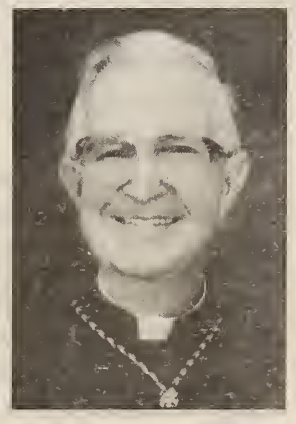
— Altar boys represent a "noble tradition" that has led to priestly vocations and must continue to be supported.

— Any decision to use female altar servers should be explained well to the faithful. Pastors should note that women already perform such tasks during Mass as reading from Scripture and, in some circumstances, distributing Communion.

— Liturgical ministries exercised by lay people are temporary tasks subject to the bishop's judgment and do not imply a right held by either men or women.

See **Girls**, Page 3

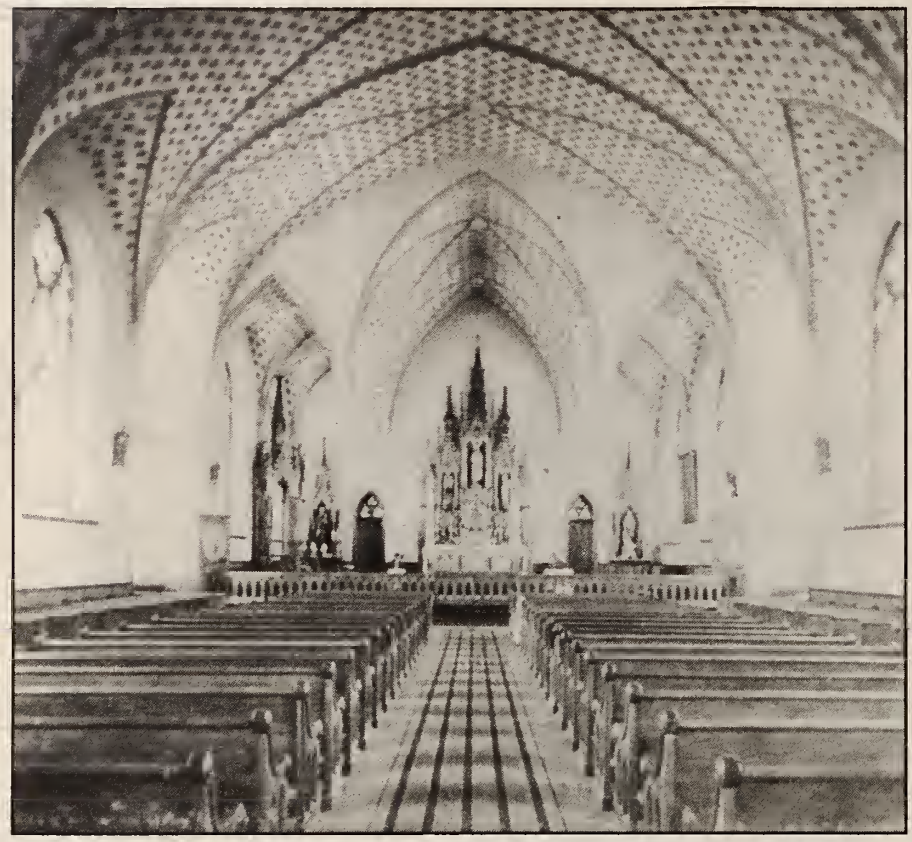
From the desk of
Bishop William G. Curlin



His Excellency, Archbishop William Keeler, President of the National Conference of Catholic Bishops, has notified the bishops of the United States that the Holy Father, Pope John Paul II, will allow girls to assist during Mass as altar servers.

However, Bishop Keeler has advised all bishops that *they must first meet to discuss service at the altar by girls before it can be implemented in any diocese.* Only then will each bishop be allowed to accept or reject altar girl servers in accord with the pastoral needs in his diocese. It is also mandated that careful instruction concerning ministries of service within the Church must precede the introduction of service at the altar by girls.

I can make no decision concerning service at the altar by girls in the Diocese of Charlotte until the conclusion of the mandated meeting of the National Conference of Catholic Bishops in November.



The interior of the Belmont Abbey Church at the time of its dedication in 1894.
Photo courtesy of Belmont Abbey archives

Archbishop Donoghue To Lead Pilgrimage To Rome Ceremony

ATLANTA — Archbishop John F. Donoghue of Atlanta will be give the pallium, symbol of his office as archbishop, by Pope John Paul II at a special Mass in Rome on June 29, the feast of Sts. Peter and Paul.

A pilgrimage to Italy is now being planned to accompany Archbishop Donoghue to this papal liturgy and to tour other parts of Rome and Italy.

The pilgrimage will extend from Sunday, June 26 through Tuesday, July 5 and include the pallium Mass on June 29, when all archbishops appointed during the last year throughout the world receive this lambswool vestment from the pope. The pallium is worn by an archbishop when performing certain actions that, in worship or authority, reflect the archbishop's union with the pope and universal Church.

It is anticipated that the pope will hold private audiences with visiting archbishops and their pilgrimage groups.

Archbishop Donoghue, former bishop of Charlotte, was installed in the Archdiocese of Atlanta last August.

The group from Atlanta is also expected to tour Rome, Florence, Assisi and the Naples area. Cost, including airfare from Atlanta, hotels and breakfasts, is $2,235 per person, double occupancy.

All inquiries concerning the trip should be directed to Garo Garabedian, George's International Tours & Travel, 11771 Montana Ave., #104, Los Angeles, CA 90049. The telephone numbers are (800) 566-7499 or (310) 472-7499.

Copies Available

Additional copies of the April 15 commemorative issue for the installation of Bishop William G. Curlin are available by mail for $2 to cover the cost of postage. Send orders to *The Catholic News & Herald,* PO Box 37267, Charlotte, NC 28237. Copies also may be obtained at our office, 1524 East Morehead St., Charlotte, for 75 cents.

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Cardinal Joseph Bernardin of Chicago with Benedictine Abbot Oscar Burnett a
celebration of the 100th anniversary of the Belmont Abbey Church.
Photo by CAROL HAZA

Abbey (From Page 1)

The narthex in the church is dominated by a massive granite block that serves as a baptismal font. The stone was an Indian altar later used as a slave block. "Upon this rock, men once were sold into slavery," reads a brass legend. "Now upon this rock, through the waters of Baptism, men become free children of God."

Although the interior was renovated in 1964, the exterior looks much the same as it did a century ago. The church was listed on the National Register of Historic Places in 1973.

Also honoring the monks for the occasion were Bishop David Thompson of Charleston; Abbot Patrick Shelton, St. Leo Abbey, St. Leo, Fla.; A
Victor Clark, St. Bernard Ab
Cullman, Ala.; Abbot Bene
McDermott, Mary Mother of the Ch
Richmond, Va.; Trappist Abbot Fr
Kline, Our Lady of Mepkin Ab
Moncks Corner, S.C.; Msgr. Jo
McSweeney, chancellor and vicar ge
of the Diocese of Charlotte; F
Meinrad Lawson, Benedictine Pr
Savannah; Father Methodius, Holy C
Monastery, Conyers, Ga.; Mercy S
Pauline Clifford, Mercy Motherh
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Bristow, Va., and the Blessed Sacra
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Mercy Sister Barbara Sullivan Named Distinguished Woman

SISTER BARBARA SULLIVAN

BELMONT — Mercy Sister Barbara Sullivan, former superintendent of schools for the Diocese of Charlotte, was recently honored as one of the Distinguished Women of North Carolina.

Sister Barbara and other nominees or the award were recognized as among he state's outstanding leaders at a banquet in Raleigh on March 23.

The award is made annually by the North Carolina Council for Women to ecognize women who have exemplified meritorious service through volunteerism n many fields of endeavor. The council ccepts 101 nominations of women made by friends, colleagues and organizations hroughout the state.

The Council for Women is the only tate agency which advocates exclusively n behalf of women. Its mission is to dvise the governor, the North Carolina General Assembly and other principal tate departments on the special needs of women in the state by: identifying and ssessing women's needs; collecting and istributing information and acting as a resource for the county and regional ouncils on the status of women; offering services to women in crisis such as victims f sexual assault and domestic violence; cooperating with groups and individuals working on behalf of women; and working toward expanding equal opportunities in mployment and education for women.

Sister Barbara is currently chief executive officer of Catherine's House, a transitional housing facility for women and women with children sponsored by the Sisters of Mercy of North Carolina in Belmont.

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Girls (From Page 1)

U.S. bishops have been particularly eager for a clarification of the policy on female altar servers. Several bishops raised the issue during their ad limina visits to the Vatican in 1993 and were told that the question had virtually been decided but that the Vatican was not yet ready to publish the decision.

The role of lay people in liturgical ministries is governed mainly by Canon 230 in the 1983 Code of Canon Law. It says that properly qualified lay men may be permanently installed as lectors and acolytes, the technical terms used in Church law for readers and altar servers.

It also says lay persons — men or women — can act as lectors "by temporary deputation" and "all lay persons can fulfill the functions of commentator or cantor or other functions, in accord with the norm of law."

Finally, it says: "When the necessity of the Church warrants it and when ministers are lacking, lay persons, even if they are not lectors or acolytes, can also supply for certain of their offices, namely, to exercise the ministry of the word, to preside over liturgical prayers, to confer baptism and to distribute holy Communion in accord with the prescriptions of the law."

The three-paragraph canon has been interpreted differently by various Church lawyers. Some have said the law does not allow use of women to serve at the altar, while others have said it does permit it. The final, binding arbiter of all disputes over the meaning and implications of such Church laws is the Pontifical Council for the Interpretation of Legislative Texts.

In the United States both men and women exercise the ministry of the word, distribute Communion and preside over liturgical services in the absence of a priest.

Those opposing use of altar girls have argued that since the provision permitting women to act as readers makes no mention of women acting as acolytes, that possibility is excluded. They also cite Vatican instructions issued prior to the 1983 Code of Canon Law excluding women from serving at the altar.

Canon lawyers and bishops making the case in Rome have focused on the third paragraph of Canon 230 speaking of the use of lay persons in ministries in cases of pastoral necessity.

They have argued that if women can serve as ministers of the word and ministers of the Eucharist, it does not make sense liturgically or pastorally to bar them from bringing the water and wine cruets up to the priest at the altar, a lesser ministry than reader or eucharistic minister.

Lutheran Pastor David Martin, Father Frank Cancro and Rabbi Robert Ratner preside together at a Seder celebration at St. Eugene Parish in Asheville.

Photo by ALICE CURTIS

Three Asheville Congregations Celebrate Their Common Ground

ASHEVILLE—St. Eugene Church, St. Mark Lutheran Church and Temple Beth ha Tephila joined together for a Seder celebration March 20 in the Asheville Catholic Community School gymnasium. The meal was led by Father Frank Cancro, Pastor David Martin, and Rabbi Robert Ratner.

The Seder celebration, using ritual foods and prayers, is celebrated universally by the Jewish community each year to commemorate the freedom of the Israelites from bondage in Egypt. For Christians, the images of Passover are used in our celebration of Easter. More than 300 people from the three congregations participated in the celebration. They sang Hebrew songs and ate the matzot, morar, and haroset prescribed for the meal.

Rabbi Ratner prayed that this Seder would "cultivate a warm and productive relationship through the years" among the congregations. "This is an opportunity to worship our one God and share in our common faith history," said Father Cancro.

The Passover Seder was celebrated by Jews throughout the world beginning March 26 this year. Many Christian communities also celebrated a kind of "Passover" during Holy Week to connect believers to the Jewish life of Jesus and his religious practices.

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Editorial

Jumping The Gun

The news that the Vatican apparently has removed the long-standing rule against the use of female acolytes has led to more than a little jumping of a lot of guns.

The stories which appeared in the secular press last week said merely that altar girls now are permissible. A number of members of parish liturgical commissions immediately began making plans to recruit altar girls to join their brothers in serving at Mass.

There's just one problem with those plans. They're a bit premature — several months premature as a matter of fact. It should come as no great surprise that the secular media did not exactly get the whole story right.

As the story from the Vatican and Bishop Curlin's statement in this issue point out, there are a couple of steps to be taken before altar girls become a reality in this country.

The Vatican ruling allows each national conference of bishops to decide whether to allow the use of altar girls. In this country, it will be the National Conference of Catholic Bishops which will discuss the issue and decide whether to accept the concept. And even if the NCCB decides to approve the idea, it will be up to each diocesan bishop to decide whether to go along with it.

We don't see any possibility of widespread use of altar girls in the United States before sometime in 1995 at the earliest. (We say widespread because we know that some U.S. parishes have been using altar girls despite the ban.)

The NCCB will not discuss the question until its regularly scheduled meeting in November. Action by individual bishops won't come until after that meeting. Then, there will be a required period of careful instruction before the girls can take their places on the altar.

We assume it's going to happen but we also realize that it's going to be a while before it does happen.

Congratulations

We wish to extend our congratulations to Mercy Sister Barbara Sullivan on her selection as one of the Distinguished Women of North Carolina. It is recognition that was long overdue.

Sister Barbara has a long record of distinguished service to her country as a Navy nurse, to her Church as a nurse and educator, to the Diocese of Charlotte as superintendent of schools and to the state and local governments for her service as a public official and member of various civic bodies.

Knowing her, we're sure that her service is not over yet.

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Pro-Life Corner

Respect Life

"Abortion has become the 'safety valve' allowing men and society itself to abandon pregnant women to face their problems alone."
Julie Loesch

The Respect Life Office Diocese of Charlotte (704) 331-1720

Christians Must Reconcile Life, God's Plan

VATICAN CITY (CNS) — Christians must work to reconcile earthly life with the plan of God who created the world and proclaimed its goodness, Pope John Paul II said.

In a continuing series of audience talks on the role of the laity, the pope said April 13 that lay Christians have the special task of promoting respect for human dignity in their family, social, political and economic activities.

While the world was created good, he said, people cannot ignore the fact that it is often marked by sin.

"Today not a few people, instead of ruling things according to the design and order of God — as progress in science and technology could allow — have excessive faith in their new powers and become slaves to them, provoking serious damage," the pope said.

The Church's call to promote the dignity of the human person involves "saving, and sometimes re-establishing, the central value of human beings who, because they are persons, can never be treated as useful objects, instruments or things," he said.

The most basic ingredient in promoting human dignity is defending the right to life, he said. It is the right from which all others flow.

"In their personal dignity, all men and women are equal," he said. "No discrimination can be admitted; neither racial, sexual, economic, social, cultural, political, nor geographic." The differences between people, either those arising by nature or by circumstance, call for the Christian virtue of solidarity exercised concretely through justice and charity, he said.

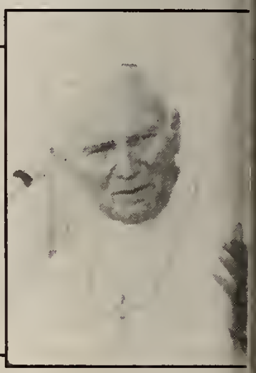
Lay people are called in a special way to translate their faith into action in the political sphere, the pope said, although they must do so humbly and without insisting that their political choices are the only valid and Christian ones.

"Lay Christians are called to give an example of honest political behavior which seeks neither personal advantage nor tries to serve group or partisan interests with illicit methods which, in fact, lead to the fall of the most noble and sacred ideals," the pope said.

Lay people also are called to work for justice in the economic order, to ensure a more balanced distribution of the earth's resources and to protect the rights of workers, he said.

POPE JOHN PAUL II

The Pope Speaks



Pope Continues Fight Against Draft Population Document

VATICAN CITY (CNS) — Continuing to fig against a draft document on international populati policies, Pope John Paul II said he was not trying to alarmist but said the document threatens human di nity and morality.

Before reciting the "Regina Coeli" prayer wi pilgrims in St. Peter's Square April 17, the pope sa he wanted to share his "deeply felt concerns" about t preparations for the U.N.-sponsored International Co ference on Population and Development. The prepa tory committee for the conference was discussing t draft document at a meeting April 4-22 at the Unit Nations in New York.

In a March meeting with the secretary-general the conference and in a later letter to all the worl heads of state, Pope John Paul criticized the conferenc draft document for its attitudes toward sexuality, m riage, birth control and abortion.

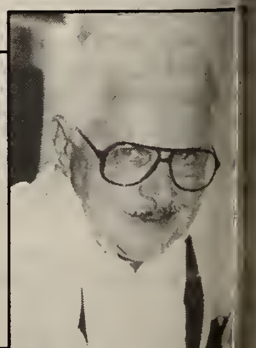
Pope John Paul said the draft document focu almost exclusively on limiting the number of births the Third World without paying enough attention economic development, a better sharing of the worl resources and the need to protect the religious a moral beliefs of families targeted by the populati control policies.

Pope John Paul told the pilgrims at St. Peter's t no one can ignore the importance of the questions to treated at the September meeting in Cairo, Egypt.

It's Just A Bit Late

BOB GATELY

Editor's Notebook



It appears that members of the United Nations — including the United States — are now getting ready to give up on their half-hearted intervention in Bosnia-Herzegovina and pull out, leaving the Serbs to complete their aggression and "ethnic cleansing."

As readers of this column may remember, I never was crazy about the idea of intervention. Frankly, I felt certain that members of the U.N. and NATO didn't really want to get involved unless the United States was willing to take on the whole task. I figure that when push came to shove they would decide to get out, leaving an even worse mess.

However, I feel that — once the intervention began — it should have been carried to its logical conclusion. There's an old axiom that you don't point a gun at someone unless your ready to use it. The U.N. and NATO drew and pointed the gun but they weren't ready to shoot.

I see that they are now thinking about lifting the arms embargo and letting the Bosnian Muslims obtain the weapons with which to defend themselves. Weeks ago, I felt that was the best course to follow instead of trying military intervention. At that time, it might have given the Bosnian government forces a fighting cha I think it's a little late now.

The Serbs have learned that nobody seems to what they do. And I doubt very much that they'l satisfied with what they've managed to grab so fa

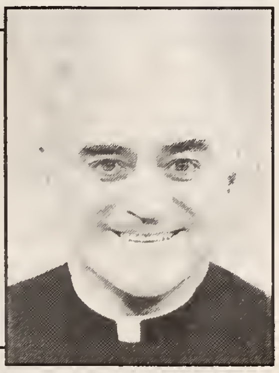
I assume that the next target will be the Croa Catholics.

I want to personally thank everyone who had a h in putting together the April 15 issue. A lot of peopl a lot of extra work.

International Year Of The Family

FATHER JOHN CATOIR

Light One Candle



1994 is the "Year of the Family." It es us an opportunity to focus on the sband-wife relationship because that the basis of a happy family life. We ist find a way to use all the resources our disposal to support every marriage our society.

Couples need to be reminded to pray ery day for the grace they need to do at they otherwise could not do without ice. And they must pray every day. iyer is very much like breathing. sterday's breath will not serve you lay. You must breathe every day to y alive and so too you must pray every for strength and courage to carry out ir responsibilities.

The United Nations has established year's theme as "Family: Resources l Responsibilities in a Changing rld." This attempt to support family all over the world has addressed three ad issues which are being used as the ting point for identifying priorities.

A) strengthening the family's ability neet its own needs (prayer is the key)

B) clarifying and understanding the balance between how the family can satisfy its needs and what it can expect through public provision of services.

C) recognizing the effect of societal ills on family relationships, acknowledging that government policy intervention may be needed to counter the abuses of family life.

The drug subculture is certainly one such societal ill, so too is the degenerating moral climate which saps our communities and our families of moral courage. We have a huge job before us if we are to follow St. Paul's advice: "Overcome evil with good." (Romans 12:21)

The U.N. is taking an international perspective on this important subject by establishing the following objectives for the International Year of the Family: a) to increase awareness of family issues among governments, b) to encourage nations to promote policies which increase respect for families, c) to enhance the effectiveness of local and regional programs for improving family life.

The pope's Council for the Family issued this statement in support of the Year of the Family: "The Year represents a unique opportunity to promote the family as the basic unit of society, and to aim at encouraging a "family friendly" movement for and with families themselves. The year 1994 should not stand as a closed event. On the contrary, it must be a starting point for a dynamic process which is open to hope for the family and society in general."

To keep these words form becoming mere rhetoric, we have to do everything in our power on the local level to help families stay together. Father Patrick Peyton started the Family Rosary Crusade more than 50 years ago with the slogan, "The family that prays together stays together." How many families actually engage in family prayer once a day? Families should pray together for the spirit of unity and peace.

(For a free copy of the Christopher News Note, "Praying Together," send a stamped, self addressed envelope to The Christophers, 12 East 48th St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Handling Marital Disagreements

MARTHA W. SHUPING, MD

Crosswinds

Q. My husband and I have a good rriage and we rarely argue. Our y problem is that when we do igree about something, we have a d time talking about it. Sometimes iink that my husband goes along what I want just to avoid a conflict. ther times, he really tries to listen, he doesn't understand me. He's y logical and if I start talking about feelings he says that I'm not *cking* to the issue." I find it hard to my emotions aside, so I end up not ing anything. My husband doesn't lly talk about what's on his mind er, because he doesn't want to fight. tunately, we agree about most gs, but when we don't agree, we stuck.

A. Even in the best of marriages e can be problems with munication. Some couples avoid issues because they're afraid of conflict. Others fight openly without ever reaching an agreement.

The key to successful conflict resolution is not to win an argument or to placate your spouse, but to find solutions that will work for both of you. In order to do that, it is important to recognize and respect each other's needs. Feelings are just as important as thoughts and should be expressed before making any serious decision.

For important discussions, it's a good idea to plan ahead. Decide on a particular issue and choose a comfortable place to talk. Set time limits in advance and stick to them. Lengthy discussions can be tiring and you may find yourself making concessions that you'll regret later. Allow just enough time to fully explore the issue at hand. If you need more than an hour, you may want to set aside time for a second discussion. Agree to take turns listening to each other without interrupting. Validate each other's feelings and perceptions. Even if you have a different perspective from your spouse, it doesn't mean that either of you is wrong. Once you truly understand each other, it will be much easier to come up with solutions that are mutually satisfying.

For couples who want to improve their relationship, I often recommend the Couple Communication program. This is a series of four classes in which participants learn practical skills for more effective communication. If you would like to learn more about this program, you can contact my office for a free brochure.

Center For Studies In Religion And Culture

FATHER EUGENE HEMRICK

The Human Side

The Catholic University of America ashington, D.C., has recently cre- the Center for Studies in Religion Culture in response to Pope John II's challenge that universities con- te to reshaping our culture.

Sociologists, psychologists, theolo- s, educators and anthropologists have brought together under one roof to y the past, present and future of our ire.

As we move into the third millen- 1, some think our culture is so com- that it can't be reshaped. Catholic ersity, on the contrary, believes that, atter how complex our times may esearch and the creation of think s can make a difference.

The center aims to provide our cul- with a scholarly mirror which will e it to reflect on its problems more ly. The center believes that con- ng studies which look problems ely in the eye is the best road to ess.

The center's guiding principle is dia- , which Pope Paul VI believed is at the heart of renewal. The center sees scientific studies, publications, summit meetings and the media as its principal means for creating dialogue with culture.

The dialogue revolves around questions such as these:

—What will the future of Catholic leadership and education look like?

—Where will changes within the priesthood and in the roles of lay people lead parish life?

—How can we best respond to the multicultural reality of church and society?

—How should churches respond to growing crime rates, the AIDS epidemic and chemical dependency?

The new center intends to take steps to tell the stories of churches and social agencies that successfully respond to the needs of people living in urban ghettos, migrant farm workers, the illiterate or adolescents who lack adult role models.

The needs of children and teen-agers will rank among the center's concerns. There is a crying need for centers that investigate the real reasons why so many teen-agers experience psychological problems such as depression today, for example. The insufficient grasp within society of such a current reality leaves many families within society at a loss to understand their predicament.

What causes marriages to break up? As we becomes more mobile, what demographic shifts are dioceses experiencing, and how must they plan to best respond to them? Those also are the kinds of questions the new center asks.

The center also knows how important it is to understand the effects of the surge in individualism within society. Then there are the problems of the environment, the need for ethics in business and the desire to see a revival in Christian art and literature.

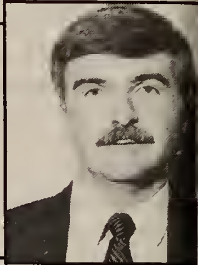
The center's location is ideal. Within a 10-mile radius there are more than three dozen universities, the Library of Congress, bureaus of statistics, national agencies, the National Conference of Catholic Bishops and numerous research

See **Human,** Page 6

Mother Teresa: Single-Issue Fanatic?

JIM MCINERNEY

Lifelines



The event didn't get much national attention in the secular media. It should have. On Feb. 3, Mother Teresa addressed the National Prayer Breakfast in Washington, D.C., an annual event attended by many high profile politicians. This year President and Mrs. Clinton and Vice President and Mrs. Gore were on stage.

Mother Teresa's message was about love, which she defined as giving "until it hurts." She said that the "neglect to love brings spiritual poverty," something she finds more present in the affluent West than in the East. She talked about drug abuse, hunger, violence and poverty, but her strongest words were about abortion.

"The greatest destroyer of peace today," she said, "is abortion, because it is a war against the child, murder by the mother herself. And if we accept that a mother can kill even her own child, how can we tell other people not to kill one another? Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want."

She continued: "Many people are very concerned with the children of India, with the children of Africa, where quite a few die of hunger, and so on. Many people are also concerned about all the violence in the great country of the United States. These concerns are very good.

"But often these same people are not concerned with the millions who are being killed by the deliberate decision of their own mothers. And this is the greatest destroyer of peace today - abortion — which brings people to such blindness."

Whew! These are tough words. If Mother Teresa were an American she would be accused of being a "single issue fanatic." Is Mother Teresa such a fanatic? Yes. She is fanatically committed to love.

She repeatedly addresses the theme of abortion because she knows that all of our efforts to end poverty, violence and hunger are futile if we do not know how to love and care for the most vulnerable. "We must remember," she said, "that love begins at home and we must also remember that "the future of humanity passes through the family."

Her speech was repeatedly interrupted by long standing ovations. The Clintons and Gores reportedly sat through the entire speech, expressionless, eyes fixed ahead, not applauding. I wonder what they were thinking. They must have been quite embarrassed to be confronted by this gentle prophetess.

For most of their political careers, both President Clinton and Vice President Gore held anti-abortion positions. It was only when they saw the light of higher office that they changed their tunes to placate the radical feminists who hold much power in the Democratic Party apparatus.

Will Mother Teresa's address make a difference to them? Probably not. B we must keep praying for them a continue to work for the day the violen of abortion will end in this country. I does, Mother Teresa said, it will ha world-wide ramifications. She ended h talk with these hopeful words:

"If we remember that God loves and that we can love others as He lo us, then America can become a sign peace for the world. From here, a sign care for the weakest of the weak — unborn child — must go out to the wor If you become a burning light of just and peace in the world, then really y will be true to what the founders of t country stood for. God bless you!"

What Was Source Of The Serenity Prayer?

FATHER JOHN DIETZEN

Question Box

Q. I belong to three Alcoholics Anonymous groups. One of our favorite AA prayers is the Serenity Prayer. Several of us wanted to find out where it came from, but no luck. Can you help? Someone told us it was written by St. Francis. (Pennsylvania)

A. The Serenity Prayer is one of those that could probably be traced back centuries in some form or other. As we have it today, it seems to have been authored by Reinhold Niebuhr, an American Protestant theologian who died in 1971.

In 1934, right about the time AA was founded, he wrote it as: "God, give us the serenity to accept what cannot be changed; give us the courage to change what should be changed; give us the wisdom to distinguish one from the other."

Q. A friend of mine took the liberty to baptize her 2-year-old grandson, in her own words, with water from Lourdes. The child was not ill, and the parents know nothing about this. Is he considered baptized? (Illinois)

A. Apart from a critical medical emergency, no one should take it upon herself to baptize a child as your friend did.

To act this way first of all reveals an approach to the sacrament of baptism that is at very least questionable, and could even lean in the direction of a superstitious understanding of sacramental actions.

Be that as it may, to take such an action divorced from the parents' wishes or knowledge is a violation of the rights of both parents and child.

Whether we agree with them or not, parents have the right and responsibility for the religious initiation and upbringing of their children. Baptizing their child without their knowledge can, if the fact be discovered, deprive them of participating in a very important step in the religious life of their family.

It also places particular faith responsibilities on them of which they are not even aware, and may not be able or willing to fulfill.

We may understand this last point better if we look at it from the child's side. Baptism, into the Catholic faith for example, at least theoretically places upon one's shoulders serious obligations with which every Catholic is familiar.

Obviously, we're not talking about sin here since he doesn't even know about the baptism. But later on it could affect the validity of a marriage, according to Church law, and cause problems neither he nor his parents deserve.

Again, no child should be baptized in such circumstances unless his or her parents agree and intend to raise the child as a Christian. Even then, they should be directed to a priest or another minister for the proper preparation, celebration and recording of the baptism.

Is your friend's grandson considered baptized? It depends. If the water was poured rightly, and proper baptismal words invoking the Holy Trinity were used, the sacrament would have been valid. You indicate, however, that grandmother used "her own words." What does that mean?

If the fact and circumstances of this baptism become known, and a certain baptism is desired sometime in the future, I suspect the grandson will be rebaptized conditionally.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same dress.)

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Human (From Page 5)

centers such as the Jesuits' Woodstock Theological Center.

Our post-modern era is encountering many difficult problems that influence and challenge our way of life. The premise behind the founding of the Center for Studies in Religion and Culture is that intensive study and dialogue will help create a more energetic response to critical questions that people of faith ask today.

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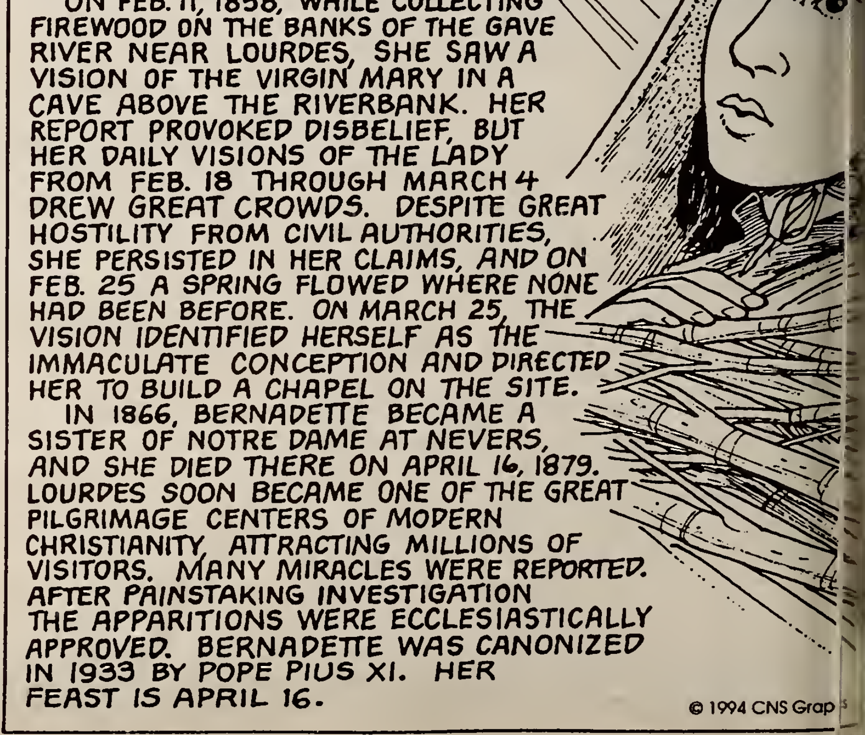

MARIE BERNARDE SOUBIROUS WAS BORN AT LOURDES, FRANCE, ON JAN. 7, 1844. SHE WAS THE OLDEST CHILD OF MILLER FRANCIS SOUBIROUS AND HIS WIFE, LOUISE. SHE WAS CALLED BERNADETTE AS A CHILD, LIVED IN ABJECT POVERTY WITH HER PARENTS, WAS UNEDUCATED, AND SUFFERED FROM ASTHMA.

ON FEB. 11, 1858, WHILE COLLECTING FIREWOOD ON THE BANKS OF THE GAVE RIVER NEAR LOURDES, SHE SAW A VISION OF THE VIRGIN MARY IN A CAVE ABOVE THE RIVERBANK. HER REPORT PROVOKED DISBELIEF, BUT HER DAILY VISIONS OF THE LADY FROM FEB. 18 THROUGH MARCH 4 DREW GREAT CROWDS. DESPITE GREAT HOSTILITY FROM CIVIL AUTHORITIES, SHE PERSISTED IN HER CLAIMS, AND ON FEB. 25 A SPRING FLOWED WHERE NONE HAD BEEN BEFORE. ON MARCH 25, THE VISION IDENTIFIED HERSELF AS THE IMMACULATE CONCEPTION AND DIRECTED HER TO BUILD A CHAPEL ON THE SITE.

IN 1866, BERNADETTE BECAME A SISTER OF NOTRE DAME AT NEVERS, AND SHE DIED THERE ON APRIL 16, 1879. LOURDES SOON BECAME ONE OF THE GREAT PILGRIMAGE CENTERS OF MODERN CHRISTIANITY, ATTRACTING MILLIONS OF VISITORS. MANY MIRACLES WERE REPORTED. AFTER PAINSTAKING INVESTIGATION THE APPARITIONS WERE ECCLESIASTICALLY APPROVED. BERNADETTE WAS CANONIZED IN 1933 BY POPE PIUS XI. HER FEAST IS APRIL 16.

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Catholics Worldwide Pray for Vocations

Vocation Director urges all to pray for vocations On Sunday, April 24 and throughout the year

By FATHER FRANK O'ROURKE

This weekend through the invita- and encouragement of our Holy her, Pope John Paul II, we join our holic brothers and sisters through- the world in celebrating World Day Prayer for Vocations.

This special day of prayer is cel- ated to make us aware that vocations pecial ministries within the Church everybody's responsibility.

This issue of *The Catholic News & ald* gives witness to the collabora- of men and women, priests, broth- and sisters whose communities gen- usly put their gifts at the service of diocese.

Each community has its particular ism, a unique perspective and vision that they bring to enrich and enliven the faith life of our diocesan priests.

I along with many diocesan priests have marveled at the wonderful collaboration and sense of oneness that we have with the religious who serve in our diocese. They really are a part of us.

I hope you will use this World Day of Prayer for Vocations to be active throughout the year in encouraging and promoting generous men and women to make a response to the Lord in pursuing a vocation to the priesthood and religious life.

The one thing we can all do is pray. Please join me in praying the Prayer for Vocations not only on this day but also throughout the year.

Prayer For Vocations

Gracious and loving God,
help the men and women
of our diocese
to hear the call to serve.

Our needs are great
and our people
thirst for your presence.

Open the hearts of many,
raise up faithful servants
of the Gospel,
dedicated, holy priests,
sisters, brothers and deacons,
who will spend themselves
for your people
and their needs.

Bless those who are serving now
with courage and perseverance.
Grant that many
will be inspired
by their example and faith.

We ask this through
Christ our Lord.

Amen.

My Dear Friends;

During our celebration of Vocations Week, I join with you in thanking God for the dedicated men and women who serve the Church of Charlotte as priests, deacons, and religious sisters and brothers. Their ministries of service enrich our lives and deserve our generous support.

Our gratitude also embraces our seminarians who are our "hope for tomorrow;" they are willing to give up everything to follow the Lord. We should daily remember them in prayer.

As Shepherd of the Church of Charlotte, I make a special plea to parents. There is no greater honor than the Lord calling His disciples to follow Him in the consecrated life of a priest or religious.

I plead with you to pray that the Lord of the Harvest will honor your home by calling your son or daughter to help Him gather in the harvest. Surely there must be a special reward in heaven reserved for such generous mothers and fathers.

God grant the Church of Charlotte the continued blessing of holy and dedicated priests, deacons and religious.

Bishop William G. Curlin
Bishop of the Diocese of Charlotte

The Diocese of Charlotte offers prayerful thanks to the following communities for their generous and unselfish sharing in the faith life of the diocese.

Carmelites of Mary Immaculate

Congregation of the Holy Spirit *(Spiritans)*

Congregation of Notre Dame

Congregation of Our Lady Help of the Clergy *(Maryvale)*

Congregation of the Mission *(Vincentians)*

Daughters of Charity

Franciscan Friars of the Atonement *(Graymoor)*

Franciscan Secular Institute

Handmaids of the Sacred Heart

Marians of the Immaculate Conception

Missionary Servants of the Most Blessed Trinity *(Trinitarians)*

Oblates of St. Francis de Sales

Order of Friars Minor
Order of Friars Minor Capuchin
Order of Friar Minor Conventual

Order of St. Benedict *(Benedictines)*

Poor Servants of the Mother of God

Redemptorists

Religious of Christian Education

Sisters of Charity: *Bronx, NY; Convent Station NJ*

Sisters of Holy Cross

Sisters of Mercy of the Americas: *Belmont, NC; Dallas, Pa.; Detroit; Cincinnati; Wichun, NJ*

Sisters of Notre Dame de Namur

Sister of St. Dominic

Sisters of St. Francis: *Alleghany, NY; Dubuque, Iowa, Rochester, Minn., Syracuse, NY, Tiffin, Ohio*

Sisters of St. Joseph

Society of Jesus *(Jesuits)*

Society of the Holy Child Jesus

The Home Missioners *(Glenmary)*

Catholic Child Sponsorship For Just $10 a Month

Little Conchita lives in a small village in the mountains of Guatemala. Her house is made of cornstalks, with a tin roof and dirt floor. Her father struggles to support the family as a day laborer. Your concern can make the difference in the lives of children like Conchita.

Your opportunity to help one very poor child is much too important to miss. And Christian Foundation for Children and Aging is the *only* **Catholic child sponsorship program** working in the twenty-two desperately poor countries we serve.

For as little as $10 monthly, you can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. ***You can literally change a life.***

Through CFCA you can sponsor a child with the amount you can afford. Ordinarily it takes $20 per month to provide one of our children with the life changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can. CFCA will see to it from other donations and the tireless efforts of our missionaries that ***your child receives the same benefits as other sponsored children.***

And you can be assured your donations are being magnified and are having their greatest impact because our programs are directed by dedicated Catholic missionaries with a long standing commitment to the people they serve.

Plus, you are your child's *only* sponsor. To help build your relationship, you will receive a picture of your child, information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. ***Become a sponsor today!***

Yes, I'll help one child:

☐ Boy ☐ Girl ☐ Teenager ☐ Any in most need
My monthly pledge is: ☐ $10 ☐ $15 ☐ $20 ☐ $25 ☐ $50 ☐ $100
My support will be: ☐ monthly ☐ quarterly ☐ semi-annually ☐ annually
Enclosed is my first sponsorship contribution of $ ________.
☐ I cannot sponsor now but I enclose my gift of $__________.
☐ Please send me more information.

If you prefer, simply call CFCA Sponsor Services 1-800-875-6564.

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FAITH alive!

Ten steps toward family unity

By H. Richard McCord Jr.
Catholic News Service

"Thank you for the invitation to write to you with concerns and ideas for the family." So began one of many letters I've received from readers the past several months.

I asked in an article last year how the church might help families. And you did more than answer my question. You spoke about the challenges you face. You passed on bits of wisdom.

This person's words captured the sense of quite a few letters:

"I write with no credentials other than being a mother of six children struggling to become more fully a 'church of the home.' My husband and I try to provide an atmosphere conducive to growth for all of us in the Catholic faith. We fail daily in this endeavor, so I in no way try to sound like the person with the answers, just some possibilities."

The letters I received helped me appreciate how much families value staying together and how they struggle to build their unity. In this article I'd like to share suggestions gleaned from your letters on what families can do to foster unity.

Before that, however, two questions should be asked.

First, what do we mean by family unity?

—Family unity is more than warm feelings.

—Family unity is more than living together under the same roof.

—But family unity does not mean family members always are together doing the same things, thinking identical thoughts!

Family unity is balanced togetherness. It recognizes that people have separate identities, relationships will vary within a family and roles will necessarily change to meet different circumstances.

This sort of unity maintains a healthy tension between the family members' connections with each other and their relationship to the world outside.

Second, can you count on a major crisis to produce family unity?

Family unity is built up one brick at a time through ordinary activities and attitudes that become habits. Serious illness, a death or bankruptcy might just as likely destroy family ties as strengthen them.

Here are 10 steps for family unity suggested by my readers.

— **1.** Pray with and for each other. The form of the prayer and its length aren't as important as the fact that a family regularly takes time to acknowledge its dependence on God, the source of our strength and center of our unity.

CNS photo by Michael Ho

"Family unity is more than warm feelings; ... more than living togethe under the same roof.... Family unity is balanced togetherness."

— **2.** Spend time together. This means being present to one another, not just occupying household space at the same time. Some families designate a weekly "family night" when no one schedules or attends any meetings, sports events or other activities.

— **3.** Play and work together. If television is your main recreation, at least watch some programs together and talk about what they mean to you. If not, dust off a board game or go bowling — or do anything that helps you to enjoy each other.

Doing household chores is a way to work together, as is solving problems as a family.

— **4.** Share meals together. That Norman Rockwell Thanksgiving dinner scene can conjure up wonderful memories as well as heavy-duty guilt. So if dinner around the family table isn't always possible, try another meal or eat in another place.

The point is to sit down together, relax, share food and stories. Some of our best family meals have happened in a neighborhood restaurant over tacos.

— **5.** When you're spending time together, talk about important matters. This is not a college seminar, but neither is it just chatter about sports scores or current fads.

Rather, it is simple conversation from the heart about what you value, what troubles or delights you. Intimacy grows through communication, as does family unity.

— **6.** Show that you respect and trust each other. This building block for family unity is reflected in how family members speak to and about each other. It also gets expressed by parents when they pay special attention to each child, encouraging the development of unique gifts.

— **7.** Develop traditions. Celebrate them regularly and with ritual. Traditions are usually associated with holidays or anniversaries or the church year. They can also be embedded in everyday activities, like always sitting in the same chair to read a bedtime story.

Such patterns make us conscious of being not just "some" family but "our" family.

— **8.** Do something for others outside the immediate family circle. Share what you have in acts of charity and justice.

— **9.** Seek the support of other families trying to instill the same values you hope to instill. Maintaining a strong marriage and family is a ta no family can accomplish alone.

— **10.** Ask for professional he when faced with a situation or pr lem that's too much for you to hand There is no shame in this. It is a si your family is strong enough to kn when it needs help and that it valu family unity enough to seek outsi assistance.

When all is said and done, Go love is the source of family unity. Go love makes human love possible. A even when we fail, God's love does n

(McCord is associate director of U.S. bishops' Secretariat for Fam Laity, Women and Youth.)

FAITH IN ACTION

What are couples and their families to do when a crisis threatens them? Pope John Paul II addresses this in his 1994 *Letter to Families* for the 1994 International Year of the Family (Origins, CNS Documentary Service; March 3, 1994; 3211 Fourth St. N.E., Washington, D.C. 20017-1100. $5 single copy, multiple-copy rates on request). When human love is threatened by a crisis, "help can be sought at marriage and family counseling centers," the pope observes. For families threatened by division, prayer is essential, he says. And the pope urges readers to recognize that the demanding form of love they need is richer than an "anti-selfishness," although selfishness indeed opposes love. Love means discovering oneself by making "a sincere gift of self ... for others."

Reflection: "Love can be deepened and preserved only by love," Pope John Paul II says. The family, he emphasizes, is both an expression and a source of love.

FOOD FOR THOUGHT

Married couples testify that the decision to love must be made "over and over again," the U.S. bishops note in their message to families for the 1994 International Year of the Family.

"An enduring marriage is more that simply endurance," the bishops say. "It is a process of growth into an intimate friendship and a deepening peace."

"To live faithfully in a marriage requires humility, trust, compromise, communication and a sense of humor," according to the bishops. Its give-and-take involves "hurt and forgiveness, failure and sacrifice. The very same thing is true of fidelity in other family relationships."

For love to thrive, the bishops say, it needs "attention, communication and time.... Spending time together builds intimacy, increases understanding and creates memories between husband and wife, parent and child, brothers and sisters, grandparents and younger family members."

The bishops challenge families to examine their priorities. "Compare them with how you actually spend your time."

The bishops say that they "are struck by the incredible busyness of family life." They add, "It is hard to imagine how a family can live faithfully, be life-giving and grow in mutuality without deliberately choosing to spend time together."

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David Gibson, Editor, Faith Alive

One family's hard road to unity

By Leif Kehrwald
Catholic News Service

You'll be tempted to write-off the eckers family, but don't be too quick o judge.

Lauri Deckers has parented her hree children through some rough imes the last 15 years. Their troubles tem back to their father's suicide.

This traumatized them all, and the oad to recovery has been nearly unearable at times. As each child aproached adolescence, this mother had errible fears that they too might try to nd their lives.

Indeed, each child went through ome down times, yielding not-so-retty results: drug abuse, teen pregancy and school dropout.

Bad stuff, but at least everyone tayed alive. Jamie made the worst hoices. Starting with marijuana in his arly teens, he moved to stronger rugs, dropped out of school and tarted dealing to support his habit.

As a result of chronic lying and deption, his mother kicked him out of e house — the hardest tough-love desion she's ever made. Nearly a year later, friendless, penniless and homeless, Jamie returned home, a present-day prodigal son, complete with a rehearsed repentant speech. Only there was no fatted calf.

Rather, Jamie was given a choice: Enter a drug treatment center or hit the streets again. Another tough-love decision.

He chose the treatment center, and with that began to turn his life around. Four weeks later he returned home to a warm and loving welcome, but also a behavior contract.

Tough love.

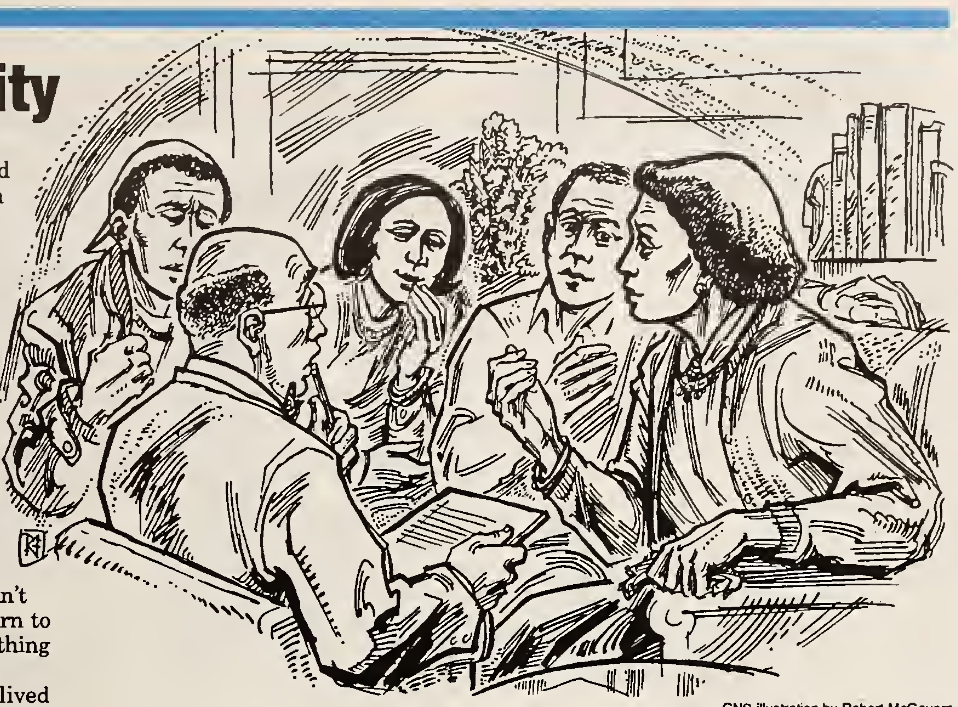
It's not that Mrs. Deckers didn't believe in her son's ability to return to normal life, but she wanted something measurable to show his progress.

Six months later, Jamie has lived up to his agreement. He's gotten a job. "And he just passed his GED (high school equivalency) exams!" his mother exclaimed to me, her voice filled with pride.

You could judge the Deckers family several ways: You could focus on parental flaws and conclude that this family was doomed early on. You could simply dismiss them, saying families like this are a burden to society and don't deserve all the money, support and attention they cry out for.

While Lauri Deckers has been tempted to arrive at the same judgments, she genuinely sees her family in a different light. She sees the gifts and strengths in each child. She's harnessed these gifts to strengthen their family as a whole.

No matter what happened, no matter how bad it was, this was a mother who always found something positive. She clung to these positive beliefs and acted on them.



CNS illustration by Robert McGovern

"The family ... sought help through family and individual couseling. They learned how to keep talking — not just until the real truth came out, but also until each person's feelings were revealed."

The family swallowed its pride and sought help through family and individual counseling. They learned how to keep talking — not just until the real truth came out, but also until each person's feelings were revealed.

They built a strong support network of friends who always believed in their goodness and always stood by them. Through these traits they clung to survival. They weren't about to quit on each other or on life.

But how you judge the Deckers family isn't nearly as important as how you judge your own in the midst of problems and pain.

Lauri Deckers' three children have perhaps seen more of the dark side of life than you or l, and they will take those painful memories into old age.

But what they will pass on to their own children will be the powerful, positive family strengths that brought them through the darkness into light.

What about your family? What are the positive strengths that your children will pass on to their children?

(Kehrwald is director of family life for the Archdiocese of Portland, Ore., and is a free-lance writer.)

AITH IN THE MARKETPLACE

What two essential qualities are needed in families that have a sense of unity?

"Honesty and communication. If you're lying to each other it's tough to have trust. And without trust there is no unity." — Don Dickson, Aurora, Colo.

"Faith and love and respect. There has to be respect first of all between the husband and wife. When the children see their parents respecting each other, then they learn to respect." — Jinane Allam, West Valley City, Utah

"A respect for everyone's equal dignity, an absence of domination. Also ... people respecting one another's ideas and feelings." — George Pavloff, Cape Elizabeth, Maine

"Spending time together and a sense of humor and play. If you spend time together as a family, you need a sense of humor!" — Laurie Bartoletti, Sheridan, Mont.

"Love and confidence in each other. — Marcella Rojas, Buffalo, N.Y.

"Communication and trust. Parents need to trust their kids to talk about issues ... and kids need to trust their parents enough to confide in them." — Matthew Goody, Manchester, N.H.

An upcoming edition asks: Describe how you reach an important moral decision — for example, in a hospital setting or job situation. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

The realities of biblical family life

By Father John J. Castelot
Catholic News Service

The history that we read in the Bible is called salvation history. It records the working out of God's plan to save humanity — not just humanity in the abstract, but flesh-and-blood human beings.

Not surprisingly, families figure prominently in salvation history. And just because these families are biblical families, they are not somehow "different" or unreal. Far from it!

Biblical families struggled to maintain their unity. Many factors threatened their integrity and — well, it was a constant fight.

First there was the family of Abraham. It was a close-knit, extended group made up of Abraham and Sarah and their immediate household, and also their nephew, Lot, with his family and servants.

They all made the long trek from what is now Iraq to Canaan. The trip itself was a shared and unifying experience. But when they arrived in Canaan, "there were quarrels between the herdsmen of Abraham's livestock and those of Lot's.... So Abraham said to Lot: 'Let there be no strife between you and me ... for we are kinsmen'" (Genesis 13:7-8).

"We are kinsmen." That was the important thing. In suggesting that they split up, Abraham must have believed that a physical separation was preferable to an emotional one. As a gesture of good will, Abraham generously let Lot choose the better grazing land.

They remained kinsmen, and later, when Lot got into difficulties, Abraham rushed to his aid.

When Sarah and her handmaid, Hagar, became involved in a bitter dispute that threatened family peace, Abraham once again faced a difficult decision, one he made in the interests of family unity and integrity.

Jacob, Abraham's grandson, the father of the 12 sons who were the nucleus of the chosen people, had family troubles. Eleven of his sons grew violently jealous of their brother Joseph.

They sold Joseph as a slave. Then they told Jacob that a wild beast devoured Joseph, which broke the old man's heart.

But blood proved thicker than water. Eventually Joseph forgave his brothers and reunited the whole family in Egypt.

Centuries later the great king David was tormented by divisions in his family. His son Amnon raped his own half-sister Tamar and embittered family relationships.

Another son, Absalom, much loved by David, rebelled against him. This made David's declining years miserable.

The story continued throughout the whole history of the people. The families that made up the chosen people consisted of flesh-and-blood human beings. They encountered all sorts of difficulties in maintaining their unity and integrity.

If these stories have a message for us, it is that our family's challenges are not unique. We are at one with biblical families in our struggles, heartbreaks, apparent failures and real successes.

It is a noble and worthwhile struggle.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Pope Says Rejecting Discrimination Only Response To Holocaust

VATICAN CITY (CNS) — A passion for justice and a rejection of all forms of discrimination are the only worthy human responses to the Holocaust of 6 million Jews in Nazi death camps, Pope John Paul II said. Survivors of Nazi concentration camps lighted a menorah in the Vatican's audience hall as the pope, flanked by the chief rabbi of Rome and the president of Italy, arrived for a concert to commemorate the Shoah, or Holocaust. U.S. actor Richard Dreyfuss recited the "Kaddish," a Jewish prayer for the dead, during the solemn concert April 7, the day when Jews around the world remember those who were slaughtered by the Nazis. The hourlong concert by the Royal Philharmonic Orchestra of London, conducted by Gilbert Levine, opened with Max Bruch's "Kol Nidre," the central prayer of Yom Kippur, the Jewish day of atonement.

British Church Leaders Help South Africa Memorial Fund

LONDON (CNS) — British church leaders have joined in raising a $735,000 education fund as a "living memorial" to the estimated 15,000 people of all races killed in politically related violence during the 36 years apartheid was official policy in South Africa. Speaking at the inauguration of the Living South Africa Memorial appeal at Lambeth Palace in London April 7, was the spiritual leader of the Anglican Communion, Archbishop George Carey of Canterbury. Among those supporting the appeal are Cardinal George Basil Hume of Westminster, England; the Rev. John Newton, moderator of the Free Church Federal Council, an association of British Protestant churches; Anglican Archbishop Desmond Tutu of Cape Town, South Africa; Anglican Bishop David Sheppard of Liverpool, England; and Terry Waite, former top aide to the previous Anglican archbishop of Canterbury and former hostage of Lebanese terrorists.

Shuttle Astronaut Blasts Into Space With Catholic School Memento

BALTIMORE (CNS) — It's a good thing Thomas Jones' teachers didn't tell him to keep his head out of the clouds when he was a student at Our Lady of Mount Carmel Grade School in the Archdiocese of Baltimore. He might not have made it into space. Jones, 39, a 1969 graduate of the school in Essex, Md., is a member of the space shuttle Endeavour crew that took off from Cape Canaveral, Fla., on April 9. Space flight was always a childhood dream for the planetary scientist and space shuttle mission specialist. He took a little bit of Mount Carmel school on the trip with him. Jones agreed to take a photo package, titled "Mount Carmel in Space," aboard the shuttle, and then return it to the school for display. The package consists of two group photographs of the elementary and high school students and faculty.

Theologian Father Matthew Fox Joins Episcopalians

SAN FRANCISCO (CNS) — Controversial theologian Father Matthew Fox, a former member of the Dominican order, has joined the Episcopal Church, according to announcements in April. In the April issue of Grace Notes, a monthly newsletter of San Francisco's Grace (Episcopal) Cathedral, the Rev. Alan Jones, cathedral dean, announced, "Father Matthew Fox, a former Dominican priest, has recently joined our communion ... and will be preaching at the 11 a.m. Eucharist on April 24." A notice to the news media April 10 announced that a joint press conference at the Episcopal cathedral April 15 would feature Fox and Episcopal Bishop William Swing of California. "At this press conference Fox's next career step will be announced and details of the revolutionary new work Fox is embarking upon will be explained," the notice said.

Economist Formally Invested As President Of Loyola In Chicago

CHICAGO (CNS) — Jesuit Father John J. Piderit, an economist and ethics scholar, was inaugurated as Loyola University Chicago's 22nd president April 9. Father Piderit, 50, officially began as Loyola's new president in August 1993. He was chosen to succeed Jesuit Father Raymond Baumhart, who resigned after serving as president for 23 years. Cardinal Jean-Marie Lustiger of Paris received an honorary doctorate of humane letters at the formal investiture ceremony.

Pope Says Humanitarian Aid Cannot Be Subjected To Politics

VATICAN CITY (CNS) — Even in situations of war and conflict, humanitarian assistance cannot be subjected to or limited by political considerations, Pope John Paul II said. Meeting April 8 with the members of the Pontifical Council *Cor Unum*, the Vatican's aid coordinating agency, the pope said charity is closely tied to justice and the defense of human rights. The council members, at their annual meeting, were discussing how the Church witnesses to Christ's love through humanitarian assistance in times of war.

Employment Opportunities

Director of Youth Ministry: Parish of 1,000 families in historic coastal area. An interim youth board has developed a preliminary program plan which the director will review and revise for implementation in the fall. Full-time, year-round position available beginning June, 1994. We seek a dedicated, energetic Catholic to develop and implement total youth ministry program. Duties include coordination of fully integrated program including all spiritual, social and service activities for parish youth. Responsibilities include integrating religious education and sacramental preparation into program. Coordination of volunteers and fund-raising are vital aspects of position. Successful candidate must have excellent leadership, organization and communication skills and demonstrated ability to work with and meet needs of modern Christian youth in diverse parish including Spanish-speaking, black, Asian and other ethnic groups. Four-year degree or equivalent experience in education, psychology, sociology or related field preferred. Salary negotiable depending on qualifications and experience. Benefit program including health insurance provided.
Send resume no later than April 30, 1994 to: Bob Higgins, St. Mary Catholic Church, 412 Ann St., Wilmington, NC 28401-4595.

School Superintendent: Position available for Superintendent of Catholic Schools for Diocese of Raleigh. The diocese, which covers eastern North Carolina, currently has 16 elementary schools, 1 high school and 7 early childhood centers. Position begins July 1, 1994. Please send resumes by May 1, 1994, to Sr. Elizabeth McNeill, Director, Pastoral Services Division, 300 Cardinal Gibbons Dr., Raleigh, NC 27606.

Youth Minister: Parish of 1,500+ families in Greensboro, N.C., seeks full-time Youth Minister beginning July 1 or earlier. Applicants must be practicing Catholics with bachelor's degree, certification in Youth Ministry and experience working with young people preferred. Leadership, inter-personal, organizational and managerial skills needed as well as comfort in dealing with youths' questions about Catholic teaching. Position will cover middle school through college age groups and involve retreats, service projects, recreational sports, etc. Salary $18-20,000, negotiable based on qualifications and experience, and includes diocesan benefits package. If interested send resume and current references to: Youth Ministry Search Committee, Our Lady of Grace Church, 2205 W. Market St., Greensboro, NC 27403. Deadline April 30, 1994.

Child Care: Loving "grandmother" needed to mother and care for girls 10 and 7 and 1-year-old boy. Will exchange free housing, board in S.E.Charlotte home for child care. Details: Elizabeth (704) 364-9601.

Temporary Job: Senior citizens welcome. Copy names and addresses off microfilm. Work at your own pace, 2-4 hours a day. Job lasts 1-2 months. Work available in Winston-Salem, Charlotte and Raleigh. Call Greensboro (910) 288-0909, ask for Lorraine or leave message.

Scripture

Readings for the Week of April 24 - April 30

Sunday: Acts 4:8-12; 1 John 3:1-2; John 10:11-18.

Monday: 1 Peter 5:5-14; Mark 16:15-20.

Tuesday: Acts 11:19-26; John 10:22-30.

Wednesday: Acts 12:24-13:5; John 12:44-50.

Thursday: Acts 13:13-25; John 13:16-20.

Friday: Acts 13:26-33; John 14:1-6.

Saturday: Acts 13:44-52; John 14:7-14.

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Pope's Trip To Lebanon Delayed Because Of Middle East Tension

VATICAN CITY (CNS) — The Vatican said Pope John Paul II was postponing indefinitely a planned trip to Lebanon because "serious and unforeseeable" incidents had stirred up tensions again in the Middle East country.

The trip, originally planned for May 28-June 1, was delayed until "a more favorable moment," a Vatican statement said. It said the pope had agreed to the postponement with sadness after the Vatican consulted with leading Church and civil authorities in Lebanon.

The recent bombing of a Catholic church near Beirut and the discovery of other bombs in predominantly Christian areas had raised safety concerns for the pontiff and the thousands expected to attend papal events.

The Vatican did not specifically link he postponement to the resurgence of errorism in the country, but said recent vents had created "strong tensions and reated an environment that does not eem fitting for the pastoral character of he visit."

It said the pope had planned the trip s a moment of spiritual encouragement or a country still recovering from 16 ears of civil strife and as an invitation to ialogue between various sectors of Lebaese society. But "difficulties of various ypes were encountered," it said.

The pope was sending messages to ne Orthodox and Muslim communities o explain his decision, the statement aid.

Lebanese Bishop Bechara Rai of beil said in Rome that the delay was tied o preparation for the Lebanese synod, he political situation in the country and he concern over security.

Above all, he said in an interview, ne delay will give the local Church time o better prepare Christians and Musms for the papal visit. He said he thought hree or four months might be long enough o accomplish this.

"The spirits, hearts and souls of eople are not yet ready for a visit of the ope. More time is needed. If the pope were to come before this preparation is completed, the visit would not have its good effect," he said.

At a political level, some people were expecting too much from a papal visit, Bishop Rai said. There was a risk of disappointment if, in the wake of the pope's trip, significant political changes did not occur, he said.

Lebanese Church sources said, for example, that many Muslims believed the pope's trip would result in the withdrawal of Israeli forces, which occupy a southern strip of the country, while many Christians thought it would somehow lead to a withdrawal of Syrian troops stationed throughout the country.

"We need an effort to better explain to the Lebanese people what are the limits of a papal visit," Bishop Rai said.

He added that some opponents of the papal trip saw it as somehow blessing the status quo in Lebanon. There was uneasiness that the trip would take place before the terms of a 1989 peace accord were fully implemented, he said.

Bishop Rai said a delay might be useful in prompting international pressure for application of the peace accord, which foresaw the withdrawal of all foreign forces, the disarming of militias, political reform and the return of refugees.

Bishop Rai, who is chief coordinator for the Lebanese synod, said there had not been enough time to complete responses to the synod outline before the pope's expected arrival this spring. The pope's visit was planned to launch the final phase of preparations, but "more time is needed," Bishop Rai said.

He said the Lebanese bishops want the synod to spark a true renewal of the Lebanese Church — in its internal structure and pastoral life, in relations with other Christian churches and with Muslims, and in the Church's role in national reconciliation. "We need a supplementary period to study all this more thoroughly before a papal visit," he said.

Learning About The Mass...

A young girl fills a water cruet during a religious education class about the parts of the Mass. It may have a practical benefit if altar girls are approved. (CNS photo by Michael Hoyt)

Cardinals To Discuss Several Issues At May Vatican Meeting

VATICAN CITY (CNS) — Cardinals meeting at the Vatican in May are to discuss ecumenical initiatives for the year 2000, a pro-life encyclical and a wider role for retired bishops, a Vatican spokesman said.

The tentative agenda was outlined in a 23-page letter sent to each cardinal in April, said the spokesman, Joaquin Navarro-Valls. Pope John Paul II called the assembly of the world's cardinals for May 9-10 to better prepare the Church for the coming third millennium of Christianity.

The discussions will focus in part on ecumenical progress leading up to the year 2000, Navarro-Valls said April 15.

According to excerpts published by an Italian news agency, the document suggested that one way the Church could mark the new millennium was with a "return to Mount Sinai" in Egypt, where Moses was given the Ten Commandments. Press reports speculated that the pope had in mind an interreligious prayer service.

There was no Vatican confirmation that a specific idea for a day of prayer on the mountain was among the areas for discussion outlined in the letter.

The pope has previously spoken about his desire to make a pilgrimage to the holy places of the Bible, including ancient Antioch, Damascus and Jerusalem, in the period leading up to the third millennium.

The cardinals will also review Vatican initiatives during the 1994 International Year of the Family, with a particular focus on "the defense of life," Navarro-Valls said. He said the assembly would discuss the encyclical being prepared by the pope on pro-life issues — a document that was requested at a similar meeting of cardinals in 1991.

The other main agenda item will be study of Church law and the possibilities it offers for a better use of retired bishops, the spokesman said. The Church has about 800 bishops and archbishops who have retired at age 75.

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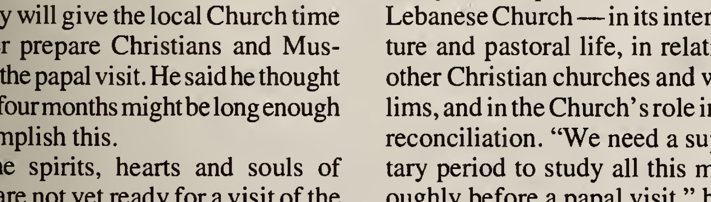

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JOVENES CATOLICOS UNIDOS
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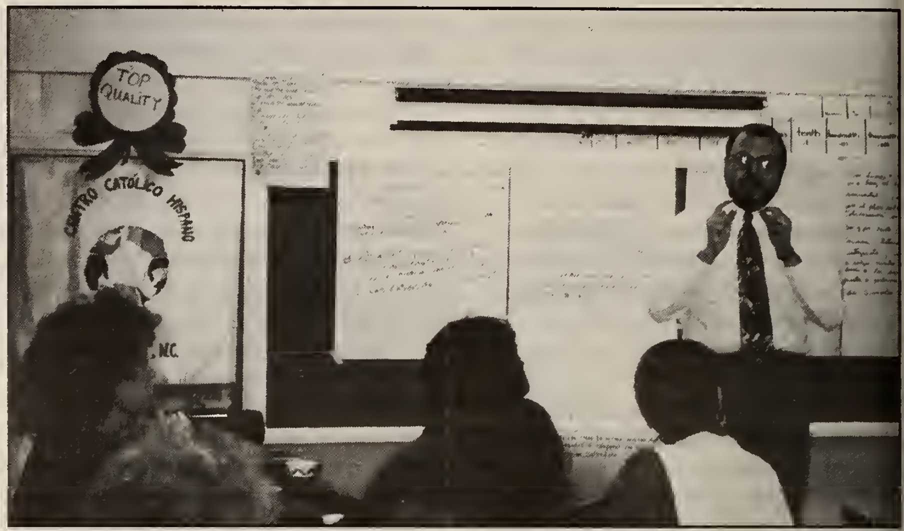
Asamblea General en Holy Family, Clemmons, 1992, representatntes de 20 comunidades locales, sacerdotes y religiosas, guiados por el director de la oficina regional, Padre Mario Vizcaíno, Sch.P., aprobaron nuestro Plan Pastoral Diocesano.



Guillermo Fernández, profesor del SEPI — Instuto Pastoral de Sureste — aparece dando el curso de Eclesiología en el Centro Católico Hispano de Charlotte al grupo de hispanos que participan en la Escuela de Ministerios.

Sigamos A Nuestros Obispos

"Nosotros, los Obispos de los Estados Unidos, adoptamos los objetivos de este plan ... Pedimos a las diócesis y parroquias que incorporen este plan ... Lo hacemos con un sentido de urgencia y en respuesta al enorme reto que encierra la presencia de un número creciente de hispanos ... Presentamos este plan en espíritu de fe ... fe en todo el Pueblo de Dios y en su colaboración en la grandiosa tarea ante nosotros; fe en los católicos hispanos y en que se unirán con el resto de la Iglesia para edificar todo el Cuerpo de Cristo. . ."

(Plan Pastoral Nacional para el Ministerio Hispano, Conferencia Nacional de Obispos Católicos, noviembre de 1987)

Objetivo General del Plan

"Vivir y promover, según una pastoral de conjunto, un modelo de iglesia que es: comunitaria, evangelizadora y misionera, encarnada en la realidad del pueblo hispano y abierta a la diversidad de culturas, promotora y ejemplo de justicia, que desarrolla liderazgo por medio de la educación integral, que es fermento del Reino de Dios en la sociedad"

Pastoral de Conjunto

De Fragmentación a Coordinación

"Desarrollar una pastoral de conjunto que en sus estructural y sus agentes manifieste comunión en integración, coordinación, asesoramiento y comunicación de la acción pastoral de la Iglesia según el objetivo general de este plan".

Evangelización

De Ser Lugar a Ser Hogar

"Reconocer, desarrollar, acompañar y apoyar las pequeñas comunidades eclesiales y otros grupos (Cursillos de Cristiandad, Renacer, Renovación Carismática, grupos de oración) que unidos al obispo son instrumentos efectivos de evangelización para los hispanos. Estas pequeñas comunidades eclesiales y otros grupos promueven experiencias de fe y conversión, oración, misión y evangelización, relaciones interpersonales y amor fraterno, cuestionamiento profético y acciones por la justicia. Son un reto profético para la renovación de la Iglesia y la humanización de la sociedad"

Opción Misionera

De los Asientos a los Caminos

"Promover la fe y la participación efectiva en las estructuras de la Iglesia y la sociedad de estos grupos prioritarios (los pobres, las mujeres, las familias y la juventud) para que sean agentes de su propio destino y capaces de progresar y de organizarse".

Formación

De Buenas Intenciones a Preparacón

"Proporcionar formación de líderes adaptada a la cultura hispana en los Estados Unidos que ayude al pueblo a vivir y a promover un estilo de Iglesia que sea fermento del Reino de Dios en la sociedad".

Alegres participantes en el Retiro Espiritual, Maggie Valley, 1993.

Vicky Utsman ejerce su ministerio laico en la comunidad de Holy Cross, Kernersville

Noticias Internacionales

Aumentan Las Tensiones Entre Obispos Y Fiscal General De Colombia

BOGOTA, Colombia (CNS) — Las tensionesentre la iglesia Católica y el fiscal general de Colombia han aumentado debido la decisión de los obispos de continuar el diálogo con los movimientos gerrilleros, así como la ayuda pastoral.

Monseñor Pedro Rubiano Sáenz, Arzobispo de Cali, presidenta de la conferencia episcopial colombiana, anunció recientemente que los sacerdotes colombianos continuarían "ayudando a las personas que viven en los campamentos de guerrilleros, fomentando la paz y predicando el Evangelio".

A suvez, el fiscal general de Colombia, Gustavo de Greiff, que había acusado a Monseñor Rubiano y a otros dos obispos de "fomentar y ayudar a los gerrilleros en el país", dijo que él continuaría estudiando las medidas legales posibles contra los obipos.

Espiritualidad Hispana Mantenida Por No Asimilación

ANAHEIM, California (CNS) — Un profesor jesuíta dijo as los educadores católicos reunidos en Anaheim que los hispanos no han sido asimilados en la sociedad de igual modo que lo han sido otros grupos étnicos y raciales, de modo no han adoptados actitudes que relegan a la religión a los márgenes de la realidad.

"Los pueblos hispanos representan una cultura que sencillamente.aún ahora, no ha asimilado la actitud mental moderna" del seularismo,dijo el Padre Allen Figueroa Deck, coordinador de los programas pastorales hispanos en la Universidad Marymount de Loyola, de Los Angeles.

To Our Friends

Hispanics want to follow our bishops, who approved the National Pastoral Plan for Hispanic Ministry in 1987, implementing its guidelines from the general objective. These are: From Fragmentation to Coordination; From a Place to a Home; From Pews to Shoes; From Good Will to Skills

Leaders Urge Bishops To Support Health Care Reform

WASHINGTON — The bishops of e United States were urged in an unusual tter from their president and other aders of their conference to contact ongress with a two-pronged message bout health care: say "yes" to universal verage and "no" to abortion as a andated benefit.

The Catholic Church is a major ovider and a major purchaser of health re in America, and the health care form debate brings its social justice d pro-life teachings together in a unique ay. The letter urging bishops and atholic organizations to take an active le in trying to influence the decisions at will reshape the nation's health care stem was sent by Archbishop William . Keeler, president of the National onference of Catholic Bishops and nited States Catholic Conference; ardinal Roger Mahony of Los Angeles, airman of the Committee for Pro-Life ctivities, and Auxiliary Bishop John card of Baltimore, chairman of the ommittee on Domestic Social Policy.

"Whether health care reform will flect the principles and values that we pouse — preferential option for the poor and vulnerable, respect for life, pluralism and the common good — will depend on our ability to mobilize the Catholic community," the three prelates said.

The letter noted that the U.S. bishops' principles and priority concerns were reflected in last June's unanimous resolution "A Framework for Comprehensive Health Care Reform;" in testimony to committees of Congress on four occasions and most recently in a joint letter to Congress from the Social Policy and Pro-Life Committees.

"The message is a simple one: provide genuine health care coverage for all and keep abortion out of any mandated benefits package," they wrote.

The letter cited the successes of similar appeals for concerted action made to the bishops and the Catholic community in the past. These included last year's effort to preserve the Hyde Amendment, passing of the Family and Medical Leave Act, preventing passage of the Freedom of Choice Act, and the Project Life postcard campaign in which millions of persons in Catholic dioceses throughout the country petitioned Congress to keep abortion out of health care reform.

"Now, in our continuing effort to mobilize the Catholic community around health care reform, we are asking you to write to your representatives in Congress in both the Senate and House," the letter said. "Also, we are asking you to write to your leadership — heads of diocesan ministries and Catholic organizations — and to members of legislative networks urging them to write a letter or make a personal contact with their congressional representatives. We believe that this direct contact will take our campaign another step toward health care reform that provides universal coverage for all and that protects life from conception to natural death and preserves our ability to provide health care that reflects our values."

Archbishop Keeler, Cardinal Mahony and Bishop Ricard included with their letter to the bishops a copy of the conference's most recent letter to Congress, an ALERT for diocese and and parish use, a sample letter to representatives, and a backgrounder on health care reform. The materials were also sent to diocesan directors of social action and pro-life.

The Catholic Church is the largest nonprofit provider of health care in the United States, serving tens of millions of patients each year. Catholic dioceses and religious communities operate more than 600 hospitals, 300 long term facilities and hundreds of clinics and other health ministries.

To receive a health care reform informational packet or to join our diocesan legislative network, "Voices for Justice," please call Scott Spivak at (704) 331-1714 or write to the Justice and Peace Ministry, 1524 East Morehead Street, Charlotte, NC 28207.)

Card Of Thanks

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Diocesan News Briefs

JERRY L. COLE

Service Award

ASHEVILLE — Jerry L. Cole, a senior vice president with NationsBank, will be the recipient of the first Blomberg Award for meritorious service to St. Joseph Hospital. The award, named in honor of the late Harry and Shirley Blomberg, will be presented at the annual "Cadillac Brunch Goes Evening" event on Saturday, May 14 at Harry's Cadillac-Pontiac-GMC dealership.

Cole, an Asheville resident for 14 years, served as a member of the board of directors of the hospital from 1986 to 1987 and St. Joseph's Health Services from 1988 to 1993 as chairman of the audit committee and a member of the finance, executive and compensation committees.

"Cadillac Brunch Goes Evening" is open to the public. All ticket holders will be eligible to win one year's free use of a 1994 model Cadillac. Tickets are $60 per person. Proceeds from the event will be used to enhance the hospital's emergency psychiatric services.For reservations, call the foundation office at (704) 255-3135.

'50s Sock Hop

NEWTON — St. Joseph Church and Beth Eden Lutheran Church are co-sponsoring a 50's Sock Hop at St. Joseph Church in Holy Family Hall on Saturday, April 30 at 7 p.m. The music, dress, and food of the 50's will be featured. Cost of tickets is $3.00 per person, adults only. Please call the parish office at (704) 464-9207 for advance tickets and details.

Family Rosary Day

CHARLOTTE — The 36th semi-Annual Family Rosary Day will be Sunday, May 1, at 3 p.m. at St. Vincent de Paul Church.Father Damian Lynch from St. Elizabeth Parish in Boone will be guest speaker.

Home Educators

WINSTON-SALEM — Catholic Home Educators of the Triad will meet on Monday, April 25 at 10 a.m. New members are always welcome. For location and informaiton call Mary Beth Young at (910) 764-0629.

K of C Youth Program

The Knights of Columbus Youth Program has had an oustanding year. State level contest winners were: State Poster Contest: Cassis Smith, Charlotte, Council 7343; Chapman Grogg, Concord, 7450; Sara Yeager, Clemmons, 9499 and Nick Bosiak, Denver, 10389. State Patriotism Contest: poem-Dean M. Tuck, Rocky Mount, 4600; essay-Christine Menedis, Winston-Salem, 2829. State Vocations Contest: poem-Mike Paduchowski, New Bern, 3303; essay-Daniel A. Malechuk, Kernersville, 8509. State Free Throw Contest: Amanda Wagasky, Charlotte, 10852; Jake Lunnen, Sylva, 9722; Kisha McBryde, Laurinburg, 9030; Ryan Franch, Winston-Salem, 10504; Cassandra Moss, Laurinburg, 9030; Clark Loftin, Denver, 10389; Keisha Edwards, Lenoir, 9570; Michael Dorosko, Wilmington, 1074; Catherine Kizer, Hillsborough, 9549 and Chad Ruby, Lenior, 9570.

Vacation Bible School

CHARLOTTE — Our Lady of Assumption Church will have Vacation Bible School for children 3 years old to 4th grade from June 27-July 1. Registration will be in May after each weekend Mass. Space is limited. Fees are $10 for one child and $15 for two or more children from the same family.

Mother/Daughter Program

CHARLOTTE — The Diocese of Charlotte and Natural Family Planning will co-sponsor a program for girls ages 13-17 and their mothers on May 1 from 1-4 p.m. at St. Ann Church in the Activity Center. Registration is required by April 27. Contact your parish director of Faith Formation or call (704) 331-1723 for phone registration. For more information contact Carmen Hamilton at (704) 663-6411 or Peg Ruble at (704) 845-2649.

Diversity Workshop

BREVARD — An inter-denominational workshop on appreciating diversity will be presented by the Transylvania Dispute Center on April 25 and 26 from 1-5 p.m. at First United Methodist Church, 500 Broad St. The workshop is and open to all. For reservations call (704) 877-3815.

Retreat For Mothers

WINSTON-SALEM — Trinitarian Sister Miriam Fiduccia will present a mini-retreat about the church of the family and the ministry of motherhood on Saturday, April 30 from 9:30 a.m.-12:30 p.m. in the Newman Center. Call Sister Gert or Lucille at (910) 722-7001 for information.

Newcomers Brunch

GREENSBORO — There will be a brunch for newcomers to the Separated, Divorced and Remarried Catholic Group on Sunday, April 24 at 1 p.m. at Shoney's on Stanley Road. For information, call Karen at (910) 545-9129 or Sharon at (910) 288-5487.

Women's Retreat

BOONE — The ladies of St. Elizabeth Parish invite all women to an ecumenical Day of Reflection on Monday, April 25 at the church. Oratorian Father David Valtierra from the Oratory in Rock Hill, S.C., will reflect on the theme, "Women as Disciples in Mark's Gospel." The program will be from 9:30 a.m.-3 p.m. and will include lunch. The cost is $5. For reservations call (704) 262-8338 or (704) 262-1261.

House Of Mercy Receives Grants

BELMONT — The Blumental Foundation and First Gaston Foundation granted $5,000 each to the House Mercy, Inc. The grant will be used f general operations. The House of Merc Inc. provides housing and ca management services for people livi with AIDS in the eleven county regi surrounding Gaston and Mecklenbu counties and is sponsored by the Siste of Mercy of North Carolina.

Marian Apparitions

CHARLOTTE — Bud Macfarlan an international speaker on Mari apparitions, will talk at St. Thom Aquinas Church on April 25 at 7 p. His speech will focus on the Bless Mother's appearances and the reaso they are apparently so widespread.

Boy Scout Camporee

HICKORY — The Catholic B Scout Camporee for 1994 will be at t Catholic Conference Center the weeke of April 29-May 1. The theme is t Bible and scouting activities will foc on parables, verses and stories from t Bible.

For more information, call Geo Waddell in Morganton at (704) 4 8049, or Jack Eulitt in Charlotte at (7 568-1601.

The Catholic News & Her *welcomes parish news for the dioces news briefs. Good photograp preferably black and white, also welcome. Please submit news relea and photos at least 10 days before date of publication.*

Bishop Curlin Schedule

Bishop William G. Curlin will take part in the following events next week:

April 24:
1 pm -- Mass for diocesan youth at the Annual Youth Conference, Camp Thunderbird, Lake Wylie.

4 pm -- Celebrant at the Neophyte Mass, St. Aloysius, Hickory.

April 27-28 -- Bishop Curlin attends the installation of The Most Reverend Harry J. Flynn as coadjutor in Minneapolis-St. Paul, Minn.

April 30:
5:30 -- Confirmation, Holy Family, Clemmons.

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World and National Briefs

U.S. Abortion Rates Highest In Developed World, Bishop Says

CAMDEN, N.J. (CNS) — Permissive laws and a concerted campaign to promote abortion on demand have combined to give the United States the highest abortion rate in the developed world, Bishop James T. McHugh of Camden said April 4. Bishop McHugh, a longtime adviser to the Vatican's Permanent Observer Mission to the United Nations, cited comparative figures on abortion rates around the world from a recently released United Nations report, "World Abortion Policies." "The abortion rate in the United States is 26.4 per 1,000 women aged 15-44," he said. "In comparison, for example, the rate is 14.8 in the United Kingdom, 12.7 in Italy, 13.4 in France, 5.4 in Spain, 16.7 in Norway, 20.4 in Sweden." Rates are generally higher in the countries of Eastern Europe and largely unknown in Africa and South America, he said.

'Schools You Can Believe In' New NCEA Marketing Slogan

ANAHEIM, Calif. (CNS) — "Catholic Schools: Schools You Can Believe In" is the theme of the nationwide marketing campaign for Catholic schools for 1994-95 and for a good deal longer. The slogan and marketing campaign were unveiled during the April 4-7 National Catholic Educational Association convention in Anaheim. Over the last three years, the NCEA has created a different slogan each year, but Catholic school administrators at an earlier meeting had asked that the next slogan be used for a minimum of three years. And, according to Mercy Sister Lourdes Sheehan, secretary of the U.S. Catholic Conference Department of Education, the slogan could be around for even longer than that.

Pope May Have Masses At Giants Stadium And Oriole Park In October

WASHINGTON (CNS) — Pope John Paul II may celebrate outdoor Masses at Giants Stadium in New Jersey and at Oriole Park in Baltimore during his Oct. 20-23 visit to the United Nations and United States. The pope will visit Baltimore Oct. 23 and return to Rome from there, Archbishop William H. Keeler of Baltimore announced April 8. On April 9 Archbishop Theodore E. McCarrick of Newark, N.J., announced that after the pope addresses the U.N. General Assembly in New York the morning of Oct. 21, he is expected to go across the Hudson River to the Newark Archdiocese. The pope is expected to stay at Cardinal John J. O'Connor's residence in New York all three nights of his Oct. 20-23 visit to the United Nations and United States. New York archdiocesan communications director Joseph Zwilling said April 11 that the pope's planned meeting with youths in the New York Archdiocese, announced March 29 by Cardinal O'Connor, is likely to take place at St. Joseph's Seminary Oct. 22.

Abortion Clinic Buffer Zones To Be Argued At Supreme Court

WASHINGTON (CNS) — The constitutional balance between free speech rights and abortion rights will be weighed in a Supreme Court case about "buffer zones" established to separate an abortion clinic from the sounds and sight of protesters. The court will hear oral arguments in Madsen vs. Women's Health Center April 27. The case stems from an injunction issued by a Florida state court that establishes two buffer zones around a Melbourne abortion clinic and the homes of employees of the clinic.

Nineteen People, Including 8 Priests, Murdered At Jesuit Center

WASHINGTON (CNS)—Nineteen people, including three Jesuits and five diocesan priests, were murdered at a Jesuit center in a wave of ethnic and political violence in the Rwandan capital of Kigali, Jesuit officials said. The victims, all Rwandans, were killed in an attack on the Jesuit-run Christ Spiritual Center. The victims all belonged to the Tutsi tribe. The U.S. Jesuit Conference in Washington said the attack apparently was perpetrated by the Rwandan Presidential Guard April 7 in the aftermath of the murders of the presidents of Rwanda and neighboring Burundi.

Pope Pleads With Rwandans To Stop Wave Of Violence

VATICAN CITY (CNS) — Pope John Paul II pleaded with the people of Rwanda to stop a "catastrophic wave" of ethnic and political violence that reportedly left tens of thousands killed or wounded. The pope also urged the international community to take any action necessary to stem the bloodletting in the densely populated nation on the eastern edge of Central Africa. Among those slain in the capital city of Kigali were eight priests and nine Catholic Tutsi women, whom the pope called "innocent victims of an absurd hatred." At a Mass April 10 to open the African Synod of Bishops, the pope appealed to all Rwandans: "Stop these acts of violence! Stop these tragedies! Stop these fratricidal massacres!"

Bosnia Peace Prospects Dimmed, Vatican Newspaper Says

VATICAN CITY (CNS) — Peace prospects in Bosnia-Herzegovina have dimmed in the wake of Western air strikes against Bosnian Serb positions, said a commentary in the Vatican newspaper. The air strikes have caused Serbs to harden their positions, with the immediate effect of blocking international humanitarian aid convoys which must pass through Serbian-held territory, said the Page One commentary in the April 13 *L'Osservatore Romano*. It was written after two air raids by NATO aircraft against Serbian forces attacking the Muslim-controlled city of Gorazde. The article was written by Pierluigi Natalia, editorial staff member.

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1994 Confirmation Schedule

Charlotte Vicariate

St. Patrick	April 16, 7:00 pm	Bishop Curlin
St. John Neumann	April 17, 6:00 pm	Bishop Curlin
St. Thomas Aquinas	April 20, 7:30 pm	Retired Bishop Michael J. Begley
Our Lady of the Assumption	April 23, 5:00 pm	Bishop Curlin
St. Matthew	May 1, 12:00 noon	Bishop Curlin
St. Luke	May 7, 6:00 pm	Bishop Begley
Our Lady of Consolation	May 29, 11:00 am	Bishop Curlin
St. Vincent de Paul	Sept. 25, 5:00 pm	Bishop Curlin
St. Ann	Oct. 13, 7:30 pm	Bishop Curlin
St. Gabriel	Oct. 23, 2:30 pm	Bishop Curlin

Albermarle Vicariate

St. James, Hamlet	April 17, 10:30 am	Bishop Curlin
St. James, Concord	May 1, 5:00 pm	Bishop Curlin
Our Lady of the Annunciation, Albermarle	May 3, 7:30 pm	Bishop Curlin
Our Lady of Lourdes, Monroe	May 22, !2:15 pm	Bishop Begley
Sacred Heart, Salisbury	May 22, 11:45	Bishop Curlin

Asheville Vicariate

St. Joan of Arc, Asheville	May 12, 7:00 pm	Bishop Curlin
St. Lawrence, Asheville	May 19, 7:30	Bishop Curlin
St. John, Tryon	June 2, 7:00 pm	Bishop Begley
Sacred Heart, Burnsville	Oct. 2, 11:30 am	Bishop Curlin
Immaculate Conception, Hendersonville	Oct. 15, 6:00 pm	Bishop Curlin
St. Barnabas, Arden	Oct. 22, 5:30 pm	Bishop Curlin
Sacred Heart, Brevard	Dec. 10, 5:30 pm	Bishop Curlin

Boone Vicariate

St. Elizabeth, Boone	May 11, 7:30 pm	Bishop Curlin
St. John, Wilkesboro	May 25, 7:00 pm	Bishop Begley
St. Lucien, Spruce Pine	June 7, 7:00 pm	Bishop Curlin

Gastonia Vicariate

Queen of the Apostles, Belmont	April 18, 7:00 pm	Bishop Curlin
Holy Spirit, Denver	April 30, 10:30 am	Bishop Curlin
St. Michael, Gastonia	May 12, 7:30 pm	Bishop Begley
Immaculate Conception, Forest City	May 17, 6:00 pm	Bishop Curlin

Hickory Vicariate

St. Philip, Statesville	April 10, 3:00 pm	Msgr. John J. McSweeney
St. Joseph, Newton	April 19, 7:30 pm	Bishop Curlin
St. Aloysius, Hickory	May 7, 6:00 pm	Msgr. McSweeney
St. Therese, Mooresville	May 28, 10:30 am	Msgr. McSweeney
Holy Trinity, Taylorsville	May 31, 7:00 pm	Bishop Curlin

Smoky Mountain Vicariate

Our Lady of the Rosary, Lexington	April 15, 7:30 pm	Bishop Begley
Holy Family,Clemmons	April 30, 5:30 pm	Bishop Curlin
Our Lady of the Mountains, Highlands	May 29, 9:00 am	Msgr. McSweeney

Photo by Joann Keane

Calling forth the gift of the Holy Spirit. Bishop William G. Curlin "lays hands" on Shaun Cashman and prays for the fullness of the Spirit.

Greensboro Vicariate

Our Lady of Grace, Greensboro	April 14, 7:30 pm	Bishop Begley
Our Lady of the Highways, Thomasville	April 24, 4:00 pm	Bishop Begley
Immaculate Heart of Mary, High Point	April 26, 7:30 pm	Bishop Begley
St. Pius Tenth, Greensboro	May 10, 7:00 pm	Bishop Curlin
St. Benedict, Greensboro	May 14, 5:00 pm	Bishop Curlin
St. Mary, Greensboro	May 15, 12:15 pm	Bishop Curlin
St. Joseph of the Hills, Eden	May 24, 7:30 pm	Bishop Curlin
Holy Infant, Reidsville	June 5, 10:00 am	Bishop Curlin

Winston-Salem Vicariate

Holy Cross, Kernersville	May 21, 5:30 pm	Bishop Begley
St. Leo, Winston-Salem	May 23, 7:30 pm	Bishop Curlin
St. Francis, Mocksville	May 26, 7:30 pm	Bishop Curlin
Our Lady of Mercy, Winston-Salem	May 28, 10:30 am	Bishop Curlin

St. Patrick Cathedral was the location for Bishop Curlin's first confirmation as bishop of Charlotte. Pictured with Bishop Curlin are Father Richard Hanson, Father Andy Latsko, Father Frank O'Rourke, and newly confirmed students. Their names, including their confirmation names: Eric Michael Christopher Bowers, Patrick E. John Bosco Horn, Elizabeth Catherine Julian Melvin, Jonathan Maurice Grier, Matthew Louis Gregory, David Christopher Stephen Rogers, Shaun Joseph.Cashman, Brian P. Sebastion Zepsa, Dena Marie Forcucci, Stuart Bernard Sonderman, Corbin Bernard Brown, and Katherine Pamela Servigan.

Photo by Joann Keane

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NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 3 Number 33 • April 29, 1994

iane Kirwan, Diocesan Youth Council member from Our Lady of Grace, Greensboro, lays African drum in procesional for the closing liturgy at the annual Youth Conference.
Photo by CAROL HAZARD

Here Comes The Son'

eens Celebrate Christ At Conference

By CAROL HAZARD
Associate Editor

CLOVER, S.C. — Under blue skies nd the sparkling backdrop of Lake Vylie, Bishop William G. Curlin told undreds of high school kids from across e Diocese of Charlotte to let their hristian faith shine.

"Of all the things I wish for you — oney, health, jobs — I wish Jesus ould walk the earth in you," Bishop urlin said at the 17th Annual Diocesan outh Conference this past weekend at amp Thunderbird during the closing turgy.

The conference — "Here Comes he Son — Show Your True Colors" — as a time to build faith and form iendships.

"Something about you should be so owerful that says you are a Christian; it hould hang out," Bishop Curlin said. People should feel enriched by your life ot impoverished."

The bishop urged the 320 teenagers ot to focus on labels that separate blacks om whites, liberals from conservatives any form of discrimination. Rather, ey should "see with the eyes of Christ."

Mother Teresa, he said, sees Christ all around her amid even the most horrifying human conditions. A dear friend of the bishop, Mother Teresa inspires reverence in all who come near her.

"When you are with Mother you think you are with Jesus," he said. She radiates Christ by going to Mass every day, confession twice a week, reading Scripture and reciting the rosary every day. "Suddenly the Christ in her meets the Christ outside her."

The Mass ended, but the band played on and the young people lingered to bid their farewells.

"To see everybody come together and feel the spirit, it's a high like no other," said Ruth Gierisch, a Diocesan Youth Council Member from St. Joseph Church, Andrews.

"I come and feel like 'wow I am not alone,'" said Natalie Miller of St. Therese Church, the only Catholic church in Mooresville. "Being a teenager is so confusing. But I really feel (now) like Jesus is alive in the '90s." The realization was powerfully affirming, she said, and she will remember it when she leaves next fall for college in California.

See **Youth,** Page 7

Pope Seeks Clinton Help On U.N. Population Document

WASHINGTON (CNS) — U.S. President Bill Clinton and Pope John Paul II spoke by telephone April 22 as part of the pope's last- ditch effort to get changes in the draft document for September's U.N.-sponsored conference on population and development.

The call was arranged by Raymond L. Flynn, U.S. ambassador to the Holy See, at the Vatican's request. It came on the last day of the third and final preparatory session for the Cairo conference.

Flynn told Catholic News Service before the call that he had been summoned to the Vatican to discuss the pope's "extreme disappointment with the U.N. document." He then flew to Washington and "briefed the highest-ranking U.S. officials" for four days before the phone call took place, he said.

Flynn said he also had two conversations about the pope's concerns with Vice President Al Gore, who will head the U.S. delegation to the Sept. 5-13 conference in Cairo.

Pope John Paul and other Vatican officials have been working in various forums to change the draft document's sections on abortion, the family, young people and sex and the use of artificial contraceptives. Flynn said the pope also was "deeply concerned" about the document's "lack of focus on economic development and economic justice."

Flynn said he brought from Rome a letter from Pope John Paul to the president and that he expected to carry back to the Vatican a response from Clinton. He remained in the United States after the call, however, for treatment of a neck problem.

Clinton, a Baptist, has had an "extraordinarily positive relationship" with Pope John Paul, "and we want to keep it that way," said Flynn. The pope met the president in Denver last summer and is to receive him at the Vatican this June.

The White House issued a brief statement about the conversation between the pope and the president, saying that they discussed "the status of the preparatory meetings" for the Cairo conference, as well as the president's June visit to Rome and the situation in Bosnia.

"They also expressed their deep concern for the tragic situation in Gorazde and the need to work toward an end of the tragic situation through Bosnia," the statement said.

Joaquin Navarro-Valls, the Vatican spokesman, said Pope John Paul and Clinton exchanged views "on the international situation at the moment. The principal topic of the conversation was the position of the Catholic Church on moral problems raised by the preparatory meeting" for the Cairo conference.

Navarro-Valls said there also was "an exchange of views on the Calvary being lived by the peoples of Bosnia-Herzegovina."

He said the tone of the conversation was not confrontational.

Pennsylvania Governor Hails Progress In Pro-Life Movement

NEW YORK (CNS) — Gov. Robert P. Casey of Pennsylvania said in a New York address that the pro-life movement, contrary to widespread perceptions, is "making tremendous progress."

"The tide is moving inexorably in our direction," he said.

As evidence, Casey cited measures limiting abortion in his own state, refusal of Pennsylvania and other states to follow a White House directive on funding abortions for poor women, failure of the federal Freedom of Choice Act to pass and other developments. "We're winning this battle by any measure," said Casey, who is in his last year as governor.

Although many people thought the abortion question was settled by the 1992 elections, Casey said, pro-life issues "have never been more central than now."

The governor called on the pro-life community to work for two goals: keeping abortion out of any national plan of health care, and seeking the resignation of the head of the Food and Drug Administration, David Kessler, for his role in getting the abortion pill, RU-486, into the United States for testing.

Casey, serving as honorary chairman, spoke at the "First Annual Proudly Pro-Life Awards Dinner" of the National Right to Life Committee, based in Washington.

Wanda Franz, a University of West Virginia psychology professor who is committee president, gave awards to Cardinal John J. O'Connor of New York, former chairman of the bishops' Committee on Pro-Life Activities, and Nancy S. DeMoss, head of the Arthur S. DeMoss Foundation. The foundation, named for her late husband, sponsors pro-life television ads.

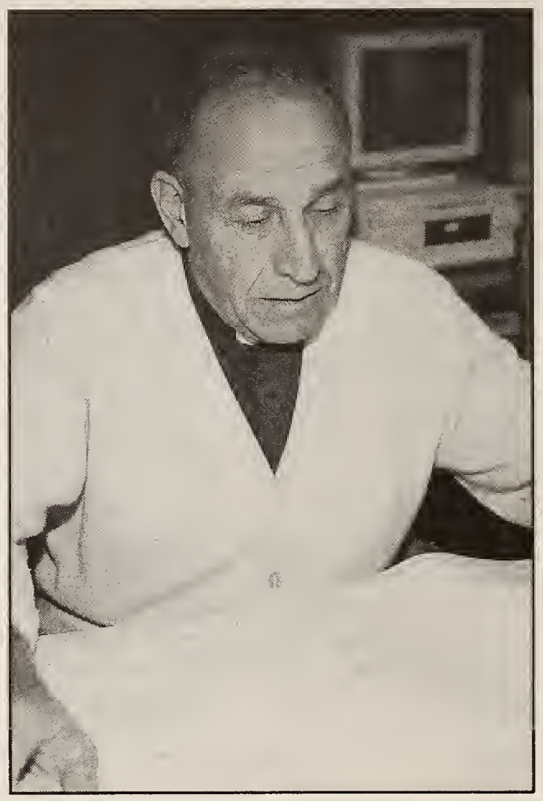
Commemorative Issue

Additional copies of the April 15 commemorative issue of for the installation of Bishop William G. Curlin are available by mail for $2 to cover the cost of postage. Send orders to *The Catholic News & Herald,* PO Box 37267, Charlotte, NC 28237. Copies also may be obtained at our office, 1524 East Morehead St., Charlotte, for 75 cents.

Grand Lady Of Greensboro Vicariate Gets Facelift

By JOANN KEANE
Associate Editor

GREENSBORO — Msgr. Joseph S. Showfety inherited a hundred years of history with his June, 1993 assignment as pastor of St. Benedict church. The first entry in the parish register lists a baptism in 1877, officiated by Bishop James Gibbons, then-bishop of Richmond.


Msgr. Joseph Showfety looks over blueprints for the exterior of St. Benedict.

Generations of richly steeped early Catholicism in North Carolina whisper from the pews. An earthy aroma blends with stale incense confronting visitors with thoughts of bygone years and the thousands of Masses held within the brick confines of the Motherchurch of the Greensboro Vicariate.

St. Benedict, originally named St. Agnes, is beginning to show its age. Outside, mortar holding the brick veneer is deteriorating. From a distance the mortar resembles a weathery chalk. Upclose, it can be blown away like dust. It is estimated that ten percent of all the mortar needs to be replaced.

When Msgr. Showfety arrived last year, he assumed a leak was from the roof. A roofing contractor refuted that notion; water seeped through the walls, not the roof.

Utilizing $90,000 of church accumulated funds, the grand lady of the Greensboro Vicariate is getting a well deserved facelift.

It's a small price for saving one of the oldest Catholic Churches in North Carolina.

Today, a scaffolding surrounds a chimney. Last week, the chimney was held intact by steel cables, keeping it from falling to the ground, or worse, crashing into the neighboring bank.

Bricks will be removed, cleaned and reused. Both front towers will be taken down several feet, and rebuilt using the same bricks. The building will be pressured washed, and once the work is complete, inlaid brick patterns will once again grace the historic facade. St. Benedict will virtually look the same. Only sturdier.

The church's facade transformed over the years; the original construction shows a wood frame building. In 1918, brick veneer was walled over the frame, changing its outward appearance.

Completed in 1877, then-St. Agnes was named for the 12-year-old Agnes, martyred for refusing to follow pagan practices of her day. In honor of the founder of western monasticism, St. Agnes was renamed to St. Benedict.

Photos by Joann Keane

Above: St. Benedict Church in Greensboro.
Below: Workers dismantle the chimney, beginning renovations to the aging church

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Drawing will be held Wednesday, May 18.

From Circus To Church, Seminarian Mixes Magic

By CAROL HAZARD
Associate Editor

ARTURO DEAGUILAR

Arturo DeAguilar had a magical childhood. A circus child in his home country of Mexico, he combined magic with comedy and took the spotlight at age 6.

He brought his magic to seminary, and spent his een years mixing humor with more erious aspirations. Years later, at age 2, the magician turned seminarian vas ready to experience more of life.

The plan was to leave seminary for ne year. However, DeAguilar didn't eturn for another three or four. What's nore, he didn't go back to Mexico as lanned. He enrolled instead in St. Vincent de Paul Seminary, Boynton Beach, Fla., as a seminarian for the Diocese of Charlotte.

His change of heart grew from on is association with Father Joe Waters f Holy Trinity Mission, Taylorsville. Visiting the Diocese of Charlotte to see f he liked it here, DeAguilar worked longside Father Waters with the nigrant and Hispanic community.

His mentor, Father Waters gave DeAguilar the inspiration to continue is journey. "This is a real holy man," DeAguilar, 27, recalls thinking at the me. "I would like to be like him. I am ot that kind of good, but I am trying to e."

Father Waters never says "no." He helps without expecting anything n return," DeAguilar says. "People all him in the middle of night. They're n jail or they got in a fight with someone nd they need a ride. Father always elps. I tried to tell him that some eople take advantage of his good will. But he would say, 'It may look like that, ut I can't be sure.'"

Happenstance or fate? DeAguilar's rrival in the diocese follows a circuitous ath. He was but a toddler when his vidowed mother made puppets and horeographed routines for him and his hree sisters. They were good enough or the circus, and there they stayed for everal years.

Eventually fearing the environment vas unsafe for the girls especially, his mother decided the family should leave. They performed one-hour shows for private affairs, such as weddings and baptisms. DeAguilar's favorite sketch was a ventriloquist whose character was an ugly old man.

Again, wanting to assure that her children didn't fall in with unsavory people, DeAguilar's mother sent her son to junior seminary. Never mind that the family wasn't religious, much less Catholic. The 12-year-old boy could grow up in a healthy environment and get a good education. However, the real draw was he might get to travel.

DeAguilar was in seminary for three years, when his mother told him he could leave. But he wasn't ready. He wanted to finish his course work in philosophy. Besides, he was confirmed into the Catholic Church at age 17.

Five years later, he yearned to test life. "I wanted to work by myself and take charge of my life... I wanted to be far away."

DeAguilar uprooted to Miami to train performance horses. On a trip from Miami to Mexico, he met a seminarian from Louisiana who invited him to join his diocese. DeAguilar didn't know if wanted to be a priest for Louisiana or anywhere for that matter.

His friend introduced him to the head of the Southeastern Region for Hispanic Affairs. The director suggested he visit a U.S. diocese to see if liked it here, and picked three possibilities.

No one answered the phone in Mississippi. The next call was to Charlotte. Handmaids Sister Pilar Dalmau picked up in the Hispanic Center, Charlotte. "Sure, you can send him here," she told the director.

"I came here I think because of God's will," DeAguilar says. "I would like to be a bridge between the American and Hispanic cultures. Sometimes there is division and prejudice because we don't understand each other's cultures ... The humor doesn't always translate either."

After two years in a bilingual Florida seminary, DeAguilar will attend Belmont Abbey College next fall to get a better feel for the Diocese of Charlotte. He will work this summer at the Carolinas Medical Center, Charlotte, and he will bring his magic. Maybe, just maybe, he will have an opportunity to perform, and create bridges with humor.

Speakers at a Lutheran-Catholic banquet at Christ Lutheran Church in Charlotte were (l-r) Benedictine Abbot Oscar Burnett of Belmont Abbey, Bishop Mark Menes of the Lutheran Synod of North Carolina and Bishop Wiliam G. Curlin of the Catholic Diocese of Charlotte. Photo by BOB GATELY

Abbot, Bishops Urge Catholics, Lutherans To Pray Together

By BOB GATELY
Editor

"Lutherans and Catholics shape one another, we hope, for a better Christian faith and life for all," Benedictine Abbot Oscar Burnett of Belmont Abbey told participants in a Lutheran-Catholic banquet at Christ Lutheran Church in Charlotte.

Abbot Burnett was the keynote speaker at the April 21 banquet, the second held as part of the interparish dialogue between Christ Lutheran and St. Gabriel Catholic Church. The dialogue is one of many resulting from the covenant signed in 1991 by the Catholic Dioceses of Charlotte and Raleigh and the North Carolina Synod of the Evangelical Lutheran Church in America.

Bishops William G. Curlin of the Diocese of Charlotte and Mark Menes of the Lutheran Synod both spoke briefly.

The Catholic-Lutheran ecumenical dialogue in the United States, which began in 1965, "has found a large measure of agreement" between views on Scripture and tradition and "discovered significant points of consensus on issues," Abbot Burnett said.

There are still many differences, he said, but a distinction should be made between those which are or are not essential in any movement toward unity.

"Not making such distinctions is a serious problem in our day," the abbot said. "It is causing unnecessary divisions and confusion. There are many things worth fighting for, but we must weigh them seriously and not expend our energies in debating the secrets of Fatima and the like."

Abbot Burnett told the group, "We need to pray together, to pray side by side in order to bring about healing — to no longer be alienated. How good it is for me to be here at Christ Lutheran Church this evening, where sisters and brothers dwell together in unity."

He said, "As people who want to grow in faith, we can learn much from what Jesus said. He taught that to become His disciples, we must hold to his teaching. Once we are disciples, we will possess the truth."

"Truth and unity are not opposites, for our Lord who prayed for our unity also prayed for our being consecrated in the truth, which is God's word, "Abbot Burnett said.

Bishop Curlin, in his first ecumenical appearance since his installation April 13 as the third bishop of Charlotte, told the assembly, "As we pray together, we will see Jesus always. We see Christ among us. That's what it's all about."

Bishop Menes, noting that "our search for truth doesn't exist in a vacuum," pledged to continue the cooperation and dialogue between the two denominations.

Have you given thought to being a priest in the Diocese of Charlotte?

Contact :
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

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For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

It's Not A Matter Of Semantics

Some of the people pushing for adoption of the United Nations document prepared for this year's population conference in Cairo claim that it does not support abortion on demand. They say those, including the Catholic Church, who oppose the draft document are misinterpreting the language.

Nafis Sadik, a Pakistani who serves as general secretary of the conference, claims that the document merely deals with what she calls "the health consequences of unsafe abortion." And she predicts that the draft document will be approved in Cairo "more or less" as written.

From where we sit, it's something more than misinterpreting language. The document apparently would deal with "unsafe" abortions by making "safe" abortions available on demand.

Sadik concedes that some of the terminology used might be understood to imply abortion on demand. But she claims that terminology corresponds to definitions of the World Health Organization and these definitions "make it clear" they don't mean abortion on demand.

Bishop James McHugh of Camden, N.J., was a member of the Vatican delegation to the preparatory committee which drew up the draft. He says that, while the Cairo conference is supposed to be about population and development, the preparatory committee "degenerated into producing a document about life styles and permissive sexual behavior."

He says Sadik is being "disingenuous" in claiming there's nothing objectionable about "safe motherhood." Bishop McHugh notes that some of the literature circulating at the committee meeting listed abortion among the services needed to assure "safe motherhood."

In a telephone conversation last weekend, Pope John Paul II asked President Clinton for help in getting changes in the draft document. It would appear from the results of the committee meeting, the president listened politely and did nothing.

Bishop McHugh will bring the whole issue before the U.S. bishops at their June meeting.

We hope they can exert some influence on the administration to seek changes in the document.

But we aren't going to hold our breaths.

When it comes to moral issues, neither the administration nor the U.N. appears to be willing to listen to the Church.

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Pro-Life Corner

Respect Life

Minority pre-born children are being aborted at more than twice th rate of white pre-borns (in 1988, 57.3 per 1,000 women for non-whit compared to 21.2 per 1,000 women for whites).

Source: Abortion Factbook, 1992 edition, The Ala Guttmacher Institute

Contact:
Assn. of Black Catholics Against Abortion, 1011 First Ave., Ne York, NY 10022 (212) 371-1000.

VIDA Humana Internacional Sucursal en Miami (Human Lif International—Miami),7105 SW 8th St., Suite 210, Miami, FL 3314 (310) 549-4182, (305) 262-6464.

The Respect Life Office
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(704) 331-1720

Lay Ministers Don't Replace Priests

VATICAN CITY (CNS) — Pope John Paul II said the Church urgently needs to clarify the ministries performed by lay people in support of priests.

While the increasing lay role has helped make up for the lack of priests in many areas, this must not be seen as a permanent solution to the clergy shortage, the pope said April 22. Lay people are not pastors, and the tasks they carry out in local churches must never erode the specific nature of the ordained priesthood, he said.

The pope made his remarks to Vatican officials and experts from around the world who participated in a symposium sponsored by the Vatican's Congregation for Clergy.

While the pontiff noted the Church's "joyful recognition" of the development of the lay apostolate, his talk focused on the dangers of what he called "clericalizing the laity" and "laicizing the clergy."

Where priests are in short supply, the assignment of certain tasks to lay people is a temporary solution and should never be considered a normal situation, he said. That would be to view the priesthood in a merely "functional" role, provoking grave damage to the Church, he said.

Therefore, he said, lay people cannot be offered tasks that could "in any way or measure" lead to confusion about the differences between priests and laity — in their distinct vocations, state of life, charisms and responsibilities.

The pope said one problem is that as lay ministries have burgeoned, the language used to describe their roles has at times been uncertain and confused. The terms used should never cloud over the distinction between the "baptismal priesthood" shared by all the faithful and the ordained priesthood of the clergy, he said.

It is the priest who is pastor of the local church, and the services and ministries performed by lay people "are never exactly pastoral, not even when they replace certain actions and concerns of the pastor," he said.

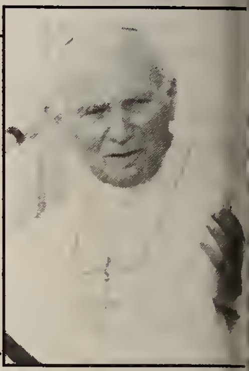
"To clarify and purify the language is becoming an urgent pastoral task, because behind the language there can be traps that are much more dangerous than is generally believed," he said.

In places suffering from a shortage of priests, the answer is not to seek "alternative solutions" but to mobilize the Church community to promote vocations, he said.

The pope said the Vatican meeting would eventually lead to further instructions on the topic.

POPE JOHN PAUL II

The Pope Speaks



Lay People's Work Shares God's Creation, Pope Says

VATICAN CITY (CNS) — The daily work carri out by lay people, especially when they are supporti their spouses and children, is a way of sharing in God work of creation, Pope John Paul II said.

At his April 20 general audience, the pope sa working is one way lay men and women move towa holiness because it helps them perfect themselves, co tributes to the good of their communities and of creation and is an imitation of Christ.

The audience was the first of the year to be held St. Peter's Square where, for the first time in wee sunny skies prevailed.

Work, the pope said, helps an individual to devel his or her personality, ability and talents. That is o reason why governments and business leaders must he every unemployed person find a useful and fitting jo

When one works, the entire community benefits, t pope said. By contributing to the improvement of t material conditions in which people live, work can he them reach "the superior goals to which God is calli them."

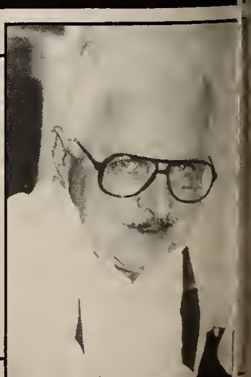
"Love for one's spouse and children, which inspi the majority of human beings to work, confers on t work a greater dignity and makes its execution eas and more pleasurable, even when it is very difficult," t pope said.

In a world where more and more people are reco nizing the obligation of paying a living wage for wo performed, he said, "there must always be a recogniti and appreciation of the value of work which is n directly lucrative," especially the work performed "the many women who dedicate themselves to the nee of their homes and families."

So Much For Principles

BOB GATELY

Editor's Notebook



A year or so ago, some anti-Catholic advertising began appearing in newspapers in Gaston County. Among the newspapers which carried the ad was a regional publication of *The Charlotte Observer.*

One of our associate editors complained to the parent newspaper. An *Observer* advertising executive agreed that it had been a mistake to run the advertising and indicated it never would happen again.

It begins to appear that what he really meant was that it wouldn't happen again unless the price was right.

We come now to Saturday, April 23. On Page 11A of *The Charlotte Observer* was a full-page ad for a revival being held this week at a fundamentalist Hickory church.

The ad, which apparently was purchased by a Hickory car dealer, consisted largely of Scripture readings. Many of them discussed "the beast" and "false prophets" which would be "cast alive into a l of burning fire and brimstone."

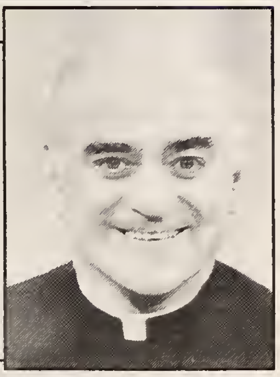
All well and good. I grant anyone the right to qu Scripture. However, their explanation of that Script

See **Notebook,** Pag

Voting One's Conscience

FATHER JOHN CATOIR

Light One Candle



In politics nothing is simply black or e. Elections can not be reduced to issue, even when the issue is as ous as pro-life.

In the movie "Bob Roberts," which w in home video release, a malevolent torial candidate masquerading as a tly reformer manipulates the media consummate skill and defeats an orable opponent by means of smear cs and dirty tricks. Wrapping himself e American flag and mouthing pious ins, the angelic looking candidate ed Bob wins the hearts of the torate. On the surface he is all dness — pro-life to be sure — but eath the surface, he hatches a murder to achieve his ambition. This movie good reminder that even the devil can e Scripture.

I raise this issue because in 1992, 65 ent of the Catholic electorate voted nst the only pro-life candidate, rge Bush. Bush was certainly a good , but they voted against him for a ety of reasons which had nothing to ith the pro-life issue. Had the three lidates been equal in every respect rge Bush would have captured the Catholic vote precisely because he was pro-life. But there were too many unanswered questions.

The recent revelations concerning the Iran-Contra scandals suggest that voting for the best candidate is difficult because we do not always know all the facts.

In the recent report of the seven year legal investigation surrounding the Iran-Contra scandal, we learned that President Reagan had "knowingly participated or at least acquiesced" in covering up the scandal. Prosecutor Lawrence E. Walsh also complained that George Bush withheld evidence, and that contrary to his claims Bush "was fully aware of the Iran arms sales," and that Bush failed to disclose private diary notes and refused to be interviewed as Walsh wrapped up his inquiry.

Though no hard evidence, no "smoking gun," was uncovered involving either Reagan or Bush in the actual diversion of money from the sale of arms to Iran to supply the Nicaraguan Contras, it was clear form the collected body of evidence that the public was duped into believing the affair had been a runaway conspiracy "of subordinate officers." It was not.

The sale of arms to Iran contravened United States government policy and probably violated the Arms Export Control Act. These actions were fully known and even planned at the highest levels of the Reagan administration. Congress was illegally bypassed in order to finance a private war in Nicaragua. Even if the motives of the administration were good, the process was evil.

Reagan's military support of the Contras, in defiance of Congress, amounted to an outright constitutional confrontation which was arguably an impeachable offense. The whole sorry affair raises the specter of a secret government (the National Security Council) within our government, usurping constitutional powers by fighting a war without the approval of Congress.

Voting your conscience when so many factors are involved is surely a complex matter.

(For a free copy of the Christopher News Note, "Decisions, Decisions," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St. New York, N.Y. 10017)

Father John Catoir is director of The Christophers.

Developing Self-Esteem

MARTHA W. SHUPING, MD

Crosswinds

Q: Several of us were talking about -esteem in a women's group at rch. I have a lot of problems in this a. I really don't like myself and I 't know how to change.

A: We all develop our self-image ugh listening to what others say to us out us throughout our lives. Suppose ge 4 someone at church told you, ou sing like an angel." Or perhaps in d grade, several children laughed at r science project and said it was id. We take in thousand of these ssages, some positive and some ative, and they shape and form how see ourselves, even though the sages themselves may not really have n true.

The most powerful messages we ive are the ones from our parents, when that input is negative it can e a very destructive effect. We often those negative messages and make n our own, and start repeating them ourselves. We may say things to selves about how stupid we are, ing down our gifts and abilities.

But the negative messages we started with may not have been true — the kids may have been jealous because your science project was better than theirs. You mother may have said hurtful things because she was tired and worried about financial problems. And we may keep on saying negative things to ourselves out of habit, without ever questioning whether they really give an accurate picture of who we are.

One place to go for some accurate messages in the Bible. God says, "You are precious to me, and honored, and I love you," (Isaiah 43:4). "I have chosen you, not rejected you..." (Isaiah 49:9). You are made in God's image and likeness (Genesis 1:27). God not only accepts you (Ephesians 1:6), he delights in you (Isaiah 42:1).

You may read these verses and think, "He's got to be talking to somebody else, not me." But those words are there for every one of us. Try taking a verse and asking God, "Show me how this word is true in my life. Help me to see myself the way you do. Let your words take root in my heart." Those are prayers that God will answer, but it won't be overnight, and this is one of those times where you'll have to keep on asking daily.

Try making a list of things you like about yourself, maybe some of the special gifts or abilities that God has given you. If you can't think of any or your list is short, keep thinking and ask God to help you. Then thank God for the gifts that you've recognized, and ask him to help you to use and develop these gifts even more.

Practice talking nicely to yourself thoroughout the day. When you make a mistake do you say, "I can't do anything right?" or "I'll learn from this and do better next time." Notice the negative things you say during the day, and see if there's something positive that could be said that might be more accurate.

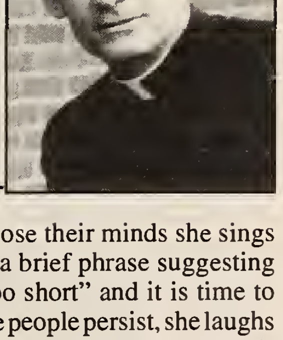
Books that may help are *Healing for Damaged Emotions* by David Seamands, and *Healing the Hidden Self* by Barbara Shlemon.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Altar Girls: A Non-Issue

FATHER EUGENE HEMRICK

The Human Side



The greatest non-issue of our times been put to rest. The Vatican has rmed presidents of bishops' conferes worldwide that bishops may allow nen and girls to serve at the altar in r dioceses.

This momentous occasion calls for a t-mortem analysis of the altar girl troversy. In the words of Psalm 1 we st ask, "Why this tumult among nas, among peoples this useless murring?"

One reason often given is the fear altar girls are replacing altar boys eliminating a source of priestly voons.

Studies confirm that most men who r the seminary were altar servers, but erroneous to believe altar girls elimie altar boys. In some cases altar girls duced brother and sister combinas and keep boys serving who might e quit otherwise.

Altar girls have also helped revive some altar server programs that were deteriorating. Altar boys missing appointments and coming late are shaping up due to the altar girls' presence.

Ironically, people who think altar girls damage priestly vocations may be overlooking how this role at the altar might encourage women to consider religious life, to become lay volunteers in the missions or to take steps to enhance their spiritual life. Do we ever ask women lectors and extraordinary ministers of the Eucharist about the spiritual benefits derived from their ministry?

One has to wonder what the real issue here might be. Psychologist Rosabeth Moss Kanter tells us, "The downside of change are feelings of loss of control and helplessness in face of decline." Thus change becomes an enemy. "It implies loss when people are unprepared for it, when they have nothing in reserve, ... when they cannot even envision what the new state might be."

Interestingly, the Vatican says that in dioceses that introduce altar girls, people should be prepared properly for the change. Regardless of the preparation offered, however, it appears from some strongly negative statements already made about the Vatican's decision on altar girls that some will continue to fight the practice.

When a wise Italian woman I know sees people close their minds she sings out, "Ou fa," a brief phrase suggesting that "life is too short" and it is time to move on. If the people persist, she laughs and says, "Well, I guess it's in their genes. Some people are just meant to be the way they are, and you won't change them."

See **Human**, Page 6

Making A Difference In The Third World

KENNETH F. HACKETT

Guest Commentary

"When the West gives the impression of abandoning itself to forms of growing and selfish isolation, then we are up against not only a betrayal of humanity's legitimate expectations — a betrayal that is a harbinger of unforseeable consequences—but also a real desertion of a moral obligation." — Pope John Paul II

With those words, the Holy Father warns us that we cannot abandon our brothers and sisters in the Third World. That we cannot forget that as members of the Christian community and citizens of one of the wealthiest nations in the world we have an obligation to reach out to the poorest of the poor.

It is easy to forget, as we struggle over our monthly bills, that every day a half million people go hungry; that half the world's population doesn't have safe water; that almost 20 million people are refugees; that 20 percent of the world's population is unable to produce and cannot afford to buy enough food to meet their basic needs; and that more than 180 million children are undernourished and the number is increasing at alarming rates in parts of Africa and South Asia. It's easy to forget.

It's easy to forget because all of us are concerned about issues that affect us directly. That's understandable. However, after spending 20 years working in the field of international relief and development for Catholic Relief Services (CRS), I have never ceased to be amazed at the innate goodness and generosity of the Catholic community in the United States. It's important now to call on that spirit of generosity as our government takes action to cut our assistance to countries in the developing world.

For 40 years, the United States has played a leading role in providing food aid to the world's poorest countries; this has included maternal and child health programs, food-for-work and emergency relief. Now Congress is preparing to cut this budget by 25 percent, placing in danger hundreds of thousands of people who depend on our help. This process is moving forward with little outcry from the American people, who, we are told, are becoming more and more isolationist. My experience tells a different story.

As CRS' regional director for East Africa in 1992, my office was directly involved in the agency's emergency relief program in Somalia. At the time, all of us at CRS witnessed the reaction of the American people to our cry for help. When the American people saw and read what was happening in Somalia, they acted decisively; forcing government
leaders to take immediate action to s
the suffering. At CRS we saw thousa
of dollars — unsolicited — donate
alleviate the suffering of the Son
people. This mobilization of support
have the desired effect. Today, farm
in Somalia are growing their own f
and cattle are grazing the countryside
contrast to 1993 when there were 2,(
men, women and children were dy
every day from starvation. We did m
a difference and I saw it with my o
eyes.

It's not just saving lives, howe
it's making a difference in the life c
child in La Paz, Bolivia; Battamba
Cambodia; Harare, Zimbabwe;
Calcutta, India. It's knowing that we
answering the call of Jesus Christ.

Today, Catholic Relief Service
again calling on the Catholic commu
in the United States to answer our call
help. This time for the hundreds
millions of people around the world w
depend on the generosity of the Ameri
people through their government. O
by calling and writing members
Congress and the president will we ens
that our voices will be heard. If we
not heard, Congress will cut fore
assistance.

As the U.S. bishops recently wr
"In a world where 40,000 children
every day from hunger and
consequences; where ethnic cleans
and systematic rape are used as weap
of war; and where people are still den
life, dignity and fundamental rights,
cannot remain silent or indifferent."
behalf of the people we serve, please
and write your representatives today

*Kenneth F. Hackett is the execu
director of Catholic Relief Services.*

The Sponsor At Confirmation

FATHER JOHN DIETZEN

Question Box

Q. My daughter is a widow with a 12-year-old boy who will be confirmed this year. I understand that the sponsor must be Catholic, but the boy is very close to his uncle, a compassionate, loving and caring man. The problem is that this man is of the Jewish faith. His wife (my daughter's sister-in-law) is a practicing Catholic. Their children are being raised Catholic, with all the sacraments. Why can't this man be my grandson's sponsor? What do you suggest? (New Jersey)

A. I can offer three thoughts which might help you understand the situation.

A confirmation sponsor accepts the same responsibilities as a baptism godparent to help the one receiving the sacrament, by word and example, to live up to his or her baptismal commitments, under the influence of the Holy Spirit. Obviously, only another practicing Catholic can fulfill those responsibilities since they, at least ideally, involve modeling a full sacramental life.

Second, apart from being an actual sponsor, numerous ways suggest themselves by which the boy's uncle could recognize the special relationship they have. A gift, a card or maybe lunch together on birthdays, baptism and confirmation anniversaries, and so on, and being present for the sacraments themselves or home celebrations of these special events through the years are just a few of the ways the uncle can exert a lot of healthy influence on his nephew.

Third, many Catholics are surprised to learn that no confirmation sponsor is absolutely required by general Church law in the first place.

The confirmation ritual (n. 5) and canon law (892) specify that "ordinarily" and "insofar as it can be done" a sponsor should be chosen for the candidate. So there may be no sponsor at all.

The ritual also says that "parents may present their children for confirmation." At the same time, canon law states that parents may not be confirmation sponsors (874 and 893). This has been interpreted to mean that parents may accompany their children to the sacramental anointing in the manner of sponsors but would not be on record, for example, as sponsors.

Perhaps something like this is possible in your grandson's situation. His uncle would "present" him for confirmation but not be an official sponsor. Ask your daughter to talk with their pastor. He will tell her if this arrangement is workable in her parish and diocese.

Q. I've just read in our diocesan paper your column on "Why change to 'The Word of the Lord"' after Scripture readings at Mass. I have a similar question. Instead of saying "The Lord be with you," our priest says "The Lord is with you," with strong emphasis on the is. It's no big problem, but can priests make these changes? (Wisconsin)

A. Without getting too involved in grammar, the explanation lies partly in the fact that the Latin missal says simply "Dominus vobiscum," literally "The Lord with you," with no verb. This is common in Latin speech.

The approved English translation, to be followed in English-speaking liturgies, assumes the subjunctive or conditional "(may) the Lord be with you," somewhat as a prayer, rather than the more declarative form your pastor uses.

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Human (From Page 5)

We will probably never see the recent decree on altar girls fully accepted. Perhaps there is good in this. Diversity in our community prods us to keep refining the meaning of our actions. Who knows, we might even see a call for studies to spell out the spiritual blessings many women in ministry experience that as yet are not known.

Studies notwithstanding, I believe the general consensus on the altar girl decree is that it signals a change the Church had to make. It gives long overdue respect to women by allowing them to serve in a special way the God who died out of love and respect for women and men.

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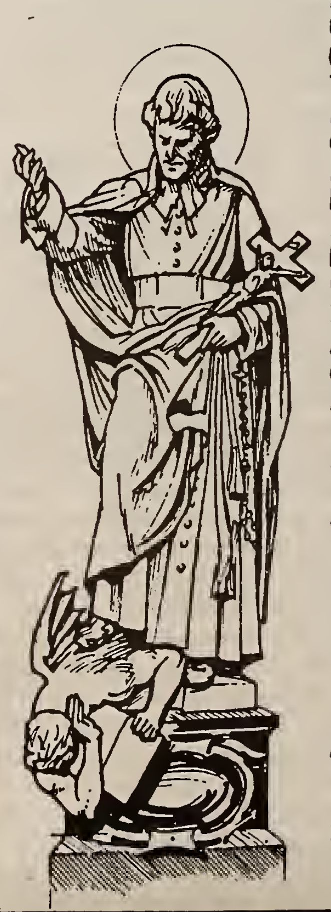
the Saints by Luke

ST. LOUIS de MONTFORT



BORN ON JAN. 31, 1673, OF POOR PARENTS AT MONTFORT, FRANCE, LOUIS MARY GRIGNION WAS EDUCATED AT THE JESUIT COLLEGE IN RENNES AND WAS ORDAINED THERE IN 1700. HE BECAME A CHAPLAIN IN A HOSPITAL AT POITIERS, HE ORGANIZED A GROUP OF WOMEN INTO WHAT BECAME THE DAUGHTERS OF DIVINE WISDOM. HIS MISSIONARY PREACHING OF THE GREAT INTERCESSORY POWER OF MARY CAUSED HIS CRITICS TO COMPLAIN TO THE BISHOP OF POITIERS, WHO FORBADE HIM TO PREACH IN HIS DIOCESE. HE WENT TO ROME, WAS NAMED MISSIONARY APOSTOLIC BY POPE CLEMENT XI, AND BEGAN PREACHING MISSIONS IN BRITTANY, WHICH HE DID UNTIL HIS DEATH. THOUGH HIS SERMONS AROUSED MUCH OPPOSITION FOR THEIR EMOTIONAL FERVOR, HE WAS TREMENDOUSL
SUCCESSFUL, PARTICULARY IN FOSTERING DEVOTION TO MARY AND THE ROSARY.

LOUIS WROTE, "TRUE DEVOTION TO THE BLESSED VIRGIN," "THE SECRET OF MARY," AND "THE SECRET OF THE ROSARY," TO NAME JUST A FEW.

IN 1715, HE ORGANIZED SEVERAL PRIEST
INTO A GROUP THAT GREW INTO THE MISSIONARIES OF THE COMPANY OF MARY. LOUIS DIED AT SAINT-LAURENT-SUR-SÈVR
FRANCE, IN 1716, AND WAS CANONIZED IN 1947. HE WAS LATER DECLARED A DOCTOR OF THE CHURCH. HIS FEAST IS APRIL 28

© 1994 CNS Graphics

outh (From page 1)

ere Comes The Son'

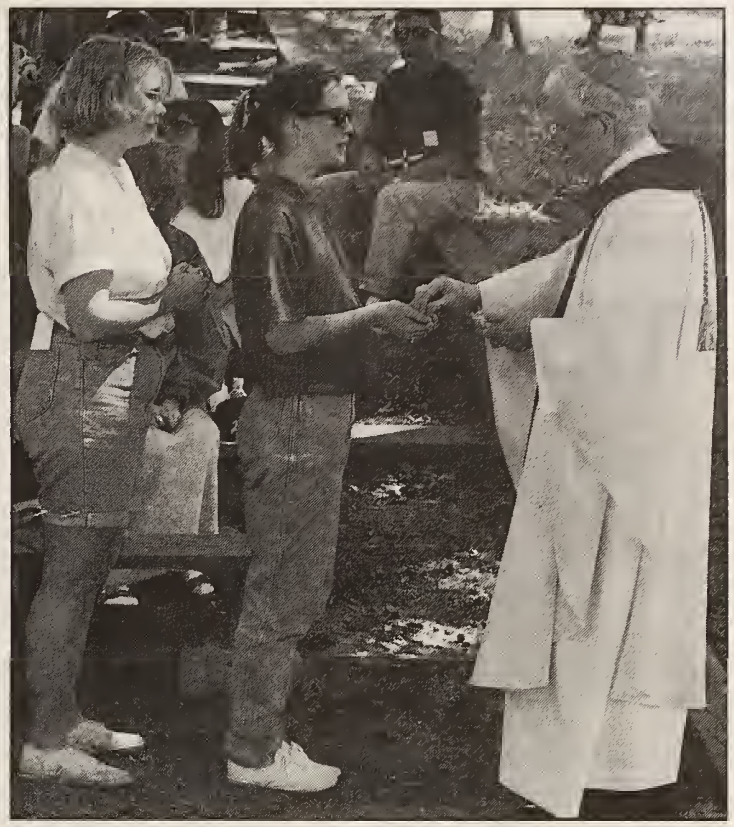
The weekend opened with rock 'n erformed by Chris Lynch, a litur- musician at St. Patrick Cathedral, lotte, and his band Pipedream. ying to an upbeat tempo, they per- ned the ning key- ." Their ssage; rist is ." Father mion h, Chris' ner, plays guitar for band. Fa- Lynch is inistrator t. Eliza- Church, ne, and ous min- at Appa- an State ersity.

Scott ak, Jus- nd Peace stry co- inator, ssed in ing re- ks Sun- April 24 need to e faith action. are d to be light for other people," he "Begin to shine. You can make a rence. No one can do everything, veryone is called to do something."

Overcome with emotion, Stephanie gan of St. Aloysius Church, ory, won the prized Bishop Begley rd. The award — a plaque — is e to a person who demonstrates the ership and compassion of retired op Michael J. Begley, the first op of the Diocese of Charlotte.

Eagle and Cross recognition pins utstanding service to church, school community were presented to Ryan n, St. Ann Church, Charlotte; lies Miller, St. Therese, Morganton; wn Farrell, Immaculate Conception, Hendersonville; Jessica Jankowski, St. John Neumann, Charlotte; David Sledge, Our Lady of Assumption, Charlotte; Philip Kuhl, Holy Family, Clemmons; Diane Kirwan, Our Lady of Grace, Greensboro; and Hope Dow, St. Michael, Gastonia.

Saturday workshops were "Self-esteem" presented by Tom Calabro, Mecklenburg Area Catholic Schools director of religious education; "What Scares Me About Confession" by Father Lynch; "AIDS" by Jerry Gardner, former assistant resident director at the House of Mercy home for people with AIDS, Belmont; "Leadership Skills" by Paul Peterson, Boy Scout leader and former Diocesan Pastoral Council member, and "Sex, The Catholic Church & the '90s" by Mercy Sister Carolyn Mary Coll, former Youth Ministry coordinator and pastoral associate at St. Michael Church, Gastonia.



Above: Teens at the Youth Conference receive the body of Christ from Bishop William G. Curlin at the closing liturgy.

Left: Stephanie Morgan (center), winner of the Bishop Begley Award, clutches the plaque she won for outstanding Christian leadership and service. With her are Emily Swonger of St. Pius Tenth Church, Greensboro, Meredith Drosback of St. Paul the Apostle, Greensboro, and Ryan Dunn of St. Ann Church, Charlotte.

Below: Bishop Curlin celebrates Mass for the youth with Father Frank O'Rourke serving as master of ceremonies. Susan Spencer of St. Pius Tenth, Greensboro, interprets the Mass in sign language.

Photos by CAROL HAZARD

hr Lynch strums on lead guitar after Sunday Mass. yn h and Pipedream "performed" the opening keynote.

Below: Ryan Dunn, Diocesan Youth Council chairman, hams it up during introductions Friday evening as his fellow council members share the humor.

Where to find support for families

By H. Richard McCord Jr.
Catholic News Service

CNS photo by Roger

Last year she and her husband reached their 20th wedding anniversary — and the end of their marriage. In a letter she told me she sought help through her parish for their collapsing marriage, but found nothing.

She concluded: "Trying to resolve the difficulties in a marriage alone does not work. We need people and encouragement and support. We need to feel like someone does care about saving the family — not just the ones that look nice, but the ones who hurt."

Her story is typical, not necessarily because she found no help, but because she sought it primarily in her church.

Families want help from their parishes.

The Notre Dame Study of Catholic Parish Life found in 1988 that nearly 50 percent of church-going parishioners wanted family programs to help them deal with concerns such as alcohol dependency, economic pressures and marital problems. Most said those services weren't available in their parishes.

This is not for lack of good intentions in parishes, however. Perhaps what is needed is a strategic vision and plan.

But where to begin?

Let me mention only two possibilities. They're closely related, and they stem from what readers told me in letters on family support.

—The primary approach: Offer continuing support to married couples, helping them sustain their commitment and avoid marital and family breakdown.

—The second approach: Reduce the painful effects of divorce on children and adults, and help these families rebuild their lives.

In this article I'll offer thoughts on strengthening marriages. In a subsequent article I'll discuss ministering to families after divorce.

Society's prevailing assumption is that marriages cannot last a lifetime. The church may be the one institution left which can show, in teaching and pastoral activity, that marriage matters to couples, children, society and the church.

How do we show that? Helping couples to prepare for marriage is a key place to start. Dioceses and parishes, through Pre-Cana classes, Engaged Encounter weekends, counseling sessions, the use of self-scoring instruments and interviews with a priest, are putting forth a lot of effort at this stage of family formation.

However, there are other stages of married life that require just as much attention.

For example, a parish could make an effort to identify newlyweds, welcome them to the community and organize social events, support groups or programs that address issues important to them.

Typically, newly married couples run into difficulty because they lack skills in communication, conflict resolution and financial management.

Older, more experienced couples might be linked in parishes with newlyweds, serving them as mentors. Such relationships hold great potential for sharing wisdom, encouragement, solace and practical advice.

That's an effective way for the church to keep marriages and families healthy in their formative years.

Divorce occurs for many reasons such as infidelity, abuse or abandonment. All too often, however, a marriage just seems to run out of energy.

Neither spouse wants to expend the energy to keep the relationship alive. And nobody else offers encouragement or positive help.

This situation is especially prevalent during a marriage's middle years. It cries out for the church's ministry. Marriage Encounter is a ready response.

Couples describe the Marriage Encounter weekend as an experience of falling in love again. During the intensive weekend and in support groups, which are a suggested follow-up, husbands and wives learn how to put Christ at the center of their marriage and how to open up new channels of communication between themselves.

Marriage Encounter operates in most dioceses, but people often don't know about it. One person who wrote to me said: "We, as a church community, need to advertise our support of ongoing marriages as well as our support for failed ones. I believe there should be ... resources available for married couples to help them before their marriages get to the point of breaking down."

But when a marriage gets into serious difficulty and even when a couple may have separated, there is still hope and an opportunity for ministry.

For instance, could your parish or group of parishes make a professional counselor's services available to offer therapy from a Christian perspective?

There is also a program called The Third Option, which has spread from the Diocese of Syracuse, N.Y. This program's philosophy is simple: Divorce is not inevitable; reconciliation is possible.

The Third Option operates through support groups led by trained couples who overcame serious marital problems. It is not counseling. Rather, teaches ways to handle problems a rebuild relationships. It welcom spouses alone or couples.

Retrouvaille (Rediscovery) is si lar. This outgrowth of Marriage counter invites couples into an int sive weekend and 12 follow-up s sions.

Retrouvaille is led by teams couples and a priest. It emphasi forgiveness, rebuilding trust, relea ing communication and improvi conflict-resolution skills.

Could your parish prom Retrovaille or a similar ministry saving marriages?

Now is the time to contact your p ish or diocesan Family Ministry fice. If we want stable, healthy fa lies we must support the marriages which they're founded.

(McCord is associate director of U.S. bishops' Secretariat for Famil Laity, Women and Youth.)

> **"Families want help from their parishes.... Offer continuing support to married couples.... Reduce the painful effects of divorce on children and adults, and help these families rebuild their lives."**

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FAITH alive!

FAITH IN THE MARKETPLACE

Please share an insight about making family life work in the 1990s.

"Setting your priorities and making family time a priority.... People complain that they don't have enough time, but the problem lies with their priorities and choices." — Lori Negro, New Berlin, Ill.

"It takes open communication so you can talk about problems without them becoming arguments. It's important not to be afraid to seek outside help ... to clear up miscommunicating that seems too big for the couple to handle." — Denise Lightfoot, Peoria, Ariz.

"It takes the husband and wife agreeing on the direction of the family.... When you don't have agreement on the goals and boundaries, then you send conflicting signals to the other members of the family." — Jordan Colletta, Alpharetta, Ga.

"It takes team work.... Things work well around here when everyone gives of their time and does what needs doing. It is also important to have patience when things aren't running smoothly." — Toni Cecchetti, Stockton, Calif.

"I teach in public high school. Sixty percent of our kids do not live with their parents.... I am working now with a child that said she wants to die because no one cares for her.... Families need to pray and worship and do things together if they are to survive in the 1990s." — Kay Abeyounis, Wilmington, N.C.

An upcoming edition asks: As a youth minister, why do you think youth are attracted by the church's message on justice? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C., 20017-1100.

Ordinary people

By Brother Cyprian L. Rowe, FMS
Catholic News Service

A woman I'll call Hortense was sick with many things. Her major problems were loneliness and depression. These brought her into my office. The story I'm about to tell began one evening at her home.

"What?!" Hortense's shock was apparent. "You're home tonight?"

"No, not really, Ma," Zaria rushed. "I've just come to change." With a smile of guilt and reparation, she rushed to her room, brushing her lips past her mother's cheek.

Hortense thought back to teaching high school composition 25 years ago — an interlude between college, marriage and family. A student had handed in a paper with a line she never forgot. It read:

"Home is the place where family members come to change. They meet one another briefly as they rush off to more exciting, more important things."

"You really don't believe this, do you?" Hortense had asked the student.

He looked surprised. "Oh, you really read it?" He quickly added, "That's the way it works in my house."

Hortense swore things would never be that way for her family. There would be dinners and Sunday breakfasts with everyone, and a worship bench that everyone at the 11 o'clock Mass would think of as their family's bench.

Now, on Friday night, she was alone in the entrance of her large house — her husband away on business, her three sons at their friend Marvin's place watching basketball teams fall one by one.

Zaria sailed out of her room. She pecked her mother on the cheek again, flew out the door, slamming it. Hortense stood alone. Sadness and disappointment were customary companions.

She went into the den, turned on the television and fell asleep, awakening when the door opened. It was her husband Rayford coming home early to surprise her.

They sat down, holding one another. He felt her sadness and knew its reason. "We thought it would be different, didn't we? We thought we would have enough to make family things possible. We have a houseful of beautiful, good children who love us and one another, and are always away."

They sat together, holding one another, thinking the same thoughts about how things own those who think they own them. Everybody's got to own a personal telephone and a personal television.

Not that these things are bad, just that all of them make their own demands.

Then one day parents look up to find their babies grown, and the notion that everyone belongs to everybody else seems far away.

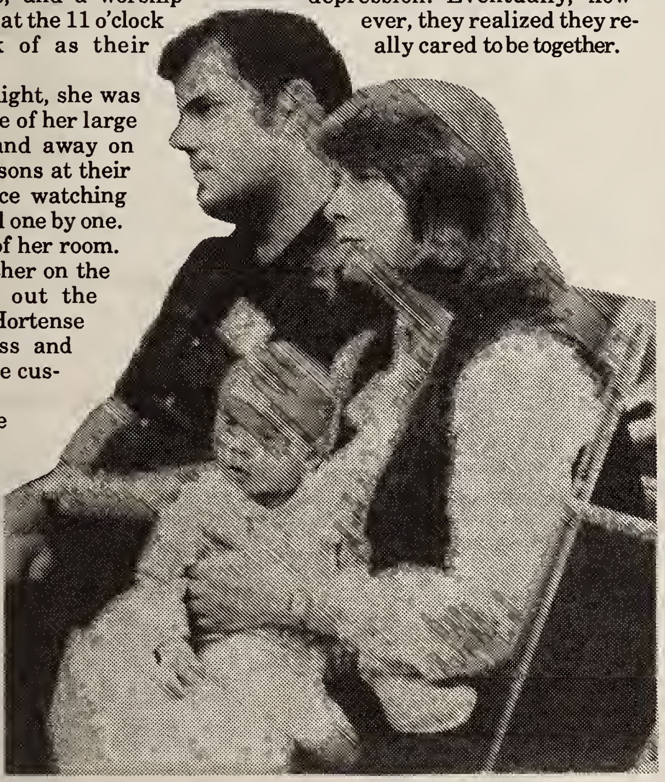
Their society had done its best to make everybody free of everybody else. Except that everyone, knowing only how to hang out in the sanctuary of their individuality, had lost the notion that humans absolutely need family.

"Their society had done its best to make everybody free of everybody else. Except that everyone ... had lost the notion that humans absolutely need family."

This family made its way back to unity because it was blessed by a negative event: the mother's depression. This forced them to find faith in one another. They talked. They prayed for strength for and from one another.

Before they were able to achieve this, the mother and the father talked to each other and shared their needs. They then took the children singly and shared their need for each. The next step was to share family dinners at least three times a week, Sundays being fixed.

The children first responded because of concern over their mother's depression. Eventually, however, they realized they really cared to be together.



CNS photo by John Duerr

FAITH alive!

(Marist Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins University School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland, Baltimore.)

A reason to recall what your wedding readings were

By Father John J. Castelot
Catholic News Service

Couples planning their wedding can select the readings they want from a wide variety of Scripture passages. Years later they may have good reason to recall those readings and return to them.

Why? Because the original commitment of marriage must be renewed repeatedly.

After all, the two people who made that original commitment don't remain the same forever. Sometimes they change so much that they become virtual strangers to each other!

Married life begins in a community ritual. Two people proclaim their love and commitment publicly. Later on, recalling that "big day" is just one of many ways couples have for keeping their commitment alive.

Wedding photos play a role here, helping to keep that day alive. But this also is where the Scripture readings chosen for the wedding can come into play.

The readings set the tone for everything that happened. The readings chosen were the ones that meant the most to the couple.

These were "their" readings. So it proves supportive to recall the readings later when adjusting to yet another reality of life together.

Many couples chose the Scriptural account of their creation in God's image. This reading helps a couple to view their love in a fuller context: Their ongoing love is creative; it is meant to mirror God's constant love for people and especially for them.

The story of creation reminds the couple of their need for each other — that it is not good for them "to be alone" (Genesis 2:18). Clinging close to each other, "the two become one body," secure in their mutual love and support.

If a couple reflects back on the reading from the Song of Songs, they draw strength from these strong words: "For stern as death is love, relentless as the nether world is devotion; its flames a blazing fire. Deep waters cannot quench love, nor floods sweep it away."

A favorite with many couples is St. Paul's hymn to love which boldly asserts: "If I have faith great enough to move mountains, but have not love, I am nothing." I "am" nothing: Without a willingness to love people have no meaning.

But love is not some ethereal abstraction. It occurs and gets expressed in the give-and-take of everyday life. How? In ways like these:

"Love is patient, love is kind. Love is not jealous, it does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries" (1 Corinthians 13:1-8).

That's a helpful checklist on love! Recalling it years after a wedding serves as a supportive reminder to couples of what their life together is all about!

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

On Life and Love: A Guide to Catholic Teaching on Marriage and Family Life (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, Conn. 06355) is a useful compilation of church documents in outline form. One theme which three papal documents underscore is this: "From conception to the time of death, human beings are communal or social beings. The primary and formative community is the family. Human dignity is uncovered and promoted first in the family."

Reflection: Sometimes we cannot "go it alone." Instead, we need support at times from others who share insights, experiences and problem-solving approaches. This week I will meditate on the kind of support that might benefit my family. (Here are three telephone numbers for couples seeking support in their marriages: Marriage Encounter, 1-800-795-Love; Retrouvaille, Roger and Pat Blake, 713-455-1656; and The Third Option, Patricia Ennis, 315-472-6728.)

FOOD FOR THOUGHT

People need support from others when they feel very alone with their loss, or their crisis, or their uncertainty. The fact is that people are usually much less alone that they think. Others they know — surely others in their parish community — have had experiences similar to theirs in the past.

I believe it can be a great Christian service to be sensitive to difficulties others around you may be experiencing, to be willing to listen to them if they want to talk about this and to share one's own similar experiences from the past. Then these others don't feel so alone. And that, in itself, is a beginning step toward their recovery.

When people feel alone — feel that they are the only people they know who have ever had this problem with a child, or with a job, or with an aged parent — they are at risk of losing hope. They wonder how they ever will survive this experience.

Often we have a small opportunity to help restore hope in others by sharing with them, when this seems appropriate, how we survived some difficulty or how we coped with some confusing challenge in the past.

One of the great riches of every parish community is the potential its members have to support each other in this way.

17 **David Gibson, Editor, Faith Alive!**

People In The News

Biography Published Of Window-Cleaning Czech Archbishop

PRAGUE, Czech Republic (CNS) — The first full-length biography of the Czech Republic's Catholic primate has been published in Paris, four years following resumption of his priestly duties after being forced to earn his living as a Prague window cleaner under communist rule. The biography of Archbishop Miloslav Vlk, *Window Cleaner and Archbishop*, was published by Nouvelle Cite, in cooperation with the French Catholic Journalists Association. Czech President Vaclav Havel wrote the introduction. Author Alain Boudre said he hoped the book would be read by people unaware of communist persecution. He said he tried to recount the "human and religious experiences" of Archbishop Vlk and the general plight of Christians, especially Catholics, under communist rule.

French Bishops Take To Streets To Learn About Life On The Margin

PARIS (CNS) — When the French bishops met in April to discuss the country's growing social problems, they decided to do their own fact-finding. So they took to the streets of Paris one night to see and hear how people on the fringes of society try to survive. The slices of life on the margins that they collected included speaking with homeless youths, chatting with patients at a psychiatric hospital and learning about unemployment from people out of work. The aim was to do more than issue statements of support for the poor and people on the margins of French society, said Archbishop Joseph Duval of Rouen, president of the French bishops' conference. The result was that the bishops devoted one night of their April 12-13 meeting visiting the sites of church welfare organizations offering aid to people excluded from mainstream society.

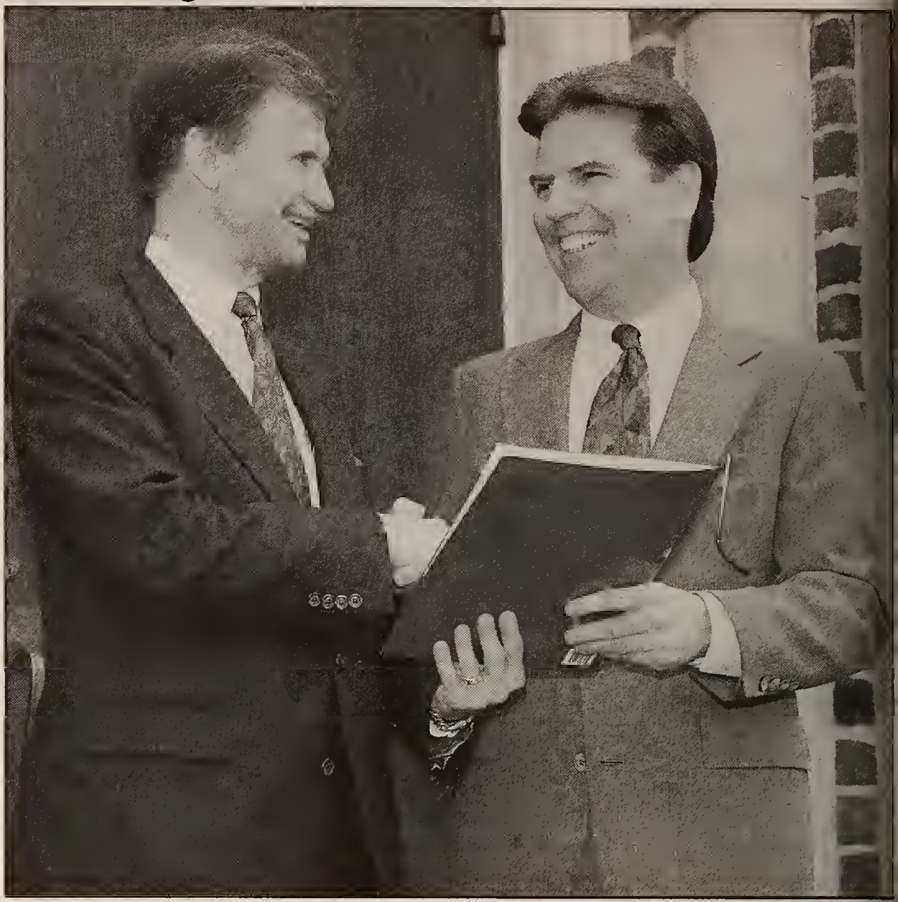
British Bishops Say Receiving Ex-Anglicans Should Be Fast

LONDON (CNS) — The English and Welsh bishops' conference said the process for receiving Anglicans into the Catholic Church should be brisk. The conference said in a mid-April statement that reception of dissident Anglicans into the Church would involve a stage of exploring contemporary Catholicism, but "the period between their decision to leave the Church of England and their reception into full communion need not be lengthy." Its statement also quoted Vatican II's decree on ecumenism, which states that the "sacred actions" of Christian churches separated from Rome "most certainly can truly engender a life of grace and, one must say, can aptly give access to the communion of salvation."

Catholic Aid Worker Tells Of Capture In Rwanda

MANCHESTER, England (CNS) — A Catholic aid worker in Rwanda has told how he feared for his life when he was captured by an armed gang and witnessed an innocent man being hacked to death. Danny Lillis, project consultant to the London-based Refugee Educational Trust, was in Rwanda April 14-15 and April 18-21 on fact-finding missions. In a report in the British Catholic weekly, *The Universe*, Lillis said the people of Rwanda were being sustained by their faith amid the brutal massacre of thousands. "The churches I saw remain packed to overflowing whenever Mass is celebrated; perhaps the people believe that only God and the Church can save them now," Lillis said in a fax from Burundi, where he went between trips to Rwanda.

New Program For Teachers...



Dr.Michael Skube, school superintendent for the Diocese of Charlotte, and Dr. Joseph Brosnan, Belmont Abbey College president, shake hands on a new master's degree program. The agreement allows for six teachers in Meklenburg Area Catholic Schools to pursue master's degrees in middle school education. Photo by CAROL HAZARD

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Scripture

Readings for the Week of May 1 - May 7

Sunday: Acts 9:26-31; 1 John 3:18-24; John 15:1-8.

Monday: Acts 14:5-18; John 14:21-26.

Tuesday: 1 Corinthians 15:1-8; John 14:6-14.

Wednesday: Acts 15:1-6; John 15:1-8.

Thursday: Acts 15:7-21; John 15:9-11.

Friday: Acts 15:22-31; John 15:12-17.

Saturday: Acts 16:1-10; John 15:18-21.

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ime Out For Lunch...

nily Life ministers from Region IV — Washington, D.C., to Florida — picnic at Belmont bey College during the 100th anniversary celebration of the Abbey Church. The ministers d their spring meeting April 11-13 at the college to share resources and conduct business the National Association of Family Life Ministers. Trinitarian Sisters Miriam Fiduccia cond from left) Family Life coordinator for the Diocese of Charlotte, is joined by guinist Father Harry Brown, Elaine Henris, Carol Farrell, Victoria Madden, Jeanne scher, Nancy Fisher, Fred Rahaim and Richard Hitchcock.

Photo by CAROL HAZARD

Archbishop Donoghue's Pilgrimage To Rome

ATLANTA — The itinerary of the pilgrimage which Archbishop John F. onoghue will lead to Rome June 26-July 5 for his reception of the pallium from ope John Paul II. Some members of the Diocese of Charlotte have indicated nterest in making the trip with their former bishop.

June 26 — Leave Atlanta to connect in New York to Rome via Delta.

June 27 — Arrive in Rome, optional walking tour to St. Peter's Basilica.

June 28 — Tour of Rome, including religious sites, Colosseum, Forum, Trevi, t. Peter's Basilica, Church of St. Peter in chains, Basilica of St. Paul's Outside e Walls.

June 29 — Papal Mass at which Archbishop Donoghue will receive the allium. Evening reception for American archbishops at North American College.

June 30 — Mass at St. Peter's altar. Papal audience with Archbishop onoghue. Continue sightseeing in Rome: Villa Borghese, Spanish Steps, Pantheon, iazza Navona.

July 1 — Vatican Museum and Sistine Chapel, Basilicas of St. Mary Major and t. John Lateran, Holy Stairs, Chapel of Domine Quo Vadis, Appian Way to the atacombs, Tivoli and Villa D'Este.

July 2 — Full day excursion of Florence, visit the Basilica of St. Maria Dei iore, Baptistery, bell tower by Giotto, Academy of Fine Arts, Piazza Della inoria.

July 3 — Full day excursion to Assisi.

July 4 — Full day excursion to Naples and hydrofoil trip to Capri. Visit Blue rotto (sea permitting), garden of Augustus, travel back by hydrofoil, visit orrento and return to Rome on coast road.

July 5 — Return to Atlanta.

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Beth Bond Named Assistant Faith Formation Coordinator

By CAROL HAZARD
Associate Editor

CHARLOTTE — Beth Bond has been named assistant coordinator for the Office of Faith Formation and diocesan coordinator for the Young Adult Ministry.

As assistant coordinator, she coordinates efforts of the diocesan ministries of Justice and Peace, Youth Ministry, Catechism and Young Adult. As the Young Adult Ministry coordinator, she works with people ages 18-35 single, married, divorced and widowed.

A 1993 graduate of Franciscan University, Steubenville, Ohio, Bond majored in theology. The second of three children, she grew up in the Pocono Mountains of Pennsylvania.

Bond moved to Charlotte after she graduated last May to be near her sister and pursue job opportunities in the Church. Her sister, Debbie Bond, is a teacher at All Saints Catholic School, Charlotte.

Beth Bond was named assistant coordinator of the Office of Faith Formation and coordinator of the Young Adult Ministry.

Photo by CAROL HAZARD

Although raised Catholic, Bond says her faith was never as important as it now. While in college, she had a personal conversion, she said. She became involved in the pro-life movement and as a result associated with Catholics and other Christians who "loved God and were willing to stand up for their beliefs."

Bond was drawn more to the Church and living out her faith. "It's changed my life," she said. "It changed everything about me; the way I live, the way I look at people; the way I deal with problems.

Growing up, Bond went to church with her family every Sunday. Her mother taught Sunday school. Even so, their faith was not a major part of their life. However, her family has undergone a similar conversion, she said. They all go to Mass every day and pray the rosary.

"My life revolves around Church and God and what He wants me to do," Bond said. Her approach includes her job. "I feel like He opened the door for me to come here to get this job. I trust He will give me the grace to do whatever He asks of me in the job."

Notebook (From Page 4)

is objectionable to Catholics and, I assume, to members of many other denominations.

Following one reading from Revelations, the ad says, "The beast which is the Roman Catholics and the false prophets are the Protestants, and etc."

If that isn't anti-Catholic advertising which we were told would not appear again, I don't know what is.

I hate to think that the *Observer's* principles don't quite hold up when it comes to picking up some advertising revenue. But I'm pretty sure that a full-page ad brings in quite a few bucks.

Of course maybe the advertising powers-that-be figured we wouldn't object as long as the ad attacked Protestants as well as Catholics.

I want to remind our readers that we are fast approaching the start of our summer schedule of bi-weekly publication.

The last edition on our weekly schedule will be the issue of May 27. The next issue after that will be published June 10 with an issue every two weeks from then until the end of August.

If you want something with a time element to appear in the paper, you will have to be sure that it reaches us soon enough to appear at the proper time. I would suggest that you allow a minimum of at least two weeks.

This newspaper is printed on recycled newsprint and is recyclable.

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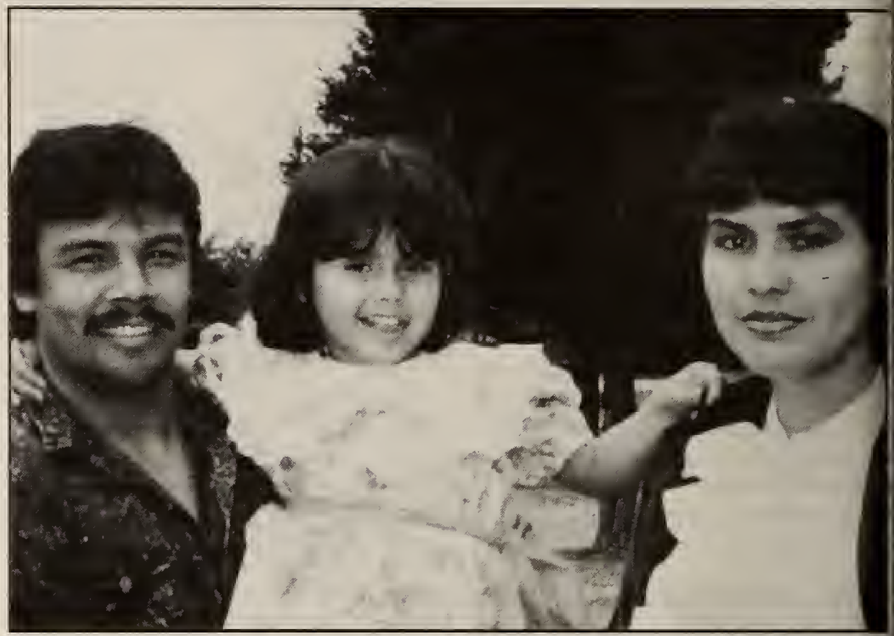
Comunidad Hispana
Comuniquémonos

La Hermana Nancy Stewart, DC, acompaña a la comunidad hispana de Saint Pius X, Greensboro. En esta ocasión trajo a dos familias a la Escuela de Ministerios en Charlotte: Abel y Juanita Juarez con su hijo, Abelito; Socorro y Rogelio Macías con sus hijos, Marisol, Eduardo y Fabiola.



Douglas y Xiomara Plama con su hija Irma en la iglesia de Saint Joseph, Newton, a la salid de la celebración eucarística en español.

Sigan el Camino del Amor

Mensaje Pastoral de los Obispos Católicos de los E.U. a la Familia

La Familia Es una Señal de la Presencia de Dios.

Maneras de Amar: Cuando se habla de la vida en familia, se habla del amor con su paz duradera, su dolor puruficante, sus momentos de alegría y desengaño, sus luchas heroicas y sus rutinas cotidianas.

"La familia es donde hay alguien que te ama a pesar de todo" declara un joven.

"La Familia no quere decir sólo mamá, papá y los hijos, sino también abuelos, tías, tíos y otros" dice una hispana.

"En una familia no hay que mirar muy lejos para encontrar nuestra cruz" nota un padre.

"Mi hijo me hace preguntas místicas" dice una joven madre. "Aprendo tanto".

"Mis hijos adolescentes fueron tan comprensivos durante mi divorcio. Dios estaba allí para mí" recuerda una madre soltera.

La historia de la vida en familia es una historia de amor — compartido, alimentado y algunas veces rechazado o perdido. En cada familia Dios se revela de manera única y personal, porque Dios es amor y los que viven en amor, viven en Dios y Dios vive en ellos. (Jn. 4:16).

Por tanto, nuestro mensaje es uno que brota de amor y les ofrece una reflexión sobre el amor: cómo se vive en la familia, cómo es atacado hoy, cómo crece y se enriquece y cómo necesita el apoyo de toda la Iglesia.

Les escribimos como sus pastores y maestros en la Iglesia, pero también venimos a ustedes como miembros de familias. Somos hijos, hermanos y tíos. Sabemos lo que es compromiso y lo que son los sacrificios de una madre y de un padre, el calor de la solicitud de una familia, la alegría y el dolor que forman parte del amor.

Algunos de nosotros vivimos en familias con un solo cónyuge; otros fuimos niños adoptados. Algunos crecimos en hogares con alcoholismo. Algunos provenimos de hogares pudientes y otros de familias donde el diniero era escaso.

Algunos de nosotros hemos sentido las heridas de la discriminación racial o los prejuicios culturales. Algunos hemos vivido en este país durante varias generaciones y otros somos inmigrantes recientes.

Con nuestra familia, celebramos el nacimiento de un bebé o el triunfo de un ser querido. Nos regocijamos en las bodas y aniversarios de miembros de nuestra familia y también nos acongojamos con la muerte inesperada o la ruptura de una pareja casada.

Conociendo las alegrías y las luchas de ustedes, valoramos su testimonio de fidelidad conyugal y en la vida familiar. Nos regocijamos con ustedes en su felicidad. Caminamos con ustedes en su tristeza.

El Camino del Amor: Nuestro ministerio como pastores y maestros se enriquece con nuestra experiencia en familia. Además, nuestra vocación de líderes nos liga a todas las familias. Nos da la responsabilidad de manifestar la verdad de Dios sobre la existencia humana y de compartir con ustedes los recursos salvíficos que el Señor ha confiado a su Iglesia.

Con nuestro Santo Padre, consideramos que es un privilegio "anunciar con alegría y convicción la buena nueva sobre la familia". Sí, hay buenas noticias que contar. Es posible que las hayan visto en los noticieros y en conversación con vecinos y compañeros de trabajo. Pero la historia completa se encuentra en la Palabra de Dios. La Primera Carta de Juan lo resume así: "Así se manifestó el amor de Dios entre nosotros. Envió Dios a su Hijo único para darnos la Vida por medio de él. No somos nosotros los que hemos amado a Dios, sino que él nos amó ... Queridos, si tal fue el amor de Dios, también nosotros debemos amarnos mutuamente" (1 Juan 4:9-11).

Por eso, la vocación básica de cada persona, casada o célibe, es la misma: "Sigan el camino del amor, a ejemplo de Cristo que nos amó" (Ef. 5:2). El Señor emite este llamado a su familia sin importarle su condición o circunstancia.

El amor fue el instrumento que creó su familia. El amor los sostiene en los momentos buenos o malos. Cuando nuestra Iglesia nos enseña que la familia es una "comunidad íntima de vida y amor", identifica algo que tal vez ya saben y les presenta una visión hacia la cual deben avanzar.

Lo que ustedes hacen en su familia para crear una comunidad de amor, para ayudarse mutuamente a crecer y a servir a los necesitados, es crucial, no sólo para la santificación personal de ustedes, sino también para fortalecer a la sociedad y a nuestra Iglesia. Es participar en la tarea del Señor, es compartir la misión de la Iglesia. Es algo santo.

Ustedes Son la Iglesia del Hogar: El bautizo conduce a todos los cristianos a la unión con Dios. La vida en familia es sagrada porque las relaciones familiares confirman y profundizan esta unión y permiten que el Señor los use a ustedes en su labor. Los momentos profundos y ordinarios de la vida diaria — las comidas, el trabajo, las vacaciones, las expresiones de amor e intimidad, las labores caseras, el cuidado de un niño enfermo o un anciano y aun los conflictos sobre cómo celebrar las fiestas, disciplinar a los niños o gastar el diner— todos son hilos que tejen el manto de la santidad.

Jesús prometió que estaría donde dos o tres se reunían en su nombre (Mt. 18:20). Damos el nombre de iglesia a las personas que el Señor reúne y tratan de seguir su camino de amor y mediante las cuales él puede dar a conocer su presencia salvífica.

La familia es nuestra primera comunidad y la manera más básica que el Señor usa para reunirnos, formarnos y actuar en el mundo. La Iglesia primitiva expresaba esta verdad llamando la familia cristiana la Iglesia doméstica o la Iglesi del hogar.

Esta maravillosa enseñanza s discutió por muchos siglos, pero fu reintroducida por el Concilio Vatican II. Hoy aún estamos descubriendo s inmenso tesoro.

El objetivo de la enseñanza es simpl pero profundo. Al ser familias cristiana ustedes no sólo pertenecen a la Iglesi sino que su vida cotidiana es un verdadera expresión de la Iglesia.

La Iglesia doméstica de ustedes n es completa por sí sola. Debe estar unid y apoyada por las parroquias y otra comunidades de la Iglesia más ampli Cristo te ha llamado y te ha unido consig mismo en y mediante los sacramento Ustedes realizan comúnmente la misió de la Iglesia del hogar cuando: creen e Dios ... aman ... cultivan la intimidad . evangelizan ... educan ... oran juntos . se sirven mutuamente ... perdonan buscan reconciliación ... celebran la vid ... dan la bienvenida ... obran justament ... afirman la vida ... cultivan vocacione ... Ninguna Iglesia doméstica hace tod eso perfectamente. Pero tampoco lo hac ninguna parroquia o iglesia diocesan Todos los miembros de la Iglesia lucha diariamente para hacerse discípulos fiele de Cristo.

Necesitamos ayudar a las familias reconocer que son la Iglesi doméstica.(continuara)

(Para pedir este documento puene llamar al (800) 235-8722)

To Our Friends

Today we begin to offer the tex of the pastoral message of the U.S Catholic bishops to the family, *Follo the Way of Love*, where they explai how important it is to see the family a the "domestic Church," where th mission of the Church entrusted t her by Christ is accomplished.

The Vision Of Jesus

SISTER CECILIA TONG

Vietnamese Catholic Ministry

One morning while I was waiting to the opthalmologist, my eyes were ght by the title of a pamphlet called *Next American Dream.* The title ght me by surprise because of my vious understanding of what the erican dream was supposed to be. So ad the article with a lot of curiosity as is idling my time away. I read and re- l this article by Mark B. Yarnell who in network marketing. He had read vard economist Juliet Schor's book, *Overworked American*, and said he nd that it has concepts of tremendous ie in explaining the future to others. s concept has something to do with re vision.

The old vision of the American am was material wealth. In order to ize that dream, one needed to work work hard. Americans adopted the race" for network marketing and the hamster wheel that working life become for so many Americans. wever, people were not happy. Hap- ss peaked around 1957 has gone downhill since then. "Why is that?" asked Yarnell. Research tells us that probably Americans' public morality and integrity are declining while crime and social problems increase. I was particularly interested in this observation by Yarnell: "Most people are not as interested in material wealth as they are in free time, since acquiring gadgets doesn't seem to produce happiness. Consumption rose by more than 100 percent in the past few decades while happiness declined."

What would you say makes people happy? I asked myself that question after reading this. The comments of our new bishop, Bishop William Curlin, at his installation made me think. I believe that Jesus' vision was no other than this: justice and love. Neither material wealth nor power could fill people's hearts. The old American dream did not offer that happiness to people but instead that of crime. The motto, "the more the better," did not give people quality time for one another. "Enough is not enough" always left an infinite void in the hearts of men and women. There is no justice and thus no love. One does not see Jesus in others but only a stranger. One does not trust a stranger, thus one becomes defensive and hostile. The result is one surrounds oneself with material things to fill the gap. Will machines and stuffed animals give one happiness? The answer is "absolutely not." What is true happiness then?

Anthony de Mello wanted us to discover that in his following story:

"Why is everyone here so happy except me?"

"Because they have learned to see goodness and beauty everywhere." said the Master.

"Why don't I see goodness and beauty everywhere?"

"Because you cannot see outside of you what you fail to see inside."

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

Cái nhìn của Chúa

Sáng nay khi dởi tại phòng khám mắt, dòng chữ "Giấc mở mới ia người Mỹ" làm tôi dể ý ngay. Tôi dã có một ý tưởng thế nào giấc mở của người Mỹ trong dĩ vãng và vì thế dể giết thời giờ i dọc ngấu nghiến bài viết này của ông Mark B. Yarnell trong Network Marketing. Ông dã doc sách của bà Julier Schor nhà ủ Kinh Tế học tai dai học Harvard nổi tiếng. Sách với nhan dề "người Mỹ làm việc qúa dộ." Ông Yarnell nhận rằng cuốn sách ày sẽ mang lại nhiều giá trị sâu sắc cho những ai muốn giải thích o những người khác về viễn ảnh tương lai.

Giấc mở xưa của người Mỹ là làm thế nào dể trở nên dại phú. ã dể cho giấc mở dó thành sự thực, người ta phải làm và làm thật hiều. Người Mỹ, họ giống như những con chuột, lúc nào cũng hải làm việc, phải di chuyển. Nhưng khốn thay người ta không ược hạnh phúc và từ năm 1957, lúc mà người ta tưởng dược hạnh húc tuyệt dối, thì chính lúc dó đang bắt dầu suy sụp. "Tại sao ây?" Ông Yarnell hỏi. Người ta tìm hiểu như sau, có lẽ nền luân , sự thanh liêm chính trực của Mỹ dang xuống dốc vì bạo hành à tội trạng xã hội dang tăng thêm. Tôi rất chú ý dọc những dòng tương sau dây: Hầu hết mọi người giờ dây không thấy sự giàu ó dem lại cho họ hạnh phúc nựa, nhưng ngược lại họ trọng thời iờ và tự do, vì họ biết rằng những vật dụng không mang lại cho o hạnh phúc. Sự tiêu thụ dã tăng lên cả trăm phần trong những ăm qua trong khi hạnh phúc dang mất dần. Ông Yarnell dã nói hư vậy.

Bạn nghĩ nguyên nhân nào làm cho con người dược hạnh phúc? Tôi thường hay hỏi mình như vậy. Sự chia sẻ của Đức Giám Mục mới William Curlin trong ngày nhận chức dã làm tôi suy nghĩ. Tôi tin rằng cái viễn tượng của Chúa Giesu vẫn không gì ngoài CÔNG BÌNH và BÁC ÁI. Tiền tài danh vọng không làm cho người ta hạnh phúc. Giấc mộng của người Mỹ khi xưa cũng chẳng làm dược gì cho con người, trái lại chỉ gây thêm tội ác mà thôi. Câu dầu lưỡi "có nhiều thì hay nhiều" không cho người ta thời gian phẩm dể liên hệ với nhau. "Đủ vẫn chưa dủ" luôn luôn làm hằn sâu sự trống vắng vô dáy trong lòng nhân loại.. Không có công bằng thì không có bác ái. Người ta không thấy Chúa trong người khác mà chỉ thấy người lạ mặt. Không ai tin người lạ cả và vì thế người ta trở nên tự vệ và khinh khi người khác. Kết quả là con người bao vây mình bằng những tiện nghi dể lấp dầy chỗ trống. Liệu máy móc và những con vật nhồi bông có cho chúng ta hạnh phúc chăng? Câu trả lời thẩm dịnh ngay rằng "không bao giờ dược:" Như vậy hạnh phúc thật hệ tại ở dâu? Anthony de Mello muốn chúng ta tìm trong truyện ngắn sau dây: "Tại sao mọi người ở dây thật vui vẻ trừ tôi ra?" "Vì người ta dã học dể tìm thấy sự tốt dẹp cũng như vẻ diễm kiều ở mọi nơi." Sư phụ trả lời. "Nhưng tại sao tôi không nhìn thấy sự tốt lành và vẻ diễm kiều mọi nơi?" "Vì bạn không thể nhìn thấy những gì ngoài bạn nếu bạn không chấn nhàn trước những gì trong bạn."

lew Archbishop Of Hanoi, Other ietnamese Bishops Named

VATICAN CITY (CNS) — Pope n Paul II has named a new Vietnam- bishop, filled the vacant seat of the chdiocese of Hanoi and made other pointments in the hierarchy. The tican also criticized the Vietnamese vernment's policy of clearing all nomi- ions for bishop.

Named to head the archdiocese head- artered in the Vietnamese capital was -year-old Bishop Paul Joseph Pham nh Tung of Bac Ninh. He had also n the apostolic administrator of Hanoi. gr. Paul Le Dai Trong, 75, hdiocesan vicar general, was named iliary bishop.

The appointments were announced ril 23, two weeks after a top Vatican icial complained of the system by ich the government approves all nomi- ions of bishops.

The Vatican also made the following iouncements:

—Coadjutor Bishop Joseph Nguyen Quang Tuyen of Bac Ninh, 48, automatically replaces Archbishop Pham Dinh Tung as head of the Bac Ninh Diocese.

—Bishop Bartholeomy Nguyen Son Lam of Da Lat, 64, has been named the new bishop of Thanh Hoa.

—Coadjutor Bishop Pierre Nguyen Van Nhon of Da Lat, 56, automatically becomes the new bishop of Da Lat.

Government approval of hierarchical nominations was criticized in an April 8 Vatican Radio interview with Msgr. Claudio Maria Celli, a Vatican undersecretary of state. He objected to the need to clear the nominations with the government.

Msgr. Celli said that the government approval of new bishops is one of many restrictions on religious liberty in Vietnam.

Vietnamese Community News In Brief

The FirstCommunion for Vietnamese children will take place at 1 p.m. on May 8 at the Vietnamese Pastoral Center 2117 Shenandoah Av.Charlotte NC 28205. Please call (704) 333-5029 for further information.

Senior members of the Vietnamese Eucharistic group, led by Thanh Nguyen (second from right, top row), are active in the Vietnamese children's program every Sunday.

Diocesan News Briefs

Parish Picnic

STATESVILLE — The St. Philip's Feastday Annual Picnic is Sunday, May 1, from 5 p.m.-6:30 p.m. at St. Philip the Apostle Church. Barbecue will be catered by Fat Boys. Cost is $5 for adults and $3 for children 7-12.

40 Hours

CHARLOTTE — St. Ann Church is offering a 40-hour devotion beginning Sunday, May 1, with a 7 p.m. opening service. Jesuit Father John Bernbrock will lead the service. Conventual Franciscan Father Richard Bellow will lead the Monday, May 2, service, also at 7 p.m. The closing service, Tuesday at 7 p.m., will be led by Msgr. John J. McSweeney, chancellor and vicar general of the Diocese of Charlotte. All are welcome.

Prayer Group Meeting

ANDREWS — The first meeting of the Padre Pio Eucharistic Adoration Prayer Group is Friday, May 6, at 4:30 p.m. at Holy Redeemer Church. All are welcome and encouraged to attend. Meetings will be the first Friday of each month.

Voices For Justice' Workshop

CLEMMONS — The Justice and Peace Ministry will host a workshop for members of the Catholic Legislative Network, "Voices for Justice" and interested persons at Holy Family Church on Sunday, May 1, from 1 p.m. to 5 p.m. The workshop will focus on state level public policy and skills training for effective advocacy for children and families. For more information, call the Justice and Peace Ministry at (704) 331-1714.

Swim Club Open House

CHARLOTTE — The Knights of Columbus Council 7343 will host an Open House on Saturday, May 14, from noon to 4 p.m. at the newly renovated Columbus Swim and Tennis Club (formerly Idlewild Olympic Club), 7523 Idlewild Rd. Call (704) 536-7985 for information.

May Ultreyea

CHARLOTTE — An Ultreyea for those who have attended a Cursillo is Thursday, May 19, at 7:30 p.m. in Room 2 at St. Gabriel Church. Everyone is welcome. For information, call (704) 365-2209 or (704) 541-7996.

Caring Students

GREENSBORO — Fourth grade students of Our Lady of Grace School adopted the Moses H. Cone Rehabilitation Center as a year-long community service project. They visited with patients, doctors, and staff to learn about patient care and accident prevention, and to share their artwork, treats and songs. On Wednesday, April 20, the students presented a play about North Carolina for the patients and their families at the center.

Spiritual Enrichment

MOCKSVILLE — St. Francis of Assisi, First Presbyterian, First United Methodist and First Baptist churches will sponsor a "Spiritual Enrichment Mission" May 1-3, 7:30 p.m., at First Presbyterian Church. Father Francis Cancro, pastor of St. Eugene Church in Asheville, will be the mission leader. The churches sponsor three other ecumenical services, including a Vacation Bible School.

Bereavement Ministry

CHARLOTTE — St. Matthew Parish is offering a four-week Bereavement Training series for people in Bereavement Ministry, R.A.I.N care teams, or grieving a loss on Thursdays in May from 7 p.m.-9 p.m. Instructors are registered nurses Micki Lukse and Mercy Sister Therese Galligan. Cost is $5 for materials. Pre registration is required. Call (705) 543-7677.

Vacation Family Program

ASHEVILLE — This year's Vacation Family Program, "Come Along With Jesus," at St. Joan of Arc Church is June 19-23, nightly, from 6 p.m.-9 p.m. with dinner at 6 p.m. Registration and information is available at the education office, (704) 255-0149, or the church office, (704) 252-3151.

Caring Hearts

CHARLOTTE — Mercy Hospital will begin a seven-week series, "Caring Hearts," to help people care for spouses with heart disease on May 11 from 7 p.m. to 8:30 p.m. at the hospital, 2001 Vail Ave. Meetings are each Wednesday through June 22 and open to all. The $10 fee includes literature. To register, call Mercy Sister Therese Galligan at (704) 379-5000 weekdays, 9 a.m.-5 p.m.

Certified Campus Minister

CHARLOTTE — Barbara Neff, the Catholic Campus Minister at UNCC since 1986, has been certified by the Catholic Campus Ministry Association. Neff has demonstrated compliance with the competency based "Standards for Campus Ministers" and shares the goal of the National Conference of Catholic Bishops to have competent, trained leaders for ministry on college campuses.

Bishop Curlin Schedule

Bishop William G. Curlin will take part in the following events next week:

May 1:
9:00 am -- Mass for the Catholic Daughters, State Conference, Charlotte.
Noon -- Confirmation, St. Matthew, Charlotte.
5:00 pm -- Confirmation, St. James, Concord.

May 3:
7:30 pm -- Confirmation, Our Lady of the Annunciation, Albermarle.

May 4:
12:30 pm -- Luncheon with St. Ann Senior Group, at St. Ann

May 6:
2:30 pm -- Ordaining Redemptorist Deacons to the Priesthood at the Basilica of the National Shrine of the Immaculate Conception, in Washington. D.C.

Meeting Scheduled

GREENSBORO — The monthly meeting of the Separated, Divorced, and Remarried Catholic Group is Friday, May 6, from 7 to 8:30 p.m. at University Catholic Center, 1331 W. Friendly Ave., followed by a visit to The Dessert-ery, 1706 Battleground Ave. Gordon Forrester, a deacon at St. Paul the Apostle Church, will give an overview of the annulment process.

Natural Family Planning

WINSTON-SALEM —A four-session series on Natural Family Planning will be taught by the Couple to Couple League beginning on Wednesday, May 18, at 7 p.m. The series is taught by a CCL certified teaching couple and supported by the national office staff and international Medical Advisory Board. To register, call (910) 764-0629.

Adrian Award Presented

BELMONT — Dr. Lynn Varn, associate professor of English at Belmont Abbey College, was awarded the 1993-94 Adrian Faculty Excellence Award. The $1,000 award recognizes faculty members who demonstrate an inspiration influence on students. Varn has been at Belmont Abbey since 1986, is founder and director of a peer tutoring writing center and author of numerous articles and papers. She has taught at Winthrop University and UNCC.

Babysitting Course

CHARLOTTE — Mercy Hospital South will offer a babysitter's course for children 12 and older on Saturday, May 7, from 8:30 a.m. to 1 p.m. Drinks and snacks are provided by the maternity center. Registration is required by May 3 and cost is $15. For information, call Bobbi Kimsey at (704) 379-2309.

Family Rosary Day

CHARLOTTE — The 36th Semi-Annual Family Rosary Day is Sund May 1 at 3 p.m. at St. Vincent de P Church. Father Damian Lynch from Elizabeth parish in Boone will be gu speaker.

Vacation Bible School

CHARLOTTE — Our Lady of Assumption Church is offering Vacat Bible School for children 3 years ol 4th grade from June 27-July Registration is in May after each week Mass. Space is limited. Fees are $10 one child and $15 for two or more child from the same family.

Mother/Daughter Program

CHARLOTTE — The Diocese Charlotte and Natural Family Plann will co-sponsor a program for girls a 13-17 and their mothers on May 1 fr 1 to 4 p.m. at St. Ann Church in Activity Center. Contact your pa coordinator of Faith Formation or (704) 331-1723 for phone registrati For more information, call Carr Hamilton at (704) 663-6411 or Peg Ru at (704) 845-2649.

Funds Run Low

CHARLOTTE — Donations Crisis Assistance Ministry were d $115,000 in the first quarter and s emergency funds were depleted April The dramatic shortfall means low-inc families will not be able to get the h they need during financial crises in coming months.

Want to help? Contributions ca sent to Crisis Assistance Ministry, Box 31636, Charlotte, NC 28231-1

The Catholic News & He *welcomes parish news for the dioce news briefs. Good photogra preferably black and white, also welcome. Please submit news rele and photos at least 10 days before date of publication.*

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World and National Briefs

.S. Church Had More Than 60,000 Converts In 1993

WASHINGTON (CNS) — onverts to Catholicism in the United tates numbered more than 160,000 last ear, according to the 1994 Official atholic Directory. The total number of atholics in the country rose to 9,858,042 by the start of 1994, about 40,000 more than a year before. atholics continue to form about 23 ercent of the total U.S. population, aking them the largest religious body in e country. The number of priests eclined about 1.3 percent last year to 0,229. Also dropping was the total umber of seminarians, which went from ,891 to 5,726. Religious brothers and sters both reported slightly increased umbers in 1993.

oadbocks on Path To Christian nity Said Not Unsurmountable

PROVIDENCE, R.I. (CNS) — hristian churches seeking unity are not st in a maze but instead are only ncountering surmountable roadblocks long the way, said the keynote speaker the 31st annual National Workshop on hristian Unity in Providence. Just as e women going to the tomb of the rucified Jesus on Easter found that the rge stone blocking their entrance had een rolled away, so too must those hurches seeking oneness in heart and oul roll away the large stones blocking eir paths by trusting in the Lord, said eaker Margaret O'Gara, professor at t. Michael College in Toronto. Although hristian churches have made significant roads toward unification, the questions of racism and women priests remain unresolved, she said.

Bishop Leads Rally Against Abortion Coverage In State Health Plan

MONTPELIER, Vt. (CNS) — Burlington Bishop Kenneth A. Angell led a rally April 14 encouraging Vermonters to reject the state's health care reform proposal that would include abortion as a covered medical procedure. More than 800 people gathered on the steps on the Statehouse in Montpelier to support the bishop, whose diocese includes the entire state. The contingent representing various religions and political groups was only a small part of the 27,000 Vermonters who have signed petitions against the current health care reform proposal. "We are Jews, Christians, Catholics, Protestants, Evangelicals and more," said Bishop Angell in his talk.

Rockford Bishop Retires, Successor Named; New Bishop For Helena

WASHINGTON (CNS) — Pope John Paul II has accepted the resignation of Bishop Arthur J. O'Neill of Rockford, Ill., and appointed a Rockford diocesan priest to succeed him. The pope also has named a Michigan priest as bishop of Helena, Mont. The appointments were announced April 19 in Washington by Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States. Msgr. Thomas G. Doran, 58, a Rockford priest who is auditor of the tribunal of the Roman Rota, the Church's central appellate court, was named to succeed Bishop O'Neill, who is 76. Msgr. Alexander J. Brunett, 60, pastor of the Shrine of the Little Flower in Royal Oak, Mich., was named bishop of Helena. He succeeds Archbishop Elden F. Curtiss, who was named to head the Archdiocese of Omaha last May.

Church Leaders Urge Congress To Move Quickly On Foreign Aid Reform

WASHINGTON (CNS) — Twenty-one church leaders — including the heads of groups for Catholic men and women religious — have urged Congress to overhaul the U.S. foreign aid program so that it promotes peace, alleviates poverty and protects the environment and human rights. Stating that "our nation has a unique opportunity to make aid a more effective tool to achieve human and national development that will contribute to peace," the religious leaders called on Congress to move quickly in an open letter sent April 18.

Settlement Reached In Steven Cook Case

CINCINNATI (CNS) — The Archdiocese of Cincinnati and Steven J. Cook have reached an out-of-court settlement in Cook's $10 million sexual abuse lawsuit again Father Ellis N. Harsham and the archdiocese. Cook's attorneys announced April 18 that they would file for dismissal of the case later in the week. The settlement ends the six-month saga of a headline-making lawsuit that until late last February included Cardinal Joseph L. Bernardin of Chicago as a defendant. Cincinnati Archbishop Daniel E. Pilarczyk confirmed that a settlement had been reached. He held a press briefing April 18 after reports of a settlement appeared in that morning's editions of two Ohio daily newspapers.

Rwandan Violence A Result Of World Arms Trade, Bishop Says

WASHINGTON (CNS) — The tribal violence that has killed or wounded tens of thousands in Rwanda is a "graphic example" of the destruction caused by the world arms trade, according to the head of the U.S. bishops' International Policy Committee. "Rwanda is a graphic example of weapons exported to a 'developing' area being used to destroy the little progress attained, and even worse, eliminating hosts of individuals, their talents and contributions forever," said Bishop Daniel P. Reilly of Norwich, Conn., in an April 19 statement. "It is evidence that the world must curb the trade in arms." Thousands have died in Rwanda in ethnic fighting.

U.S. Bishops, Priests, Lay People Monitoring South Africa Elections

JOHANNESBURG, South Africa (CNS) — A U.S. bishop and other American Catholics joined thousands of international volunteers, serving as monitors for South Africa's first nonracial elections. Plans were to have a minimum of six monitors at each of South Africa's 900 polling stations, with additional monitors placed in sensitive areas, such as squatter camps and political centers. Auxiliary Bishop John Ricard of Baltimore was invited by the Southern African Catholic Bishops' Conference to represent the U.S. bishops as one of the observers.

CHRISTIAN EDUCATION TRAINING CONFERENCES AT EPISCOPAL CONFERENCE CENTER

Kanuga Conference Center, Hendersonville, North Carolina, offers several training conferences this summer which may be of interest to other churches. Though worship is based on the Episcopal Book of Common Prayer, ecumenical participation is encouraged.

JOIN HERBERT O'DRISCOLL AND FRIENDS OF THE GROOM FOR CHRISTIAN ED & ARTS
AT KANUGA, JUNE 26–JULY 1, 1994

One of the outstanding preachers of the Anglican Church, **Herbert O'Driscoll**, Victoria, British Columbia, will deliver the keynote addresses; Tom Long and *Friends of the Groom* will present storytelling and drama to both participants and the children's program; a myriad of workshops for both novice and veteran Christian educator will be offered; a crafts sharing fair will occur; a resource center will be in operation for curriculum basics; music and worship will be an integral part of the conference—all the elements for a challenging training conference set in the mountains of beautiful Western North Carolina!

A capable staff will present such workshops as: children's ministry; ministry with teenagers; adult Christian Education programs; recruiting teachers; providing music; Bible instruction; storytelling and drama as teaching tools.

JOIN GRETCHEN WOLFF PRITCHARD FOR THE PRESCHOOL/PARENTING CONFERENCE
AT KANUGA, JUNE 26–JULY 1, 1994

Author of ***Offering the Gospel to Children***, Gretchen Wolff Pritchard, New Haven, Connecticut, is keynoter for the PreSchool conference—a conference directed to both parents of preschoolers and preschool teachers.

With a diverse staff, both children and adults will be invited to discover the Gospel through word, image, liturgy, and play. Workshops will include music and movement; children's spiritual development; teaching skills and curriculum for children; creativity and expression; and storytelling tips and techniques.

Programs designed for youth ages 3–15 operate during adult conference sessions. Special rates for these ages apply. Contact Kanuga Conferences for more information.

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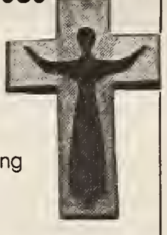

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Holy Angels Honors Volunteers For Outstanding Service

BELMONT—Holy Angels, a home for severely handicapped children, honored four volunteers for outstanding service.

Gail Blackburn of Gastonia was awarded the Ed Sabatini Special Advocate Award for advocating on behalf of Holy Angels. Blackburn helped establish a relationship between the residents of Holy Angels and area employees. For the past several years, Stabilus employees have purchased Christmas gifts for children who live at Holy Angels. Blackburn also serves as a special friend to Holy Angels resident, Holly.

The Volunteer Group of the Year award was presented to the Porterfield Family, residents of Charlotte and Columbia, S.C. The Porterfields have delivered Christmas presents to Holy Angels residents every year since 1979. As Holy Angels has grown, so has their shopping list but no resident is left out.

The Volunteer of the Year award was presented to Will Dempsey, a student at South Point High School in Belmont. Dempsey, the first volunteer at the Holy Angels' Pinehaven group home, has developed a special relationship with residents Trey and Amy. He also has recruited several of his friends to volunteer.

Rick Grebner of Charlotte received the Dennis McClain Volunteer of the Year award. The award was named in memory of a Holy Angels volunteer who set a fine example in the art of caring and sharing. Grebner has been volunteering at Holy Angels for the past 13 years at Christmas. At first glimpse of him, the kids' eyes light up. He says "Ho! Ho! Ho!" and everyone knows who is coming to visit. He first came to Holy Angels to bring the family (Santa's elves) with him. As the years have passed, he's created Christmas celebrations like Old Fashioned Christmas, Great Adventures Christmas and Christmas at Holy Angels.

Holy Angels has 75 volunteers. Plenty of opportunities are available for anyone interested in volunteering. These include working with students, in clerical assistance, carpentry and serving as field trip assistants. Whatever the talent, Holy Angels can use it.

Holy Angels, sponsored by the Sisters of Mercy of North Carolina, is a private, non-profit corporation. Other programs include: Holy Angels Residential Center, the Maria Morrow Center, Little Angels Child Development Center, Great Adventures Fox Run ICF/MR group homes and community group homes — Lakewood, South Point and Belhaven.

For more information about volunteering, write to the Volunteer Coordinator, Holy Angels, 427 W. Wilkinson Blvd., Belmont, NC 28012 or call (704) 825-4161.

Calling Young Adults

Are you between the ages of 18 and 35? A ministry in the Diocese of Charlotte is directed specifically toward addressing your spiritual needs. Spiritual formation is the primary vision of the Young Adult Ministry.

The ministry offers retreats, workshops and conferences for young adults. The activities are designed to help deepen relationships with Christ and His Church.

For more information about young adult groups in your area, call the diocesan coordinator for the Young Adult Ministry, Elizabeth Bond, at (704) 331-1714.

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Perpetual Adoration To Begin In June At Nursing Home

HIGH POINT—The Poor Servants Sisters of Maryfield Nursing Home are beginning Perpetual Eucharist Adoration in the chapel of the nursing home beginning June 5.

Volunteers are being recruited from area churches to serve as guardians. If you would like to spend one hour once a week with the Lord who is present in the Blessed Sacrament, call Dick Kellenbarger at (910) 887-4299.

"Could you not spend one hour with me?" (Mat. 6:21)

Maryfield Nursing Home is located at the corner of Penny and the Greensboro-High Point Road.

Card Of Thanks

Thanks to St.Jude and the Sacred Heart for prayers answered and favors granted.

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Msgr. John J. McSweeney,chancellor and vicar general of the Diocese of Charlotte, bring *Seven Blind Mice* to life for All Saints kindergarten students during Library Awarenes Week. Throughout the week, guest readers entertained children by reading stories found i the school library. Photo by JOANN KEAN

University Receives $4 Million In Deferred Gift For Scholarships

DAYTON, Ohio (CNS)—A graduate of the University of Dayton's preparatory school who never had the chance to attend the university has set up a scholarship fund that eventually will help about 80 economically disadvantaged students attend the university each year.

The donor, who wishes to remain anonymous, gave the Marianist-run university $4 million in a deferred gift, the largest such gift in the university's history.

It will help build a perpetual scholarship fund to keep a University of Dayton education accessible to students of all financial means, according to Marianist Brother Raymond L. Fitz, university president.

Approximately $36 million of th university's $89 million endowment i earmarked for scholarships.

The donor established a series o trusts through a gift of common stock The trusts provide lifetime income fo his family, with the university the beneficiary of the trusts upon death.

At that point, the gift will provid nearly $200,000 annually in scholarshi money that will be used to award minimum $2,500 scholarships to economically disadvantaged students who maintain a 3.0 grade point average.

"The donor has asked us to look fo students with a glint in their eyes, thos who really want a college education, said Tim Wabler, development director

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ATHOLIC
NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 3 Number 34 • May 6, 1994

Group Makes 'Room At Inn' For Women In Crisis Pregnancies

By CAROL HAZARD
Associate Editor

CHARLOTTE — It's a wearisome refrain pro-lifers hear. You save the babies, but what about the poor mothers who can't afford a child?

A group of Catholics is offering a solution. They're making Room At The Inn. They're opening a privately funded home for women faced with crisis pregnancies.

Not just any home, Room At The Inn will be a place where single mothers can get the support they need to finish school or find a job. What's more, the mothers will be offered the opportunity to find or deepen their relationships with Jesus.

They will be able to stay at the home up to a year after their babies are born. If they decide to keep their babies, childcare will be provided so they can prepare for single motherhood.

"It's a pretty rough road if there aren't any support systems in place," said Maggi Nadol, Respect Life coordinator for the Diocese of Charlotte. Nadol will be director of residential services for the home, supervising the house staff and program.

The program is the first of its kind in Mecklenburg County and the first long-term Catholic program for single mothers in the Carolinas. The home — a new seven bedroom, four-bath home off South Boulevard near uptown Charlotte — is expected to open next fall.

"The idea is to get the mothers on track to raise their children as single parents," said Nadol. "We want to give them positive options in their lives. You can't hand someone a stone when they need bread." Welfare should not be only option, she said.

While living in the home, the mothers will be required to save money even if they are on public assistance. That way, they will have money to start lives on their own. They will also do the cleaning and cooking. The home will be open to women of all faiths.

"Our ministry is from a Catholic perspective, but it will be open to all regardless of religious affilation," Nadol said. "We will strive to maintain a home that embraces the true message of our Catholic faith." Mass will be offered once a week.

The home is modeled after a similar project that was started in 1985 by Chris Bell, founder of Hoboken, N.J.-based Good Counsel Homes. Bell, who has opened four homes for unwed mothers, flew to Charlotte last week to contribute $2,500 in seed money for the Charlotte project. Franciscan Father Benedict Groeschel, chairman of the Good Counsel board, donated another $2,500.

See **Home,** Page 3

hop William G. Curlin congratulates Lucille Kroboth, newly elected regent of the North olina Catholic Daughters of America as First National Regent Grace Rinaldi looks on.
Photo by JOANN KEANE

Bishop Hails Catholic Daughters

By JOANN KEANE
Associate Editor

CHARLOTTE — Bishop William Curlin offered thanks to the Catholic ighters of America during their state ference in Charlotte, April 29-May Catholic Daughters are always doing nething great for someone," he said in May 1 homily.

And rightfully so. The largest organation of Catholic women in the United tes, known for philanthropic works, iates thousands of dollars each year to ious Catholic charities.

One hundred of the state's 650 Catho- Daughters gathered at the Southpark tes hotel for their 20th biennial state ference. The conference culminated h the election of new state officials for next two years.

Elected were: Lucille Kroboth, regt of the North Carolina Catholic ighters of the Americas; Doreen rren, first vice regent; Joyce Rachid, second vice regent; Rose Marie Carney, state treasurer; and Maryanne Grabasky, recording secretary.

In a Saturday keynote luncheon address, Msgr. John J. McSweeney, chancellor and vicar general of the Diocese of Charlotte, offered a tribute to Mary, expounding on her innate goodness. "The kindness, compassion and incredible love possessed by Jesus were characteristics learned at his mother's knee," said Msgr. McSweeney. Illustrating Mary's down-to-earth goodness, Msgr. McSweeney urged Catholic Daughters to "be women of faith, like Mary."

With a motto of unity and charity, Catholic Daughters strive to embrace the principle of faith working through love in the promotion of justice, equality, and the advancement of human rights and human dignity for all mankind.

See **Daughters,** Page 2

Ascension Thursday

Next Thursday, May 12, is the feast of the Ascension of the Lord, a holy day f obligation. Check your parish bulletin for the schedule of holy day Masses.

As is customary, offices in the Catholic Center, including *The Catholic News Herald,* will be closed for the day.

From the desk of Bishop William G. Curlin

On Mother's Day, many of us can recall memories of past celebrations of this special day honoring mothers.

When I was a child, it was the custom to wear a red flower if your mother was living or a white one if she was deceased. Limited as our youthful resources might have been, every child found some means of buying a gift for his or her mother. (Remember those crayon Mother's Day cards of grade school that can be found stored away in attic trunks?) If memory serves me well, I think that my first Mother's Day gift was a bottle of inexpensive perfume that no mother should ever wear. But my mother assured me it was wonderful! The usual childhood gift was candy that eventually found its was back to the donor before the day was over.

The years pass all too quickly. Yet, the important thing is that we pause and recall those countless acts of love and sacrifice that our mothers have offered us throughout their lives. We cannot take such love for granted!

Be it a red flower or a white one that we wear this Mother's Day, let us lift our mothers to God in prayer and ask that He give them the best gift of all — a special blessing that will last forever. They deserve the best!

Daughters (From Page 1)

Since 1988, Bishop Curlin has served as national chaplain for the Catholic Daughters. "There is something powerful about women joined together nationally for concerted efforts," said Bishop Curlin.

As national chaplain, Bishop Curlin provides spiritual guidance for the 155,000 or so Catholic Daughters in the United States. He serves as a liaison on national matters, and wholeheartedly supports their fundraising efforts.

Bishop Curlin calls the organization "extremely generous," with concerted efforts made toward seminarians, prolife activities, and being first to respond financially to dioceses experiencing natural disasters. "Last year, they sent thousands and thousands of dollars to dioceses in the United States that had floods," said Bishop Curlin.

Established in 1903 by the Knights of Columbus, Catholic Daughters of America is a service organization of Catholic women who want to work for Christ and His people for the purpose of achieving religious, charitable and educational goals.

Catholic Daughters reach hundreds of thousands of people around the world. They support the Propagation of the Faith, Catholic Relief Services, National and International Disaster Relief, Morality and Media, Mother Teresa's Missionaries of Charity and special education scholarships for handicapped children. Programs are supported through membership dues.

Faith remains the core of the organization. "Their whole devotional life is built around love for the Church, with special stress upon their Eucharist," said. Bishop Curlin.

"No matter what happens in the world, the Catholic Daughters never seem to loose their balance spiritually. They keep their focus on Christ. When they're dealing with some of life's daily pressures, they keep an even keel. I admire them tremendously."

First National Regent Grace Rinaldi (left) and newly elected state officers of the Catholic Daughters of America.With Rinal
are (l-r) RoseMarie Carney, first vice regent; Bishop William G. Curlin, national chaplain of the Catholic Daughters; Lucil
Kroboth,state regent; Joyce Rachid, second vice regent; and Maryanne Grabasky, recording secretary.

Photo by JOANN KEAN

Holy Angels Receives Bequest From Long-Time Benefactor

BELMONT — Holy Angels has received a major gift in the will of the late Mary A. Dougherty of Flushing, N.Y. The bequest will be used by Holy Angels to reduce a portion of the capital debt and establish the Mary A. Dougherty Board Room, according to Regina P. Moody, executive director of Holy Angels.

Holy Angels is a private, non-profit corporation sponsored by the Sisters of Mercy of North Carolina. It serves the often complex needs of individuals with varying degrees of mental retardation who also may have multiple disabilities. Holy Angels offers healthy, safe and quality programs and services in environments where loving, living and learning can take place.

Mercy Mother Mary Benignus Hoban, president of Holy Angels, said the bequest is the culmination of Dougherty's lifelong support of Holy Angels and organizations dedicated to "the care of the young, the disabled, the poor and the less fortunate members of society." She made the bequest as a memorial for the families of William D. and Mary Catherine Dougherty, Mary Catherine Kehoe and Mary A. Dougherty.

Msgr. John J. McSweeney, chancellor and vicar general of the Diocese of Charl
chats with Marjorie J. Maxwell, a member of Catholic Daughters Court 41
Asheville.

Photo by JOANN KEA

Bishop McGuinness H.S., the only Catholic high school in the Triad, announces its $10,000 raffle. Proceeds go to upgrade the computer program and improve the library's resources. Only 300 chances will be sold! To purchase a ticket, return the form below along with payment to: **Bishop McGuinness H.S., School Raffle, 1730 Link Road, Winston-Salem, NC 27103.** Thank you for your support of Catholic education, from the students at Bishop McGuinness.

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Two ways to get your tickets now! I would like to order _____ tickets.

Here's my check made out to "Bishop McGuinness High School" in the amount of $__________ .

OR Charge my Credit Card as indicated (circle one): Visa MasterCard

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octors Say Pope Recovering /ell After Surgery For Injury

ROME (CNS) — Doctors said Pope ı Paul II was recovering well from a h bone fracture and reconstructive ;ery, but would need several weeks ›re fully resuming his duties.

"The pope is in good general condi- , and I found him in great humor," ican spokesman Joaquin Navarro-ls said April 30, the day after the tiff's two-hour operation.

On May 2, the spokesman said the e continued to improve and was be-ıing muscle-toning exercises in bed. e patient is calm and serene," he said.

In a tape-recorded Sunday blessing / 1, the pope said he was sorry the dent forced him to postpone a planned to Sicily and miss the rest of the can synod. "The designs of divine idence are truly mysterious!" he said, oice somewhat weaker than normal.

In the days following the surgery, ›ope met regularly with top aides in hospital room to review a revised :dule for coming months. He was :cted to remain in Rome's Gemelli ›ital for 2-3 weeks.

The pope, who celebrates his 74th ıday May 18, fell getting out of the tub late April 28, breaking the right ı bone close to the hip. Doctors replaced the head of the bone, where it fits into the hip, with a metal prosthesis.

Navarro-Valls said the fall was a common mishap and he ruled out fainting or dizziness as the cause. Doctors said they did not plan any further medical tests on the pope, who is expected to make a full recovery.

According to members of Gemelli's medical team, the pope would wait about 10 days before taking his first steps — being careful not to put too much weight on the right leg.

He was to use a walker at first, then proceed to crutches and, later, a cane. The point at which the cane becomes unnecessary depends much on the individual, but doctors said they were optimistic about Pope John Paul's recuperative powers.

"In July he can go to the mountains and walk, but he certainly cannot ski. It would be good if he did some swimming instead, because the prosthesis needs muscle tone in order to function," said Dr. Gianfranco Fineschi, who performed the surgery.

Fineschi said the operation had gone "more perfectly than one could imagine."

See **Pope,** Page 11

Father Conrad Kimbrough and Maggi Nadol accept $2,500 from Chris Bell to help open a Charlotte home for unwed mothers. Bell is founder of New Jersey-based Good Counsel Homes which operates similar facilities. Photo by JACK SWEENEY

)iocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

May 6, 1994

My Brothers and Sisters in Christ:

Do you remember the 1,500 messages you received today :hrough the media and other communications sources? How nany of those messages were spiritually uplifting? It is easy to :ee what a challenge it is for the Word of God to crash through he clutter of our lives.

Our children lose out with so few positive role models n television. Parents face a great challenge when their own vords and values are contradicted by what their children see, ıear or read. Many of our elderly and homebound brothers ınd sisters rely on the media as their link to the world. What nessage is the media sending into their homes?

The Catholic Communications Campaign responds daily o such challenges, through powerful local and national televi-ıion programs, focusing on the inspired people changing the vorld for the better; through radio shows giving youth and ıdults a constructive way to examine their relationships, con-'erns and aspirations; through classroom programs teaching amilies to be aware of what they see and hear in the media; and hrough all other Church communication efforts on the local nd national level.

The annual national collection in all parishes makes it ›ossible to continue this work. Please be generous in your esponse to the Catholic Communication Campaign on the veekend of May 14-15.

Wishing you and yours God's blessings, I am

Sincerely in Christ,

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. Morehead Street Charlotte, N.C. 28207

Home (From Page 1)

Yearly operating expenses for Room At The Inn are $120,000 a year. An estimated $20,000 will be needed in the first two months of operation, he said.

"We hope to develop a good relationship with the pro-life people in the diocese, the priests and Catholic Social Services," said Albert Hodges, former parish council chairman at St. Benedict Church, Greensboro, and executive director for Room At The Inn.

According to the N.C. Department of Vital Statistics, the number of single women who became pregnant in 1992, the last year for which figures were available, was 56,000. Half the pregnancies ended in abortion. Women between the ages of 18 and 25 were the most likely to have the abortions.

"How many of the children that were lost to abortion would still be here if there were more alternatives for women needing help?" said Hodges.

"So many of these women are just getting established, whether in college or living on their own for the first time. They get pregnant and feel overwhelmed. We want to help them make the transition so they can finish their degrees, get job training and choose life."

The 11-member all-Catholic board is made up of Father Conrad Kimbrough, pastor of Holy Spirit Church, Denver, as president, Nadol as vice president, Michele Newman of Greensboro, secretary; Jack "Jay" Kelley, treasurer, and members Kean Degnon, Diane Hoefling, Joseph Sarolea, Father Paul Gary of St. Philip the Apostle Church, Statesville, Hans Lengers, Dr. Melinda Snyder and Pamela Strich. Richard Hoefling is attorney for the group.

To make a contribution, write to Room At The Inn, P.O. Box 30544, Charlotte, NC 28230-0544. For more information, call Maggi Nadol at (704) 663-7113.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $______ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Editorial

World Communications Day

In his message for World Communications Day, which is celebrated this year on May 15, Pope John Paul II noted that television can be a force for good but that it also "can harm family life."

He called on parents, the television industry, public authorities and those with pastoral and educational duties in the Church to use their "power to make television an ever more effective medium in helping families to fulfill their role as a force for moral and social renewal."

He said Church agencies "render an excellent service to families by offering them media education and film and program evaluation. Where resources permit, Church communications agencies can also help families by producing and disseminating family-oriented programming or by promoting such programming."

Beginning this year, World Communications Day will coincide with the national collection for The Catholic Communications Campaign. That collection provides funding which allows the U.S. Catholic Conference and individual dioceses to carry out projects which carry out the pope's suggestions.

Ramon Rodriguez, director of The Catholic Communications Campaign, says The CCC has made available diocesan communications offices and parishes a wide range of materials explaining the role of communications in the Church.

Rodriguez says people apparently already are getting the message. He says contributions to the collection have increased 10 percent over the past two years. The 1993 collection raised $7 million which was split equally between the national office and local dioceses.

The national office sponsors several television specials each year as well as radio shows and print communications that bring the Gospel message to millions of people nationwide. Individual dioceses use the money to support in part programs including televised Masses, radio shows and some Catholic newspapers.

In his letter in this issue, Msgr. John J. McSweeney asks how many of the 1,500 messages we receive daily are spiritually uplifting. He notes that it is a real challenge for the Word of God to get through all that clutter. The Catholic Communications Campaign is one way to meet that challenge.

The CCC collection this year will be taken up at all Masses in the Diocese of Charlotte on the weekend of May 14-15. Be generous and help the Good News get around.

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Pro-Life Corner

"When a woman is in travail, she has sorrow because her hour h
come: but, when she is delivered of her child, she no longer remembe
the anguish, for joy that a child is born into the world."
John 16:21

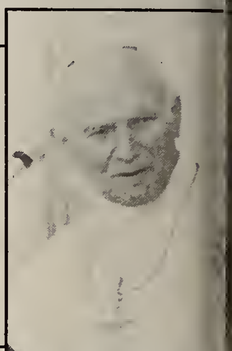
HAPPY MOTHER'S DAY

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Says Suffering Leads To Holiness

POPE JOHN PAUL II

The Pope Speaks



VATICAN CITY (CNS) — From a Christian perspective, suffering leads to the holiness of the person who suffers and the person who comforts and cares for the suffering, Pope John Paul II said.

"Jesus recognized in His own sacrifice the way established by the Father for the redemption of humanity," the pope said at his April 27 general audience. Just as Jesus' suffering led to triumph, people who accept their own suffering and unite it to that of Jesus "participate in joy in the mystery of the resurrection," he said.

"In proclaiming the Beatitudes, Jesus considered all of the manifestations of human suffering: the poor, the hungry, the afflicted, those who are despised by society or who are unjustly persecuted," he said.

"We, too, looking at the world, see so much misery in multiple forms both ancient and new; the signs of suffering are everywhere," he said.

The pope said Jesus' promise of blessing, comfort and an eternal reward for those who suffer makes no sense "if one does not admit that human life is not limited to time on earth, but is projected toward the perfect joy and fullness of life in the beyond."

"Earthly suffering, when it is accepted in love, is like a bitter nut which encloses the seed of new life, the treasure of divine glory which will be given to man in eternity," he said.

Pope John Paul said it is never easy to discover the designs and love of God in one's suffering, but with the eyes of faith people can find peace and joy despite their pain.

In addition to accepting suffering as Jesus did, His followers are called to imitate the Lord in helping others who suffer, the pope said. "Suffering, destined to sanctify those who suffer, also is destined to sanctify those who bring them help and comfort," he said.

Pope Sees 'Forces Of Darkness' Attacking Family, Life

VATICAN CITY (CNS) — The family, human life and married love are threatened by "the forces of darkness," Pope John Paul II said in late April.

As part of the church's battle against such forces, the pope — in what Italian newspapers have described as "a holy war" — asked Catholics to get back into the habit of reciting the prayer to St. Michael the Archangel.

"St. Michael the Archangel defend us in the ba
be our protection against the wickedness and snar
the devil," says the prayer that used to be recited a
end of Mass.

Pope John Paul's April 24 request for the pr
came after more than a month of extraordinary Vat
effort to change a document being prepared fo
U.N.-sponsored International Conference on Pop
tion and Development.

Bishops attending the April 10-May 8 special sy
for Africa suggested a prayer campaign, includi
novena to St. Michael "to guide this crusade,"
outcome of which will be decided when nations vo
a final plan of action during the September confer
in Cairo, Egypt.

The pope and other church officials criticize
draft of the plan for its views on sexuality, marriage
contraception, its support of abortion and its appr
to sex education for adolescents.

The Vatican's battle plan began with a ge
statement of church teaching, then moved to mee
and lobbying efforts before the pope rallied all C
lics to use what he has called the Christian's gre
weapon: prayer.

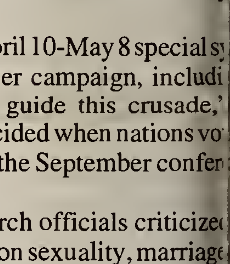
Although the preliminary work for the U.N. co
ence is over, Pope John Paul is not expected to gi
the battle.

In addition to his April 22 phone call to Presi
Clinton about the conference, the pope is expect
discuss his views directly with Clinton again in J
The two are scheduled to meet at the Vatican in
June, although the meeting might be affected b
surgery the pope underwent April 29 for his broke

It Could Be Worse

BOB GATELY

Editor's Notebook



If this column, taken with the one I wrote last week, seems to indicate that I'm picking on *The Charlotte Observer,* it's not true. It's just that I don't like to see a respected newspaper accepting advertising of the type that's now appearing in the *Observer.*

The paper once had in its classified advertising section a classification for "Adult Personals." The ads were sort of a lonely hearts dating bureau. Some of them left little doubt that they deserved the "adult" classification.

That classification seems to have disappeared. It has been replaced with something called "The Meeting Place." This section appears three times weekly — Sunday, Wednesday and Saturday — in one of the news sections (not the classifieds) and runs to something more than two full pages of ads. The major classifications are "Seeking Men" and "Seeking Women."

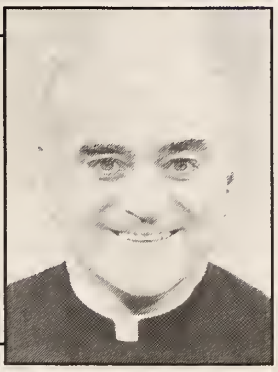
The ads aren't blatantly sexual but some of them come pretty close — especially the ones from gay men seeking men. Yeah, that's right — gay men seeking men. Of the 180 or so ads seeking men in this Sun
section, 21 were placed by gay men. There also w
few ads placed by women seeking women but onl
of those advertisers described herself as gay. Just
all of the men did and those that didn't left little
about their sexual orientation..

See Notebook, Pa

What Is A Catholic?

FATHER JOHN CATOIR

Light One Candle



sus said, “by their fruit you will hem.” A true Catholic is one who life of love and is united in faith e Roman Catholic Church which d in continuity with the primitive h in Jerusalem.

Catholic is one who believes with urch. Authentic beliefs are referred octrines, like this most cherished : Jesus Christ is true God and true The list of Catholic doctrines are rized in the Apostle’s Creed.

ctrines, however, are not the end hinking process, they are only the ing. They set the stage for retation. Dogmatic theology re is the interpretation of these s doctrines which were handed o us from revelation. Theologies ffer but the doctrines remain the For instance, St. Augustine ated the theological horizon of the Church with a theology that sized original sin and the depravity an nature. Later in the 12th and ntury this approach gave way to llectual optimism of the schoolmen olastics who were under the leadership of St. Thomas Aquinas. St. Thomas never denied the doctrine of original sin, but he did shift the debate from an exclusive preoccupation with sin, to a wider critical reflection on revelation. He went beyond the Scriptures, using the writings of the Fathers, other theologians, and even philosophers to interpret revelation.

St. Thomas Aquinas even went so far as to include the ideas of pagan philosophers. At first his new approach, which was called Scholastic Theology, drew the condemnation of the Magisterium, but eventually, St. Thomas was exonerated and elevated to the status of “Doctor of the Church.”

Both Augustine and Thomas Aquinas were orthodox theologians, even though they approached the faith from slightly different perspectives. Their Catholic faith was the same but their theological interpretations differed.

The lesson here is that you can be a good Catholic and still disagree with certain theological opinions. But if you want to remain Catholic you cannot deny any of the official doctrines of the Church.

There are not only different schools of theology, there are different theological categories. Biblical theology interprets Sacred Scripture, but Biblical theology is not the whole of Christian theology since some theology had to exist before the Scriptures were written, otherwise how could the Bible have been written in the first place? Ascetical theology focuses on the inner transformation effected by the presence of faith and grace in the human heart and mind. Patristic theology interprets the faith expressed by the early Church Fathers. Systematic theology embraces every component of the theological spectrum, as it attempts to understand Christianity as a whole.

What is a Catholic? A Catholic is one who is united in faith with the Church. A Catholic is also one who knows that orthodoxy without charity is not Christianity.

(For a free copy of the Christopher News Note, “Understanding The Bible,” send a stamped, self-addressed envelope to The Christophers, 12 East 48th St, New York, NY 10017.)

Father John Catoir is director of The Christophers.

Needed: Ethics For The Electronic Highway

FATHER EUGENE HEMRICK

The Human Side

t only is there a need today for in the marketplace and the sci- but the electronic highway will be guided by ethics as well, as a *Washington Post* article pointed

hy be so concerned about ethics? ordid side of the emerging elec- culture got a very public airing at iversity of Michigan,” according *Post* article. “Officials there are gating an incident involving sto- mputer passwords and a death against African-Americans that nt over the global Internet com- etwork.”

e article went on to say that elec- mail — computers communicat- h each other — is being used for graphic discussions, racial inven- s, extremist sloganeering and gen- pty-headed blathering.”

rely a day passes that we do not electronic highway abuses. This fortunate because of this logy’s power to enhance educa- usiness, research, international anding and social justice. Its enor- ossibilities for uniting people or stopping them from killing each other makes it imperative that ethics keep pace with its growth.

One powerful example of its ability to stop atrocities is found in the Tiananmen Square uprising. Richard Pierre Claude, a professor of government and politics at the University of Maryland, College Park, recently wrote that when the French newspaper *Actuel* learned of the Tiananmen Square atrocities, it organized a telecommunications network to alert the world and the people of China.

The information that flowed through this network helped to curtail those human rights violations. Claude wrote, “All the tanks in Beijing could not stop the flow of information.”

In my own work as a church researcher, Internet allows instantaneous access to journals of interest on topics we are studying. And I can call up what the Library of Congress might have. If I still can’t find what I need, I can put out a message to “the world,” for all practical purposes, asking help from anyone at all.

An example of the electronic highway’s power to change life is found in the story of a person with a rare cancer who posted a request for information and received a response which saved his life.

If the benefits are to continue, so too must education on its ethical use continue. Just as campaigns to curtail smoking, cholesterol and the abuse of the environment are beginning to bring change, so too must there be a campaign to teach respect, duty, responsibility and moral character when using the electronic highway.

There will always be young people and adolescent adults who will try to do the bizarre and exploit the electronic highway for their own pleasure.

They are like Jose Ortega y Gasset’s “new man” “who wants his motor car, and enjoys its, but he believes that it is the spontaneous fruit of an Edenic tree. He ... does not extend his enthusiasm for the instruments to the principles which make them possible.”

Ethics, on the contrary, is that link between enthusiasm for the instruments and the principles able to guide our use of them.

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Did God Do Anything Before Creating The Universe?

FATHER JOHN DIETZEN

Question Box

The first verse of Genesis says, e beginning, God created the s and the earth.” My question at did God — Father, Son and pirit - - do before Genesis 1:1? ow God had no beginning, but was and always will be. Is there ere in Scripture that tells us vas going on with God in the efore creation of the heavens earth? (North Carolina)

A There is nothing, it seems to me, dramatically confronts us with nite abyss of mystery between us Creator God as the question hat went on “before” creation of erse. I hope I can respond to your n without becoming too compli- r academic, but it will be helpful w a few truths.

st, nothing at all happened “be- od created the universe. That efore implies time, and time begins with God’s creation of what St. Paul, in a wonderful (Greek) phrase, calls “ta panta,” the everything.

Time is defined first, and most fundamentally, as the measure of motion. The earth revolves on its axis once, and we call it a day. It moves once around the sun, and we call it a year. Light travels about 5.6 trillion miles from one place to another, and we call it a light-year of time. In other words, unless one material (created) object is moving in relation to another material object, there is no such thing as time in the sense we know it.

To put it another way, it is meaningless to speak of any time before creation. There were, therefore, no eons that God had somehow to fill “until” (another time-connected word) he created “the everything.”

As St. Thomas Aquinas explains, God and eternity are outside of time, where things change from moment to moment. Eternity embraces everything that is, in one unchanging, instantaneous moment. (*Summa Theol*. I,10,4)

If all this boggles the mind, it’s no wonder. We’re dealing here with infinite mystery, with eternal, totally unlimited being, and we have absolutely nothing adequate to compare it with in our human experience or language.

To place all of this in perspective, it may help to realize that nothing I say here is new in Catholic teaching. The new *Catholic Catechism* says it again. Human language will never measure up to the invisible, incomprehensible, unknowable One. Our words will always stand on this side of the mystery of God (42).

Again, as St. Thomas puts it, God’s actions, like creation and redemption, create a relationship with him that begins at a certain point in time, but his exist-

See **Question**, Page 13

What Is God's Plan For Our Lives?

MARTHA W. SHUPING, MD

Crosswinds

Q. How do we know what is God's plan for our lives? I have some career decisions to make which may involve relocation. I pray often, but nothing seems to be working out. Many of my non-Catholic Christian friends tell me of their personal and intimate relationship with Jesus Christ, and how our Lord guides and directs their lives. They claim that God actually speaks to them and tells them what to do. (For example, one of my friends actually stands in front of her closet every morning and asks God what she should wear, and she says a voice will say "wear the powder blue dress with pearls and your white shoes." She is very sincere in this.) I've never heard any Catholics reporting these experiences.

A. Your question is an important one. As Catholic Christians we believe that God speaks to us in very ordinary ways through other people and the events of our lives. Although God can and does speak at special times in miraculous ways to get our attention (like coming to Moses in a burning bush) He usually speaks in more ordinary ways, often through our own thoughts as well as through our intuition.

It's important to ask God for wisdom and guidance in the decision-making process, but then begin the ordinary process of gathering information and comparing the pros and cons of various options. It's usually helpful to take one option at a time. Then make two lists — one of all the good things about this option and one of all the disadvantages. Pray about this option and compare the two lists. Do the advantages, taken together, outweigh the disadvantages for you? Do you feel scared or do you feel peaceful when you think about this option? Pay attention to your feelings.

One time I had made a decision to move to another area for a job that I thought was a good opportunity. But when I started to look for a house in the area, I started having terrible nightmares and would wake up with my heart pounding. Because of the anxiety I was feeling, I decided to rethink my decision with a priest friend. As we talked it through, I realized there were some important facts that I needed to know about. So I prayed briefly, made some phone calls and finally decided to go with the job that had initially been my second choice. There was no voice, but a peaceful feeling that this would be a good decision for me and my family.

I do believe that since God made us, He knows our gifts better than we do and He knows, even better than we, what will bring fulfillment in our lives. But His plan is not foreign to us, it's planted in our heart waiting to be discovered.

It often does help to talk with someone about a decision — they may see things in you that you don't recognize that will help you discern the best path for you. Psychological testing can help you not only to discern which types of work you would most enjoy, but could also pinpoint many specifics about the types of work environment you need to be happy. Would you be happier in a large or smaller business? Do you enjoy leadership positions, or are they stressful for you? Do you like to work independently or as part of a team? Testing can help to give you some very precise information about yourself to help in the decision-making process.

Spiritual direction can also be extremely helpful in learning to hear and understand the ways that God speaks to us. Because we're each different, God may speak to me a little differently than He does to you. An experienced spiritual director can help you to discern what God is saying in your life.

The other thing to remember is that even if we miss God's voice and make a decision that turns out not to be the best, God can "write straight with cro lines" and bring good out of any situ if we ask.

Two good books on the subjec *Weeds Among the Wheat* by Thu H. Green, S.J. and *Paying Attenti God* by William Barry, S.J., published by Ave Maria.

If you are interested in spi direction, you may know a priest whom you would feel comfortable there are also lay people througho diocese who have had specialized tra for this ministry. Your pastor or p office may be able to recomr someone.

Dr. Shuping is contract staff Catholic Social Services and also private practice as a psychiatri Winston-Salem. Questions for this umn may be sent to: Dr. Marth Shuping, 1400 Millgate Drive, Su Winston-Salem, NC 27103

The Women Of The '90s

MOLLY KELLY

Guest Commentary

What will the women of the 90s be remembered for? If you look at those women in the national limelight, you can see that they will be remembered for "abortion rights," "reproductive freedom," sexual harassment suits, running the government and the business world, and having fewer children than their parents.

The first lady of the land wants abortion coverage to be part of her national health plan, making sure that all women can exercise their "right' to kill their offspring and to have the rest of us pay for the slaughter! The newest woman on our Supreme Court, only the second woman ever to attain that prestigious position, has said that a woman's "right" to an abortion is central to her equality with men. The attorney general, the first woman to hold that office, has clearly stated that she is "pro-choice" and will work diligently to prosecute those who dare to enter abortion clinics to try to save babies. Wouldn't you think that the highest law officer in our land would be after the killers, not the rescuers?

Our surgeon general, again a woman, boldly told us that we have to get over our love affair with the fetus, and her prescription for AIDS, sexually-transmitted diseases and teen pregnancy is condoms, which is the same solution that is offered by the woman who is Secretary of Health and Human Services. The most powerful woman in the U.S. House of Representatives, Pat Schroeder, declared, "It feels so good to be here," as she stood next to the President as he signed into law a bill that allows the bodies of aborted babies to be used for spare parts. Having so many women chosen for high positions should make me proud, but it doesn't. In fact, it makes me sad, angry and ashamed of them!

Whom will our children look up to, especially our daughters! Are we, the women of the 90's who believe in the sacredness of human life, in the sacredness of sexuality, speaking out? Are we good examples to our children? Whom shall we present to them as good role models? I have six sons, and feel every bit as strongly about them as I do about my two daughters, but I am writing about women because the women who are emerging as national leaders are a disgrace to our sex.

What can we do? I think it's time we point to some of our modern heroines and hold them up as role models — women such as Joan Andrews Bell, who spent two years in prison because of her efforts to rescue mothers and their babies from the death clutches of abortionists; or Mother Teresa, who has opened shelters all over the world in answer to Christ's call to feed His lambs, or Joanne Gasper, who lost her prestigious government position in the Department of Health and Human Services because of her efforts to defund Planned Parenthood. These women make me proud.

Hillary Rodham Clinton, Ruth Bader Ginsburg, Janet Reno, Joycelyn Elders, Donna Shalala and Patricia Schroeder are often portrayed as powerful women filled with leadership qualities, but a closer look exposes them as women filled with pride and dishonesty as they refuse to value life in the womb and continue to assault the integrity of our youth. The outstanding qualities of the women I hold up as heroines are humility, courage and obedience to the laws of God, and those are qualities that many of today's militant feminists don't have and don't wish to have.

The greatest woman leader of all time was a woman filled with gentleness and humility, totally obedient to the will of God. The words she spoke, "Behold the handmaid of the Lord; be it done unto me according to thy word," would make many of the national woman leaders of the 90s foam at the mouth. To be a handmaid to anyone would be beneath them, and nobody, let alone the Lord, is going to tell them what to do. Ah, but Mary was indeed blessed among women, and her soul magnified the Lord.

Let us, the women of the 90s, who profess to be disciples of Jesus Christ, emulate His mother and the other gentle, humble women who have ch to do the will of God. Let us an daughters follow their example, an and evangelize the world.

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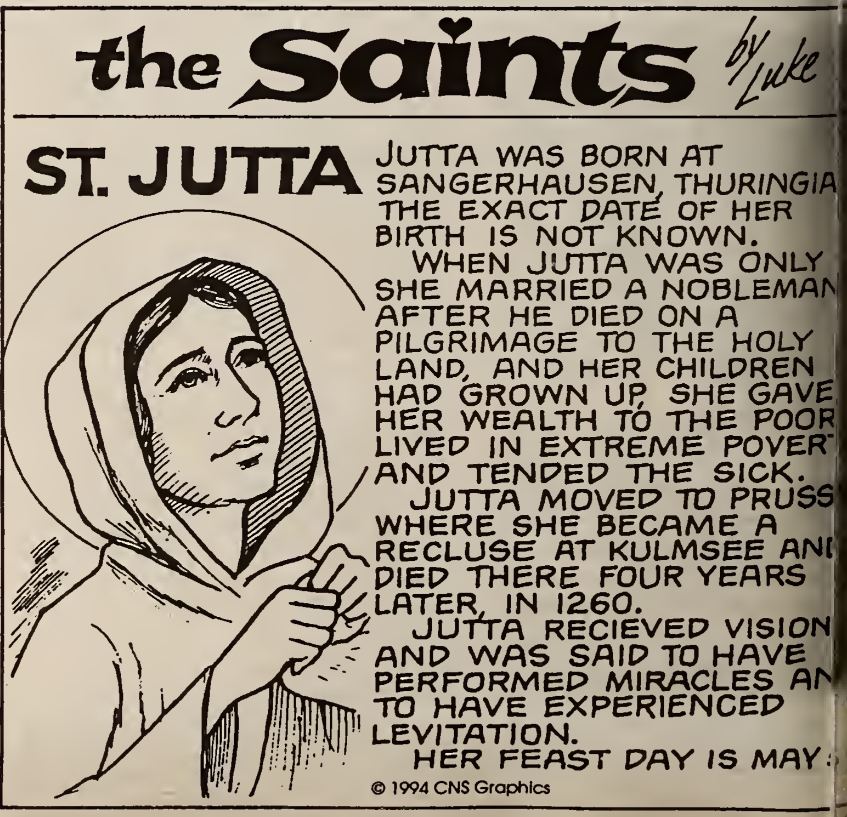

the Saints by Luke
ST. JUTTA
JUTTA WAS BORN AT SANGERHAUSEN, THURINGIA THE EXACT DATE OF HER BIRTH IS NOT KNOWN.
WHEN JUTTA WAS ONLY SHE MARRIED A NOBLEMAN AFTER HE DIED ON A PILGRIMAGE TO THE HOLY LAND, AND HER CHILDREN HAD GROWN UP, SHE GAVE HER WEALTH TO THE POOR LIVED IN EXTREME POVER AND TENDED THE SICK.
JUTTA MOVED TO PRUSS WHERE SHE BECAME A RECLUSE AT KULMSEE AN DIED THERE FOUR YEARS LATER, IN 1260.
JUTTA RECIEVED VISION AND WAS SAID TO HAVE PERFORMED MIRACLES AN TO HAVE EXPERIENCED LEVITATION.
HER FEAST DAY IS MAY
© 1994 CNS Graphics

Annual CRISM Picnic Draws 200 Retirees

Seniors Play, Pray At Catholic Conference Center

By CAROL HAZARD
Associate Editor

HICKORY — Some 200 seniors converged on the Catholic Conference Center April 27 for the annual CRISM picnic.

A time to play, a time to pray, the picnic unites Catholics Retirees Invited to Special Ministries from throughout the diocese.

"We always need to be in touch with life-giving opportunities and that includes playing, and that's what we did," said Suzanne Bach, CRISM coordinator. Next year's "picnic" will be renamed "Spring Fling."

On a more serious note, Msgr. John J. McSweeney challenged the seniors to be "fierce" in their faith, to share their faith, to reach out to others and to encourage people in their parishes to serve as priests or sisters.

"In our kindness and respect for each other, the message of the Lord comes through," said the chancellor and vicar general.

Msgr. McSweeney asked them to be supportive of each other. "We need to talk not only with the Lord, but also each other. Everyone needs faith and human contact. Perhaps you know someone who is living alone. There is nothing wrong with saying 'hello.'"

Finally, Msgr. McSweeney invited the seniors to be local vocation directors. "We need strong, holy priests. Priests are not hatched. We come from families. But we need to be asked to at least think about it ... My hope is for you — as vibrant members of this diocese — to be active recruiters for more priests and sisters to serve here (in the diocese)."

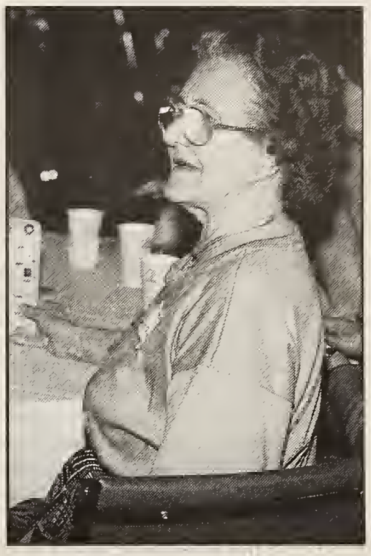
The Mass capped a day of fun, fellowship and, of course, Bingo. Carlita Hunter, author of "Grey Hair and I Don't Care" and "More Gray Hair and I Don't Care," led participants in activities, some more hilarious than others but all enlightening.

The overall assessment: "Excellent," said Bach. "Life is difficult, so we need to create opportunities that are nurturing. Days like this are nurturing."

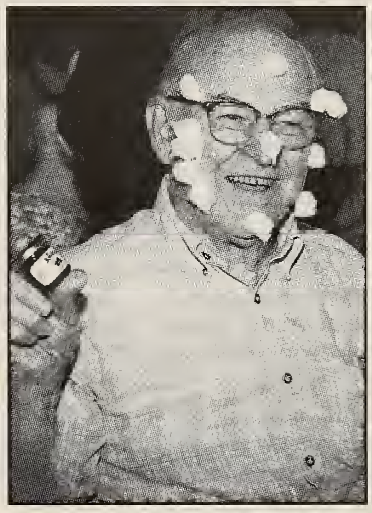
Rolling along, Clare Kane and Stelley Kelly of St. Francis of Assisi, Mocksville, reveal something about themselves for each square of toilet paper.

And the winner is Byrel Karges of St. John Neumann, Charlotte, who bought two raffle tickets for $1 each and won $127.

Hanging on luck, Rie Vaessen of St. Pius Tenth, Greensboro, listens attentively as the next Bingo number is called.



A little dab will do for Helen anaphy and riam Butler of St. Leo, Winston-em, as they dip cotton lls in lotion d apply the ton to their s for every estion they wer "yes."



"Jamming" the most cotton balls on his face, Paul Poetzsch of St. Ann, Charlotte, wins a prize — a jar of jam.

Pounding out old familiar tunes, Mary Finlayson of Our Lady of Assumption, Charlotte, leads a sing-along.

Photos by CAROL HAZARD

3 14 15
8 29 30
3 44 45
8 59 60

Spin and win, veteran Bingo caller Bob Skurla of St. Ann, Charlotte, draws Bingo number.

Grin and share it Adele Scarano of St. John Neumann, Charlotte, and Helene Russell of St. Patrick Cathedral, Charlotte!

FAITH alive!

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What are we free for?

By Father Robert L. Kinast
Catholic News Service

I planned to rent a car when I flew home to Pittsburgh for my brother's birthday recently, since no one in my immediate family drives a car any longer.

Then, as I left the plane, I saw my sister standing in the gate area. Thinking she must have come with bad news, I greeted her and asked why she had come. She responded simply:

"Because I wanted to. Besides, there are predictions of a snow storm, and I thought it's always better to be with someone when the weather is bad."

My sister had expressed perfectly what the word "freedom" is all about. She wasn't obliged to come to the airport; she was not paying back favors; she wasn't trying to make me feel beholden to her. She simply wanted to be with me and accompany me home.

This is the core meaning of human freedom. And it reflects the freedom of God, its source.

God was not obliged to create us. God chose to create us in order to share life with us and accompany us to our ultimate home no matter how bad "the weather" gets.

The new Catechism of the Catholic Church may be read as an elaboration of this message.

Part I of the catechism discusses the creed, affirming God's freedom not only in creating us but also in redeeming us. More than that, God freely gives the gift of faith which enables people like us to recognize God's actions and to imitate the ways of God.

God did not create human beings to be self-sufficient but to be in relationship. And the kind of relationships we are to form are the kind God established with us — based on respect and self-giving.

That means we are not free to abuse or misuse one another. Instead, we are free to give ourselves to one another so that our mutual life might be deepened. Only people who think they should be autonomous would see this call to self-giving as a restraint. To those who know they are made in the image of God, self-giving is the highest exercise of freedom.

■■■

Book II of the catechism discusses the liturgy. In this section the catechism repeats the central principle of Vatican Council II's liturgical renewal: The faithful should worship with "full, conscious and active participation."

The liturgy is not an obligation to fulfill or a ceremony to observe. It is an action created by the people in union with Jesus.

The order of worship and the norms of liturgical practice are not meant to curtail freedom; instead they are meant to channel freedom, to enable the diverse people who assemble to blend their gifts and make their offering as a united people.

The importance of freedom also appears in the catechism's treatment of the specific sacraments.

No one is to be coerced into baptism, and those who are baptized as infants are expected to affirm their commitment as adults.

When freedom is misused and relationships are damaged, sacramental reconciliation is available. When serious illness afflicts people and limits their freedom, the sacrament of anointing is administered. And no marriage is valid unless each spouse makes a free commitment to the other.

■■■

Part III of the catechism on the moral life is the most troublesome area for many people. The new catechism does not oppose law and freedom — or authority and conscience — as if the one contradicts or restricts the other. Rather, the catechism sees these realities as interdependent.

—The moral law is only a set of formal principles until it is enlivened by the decisions and actions of free human beings.

—Freedom is aimless energy until it is guided by the wisdom and truth contained in the law. Then it is productive and pleasing to God.

This does not mean that there will always be perfect agreement about what the law requires or what freedom allows in certain cases.

The catechism acknowledges that in the past there have been diverse moral opinions on specific questions and that new situations arise which call for a new application of moral norms. This in itself is an exercise of freedom which keeps the law alive and relevant.

The catechism's fourth section focuses on prayer, which is the most personal exercise of freedom. The many forms of public and private prayer enable people to turn toward God and share their lives' most intimate experiences.

To pray is to exercise freedom in its most original form — to spend time with God and let God be a companion for life's journey.

From God's point of view — viewing us at prayer, I mean — this must be like stepping off an airplane and seeing your sister there just because she wants to be with you.

(Father Kinast is the director of the Center for Theological Reflection, Madeira Beach, Fla.)

FOOD FOR THOUGHT

No wonder people want to be free! Slavery doesn't feel good. It feels like they're being deprived of the opportunity to be themselves.

Actually, people tend to evolve over a period of time in their idea of what freedom is. Freedom is a big idea!

The teen years are an "opportune moment" for discovering freedom's meaning. However, the discovery can be painful for those teens who view anything which postpones their gratification as depriving them of an opportunity to be themselves.

Then, for a while, freedom "from" various limitations tends to assume more appeal than freedom "for" anything, such as responsibility.

You can be sure that freedom is directly linked to responsibility, however, by taking into account what happens when responsibility is dropped from the equation. Then the quest of freedom may well create new traps for people, especially if freedom "from" begins to mean "anything goes."

One's new slavery may take the form of addictions, loss of love or loss of hope and vision.

It is when the rewards of responsibility are experienced that one's idea of freedom tends to make an evolutionary leap. To be free enough to make a gift of love "for" the sake of others has its rewards.

God planned it that way.

David Gibson
Editor,Faith Alive!

CNS photo by Cleo Freelanc

"That means we are not free to abuse or misuse one another. Instead, we are free to give ourselves to one another so that our mutual life might be deepened. Only people who think they should be autonomous would see this call to self-giving as a restraint."

FAITH IN ACTION

Freedom has a tragic side, Pope John Paul II suggested in his 1993 encyclical, "The Splendor Truth" (From: Origins, 3211 Fourth St. N.E., Washington, D. 20017-1100; single copy, $5; multiple-copy rates on request.) There is a mysterious inclination in the human person to betray th very openness to what is true ar what is good that freedom entail the pope wrote. "Jesus reveals his whole life, and not only by hi words, that freedom is acquired love, that is, in the gift of self," th pope noted. And "Christ reveals ... that the frank and open acceptance of truth is the condition for authentic freedom.

Reflection: This week I will meditate on freedom. Pope Joh Paul describes opposing tendencies in contemporary society: to exalt freedom, makin it an absolute, or to deny freedom's existence altogether. What is my idea of freedom? What do I want to be free from What do I want to be free for?

How to abuse freedom

By Father Paul J. Schmidt
Catholic News Service

We know what freedom is not. It is ot the ability to do one's own thing, ave one's own way, no matter what. It ; not a right belonging to individuals ı isolation from others.

In John's Gospel, Jesus says: "You hall know the truth, and the truth hall make you free." Thus, freedom nplies responsibility — to God, oneelf and the common good. And freeom presumes a conscience which is in ɔuch with the truth about God, the elf and others.

■■■

I am not free to rob a bank. I am not ·ee to scribble graffiti on walls. I am ot free to play my boom-box at a deafning volume in the presence of other eople. I am not free to charge an unıst price for my goods.

If I do these things, I confuse the ower to choose freely with an abuse of ıat power. But if I honor God and espect myself and others, I am truly ·ee.

This sounds cut-and-dried in the bstract. The difficulty arises when eople differ on how to determine the uth by which to guide ur free actions.

Upheavals of the 960s and 1970s roded the authority of ome, church, school nd society in matters f conscience. Inherited norality often was de:lared puritanical, ıypocritical, outdated.

Thus, many people vere left without any uidelines at all. They nay have learned the ıard way that comnandments and laws, aboos and restricions are not entirely useless.

There are two realities to bear in nind here:

—Having a mature conscience does ıot mean abandoning inherited wis:om.

—Inherited wisdom does not mean bandoning responsible judgment.

An informed decision of conscience ombines the wisdom of the past, the nsight of the moment, the grace of ɜod and responsible choices.

Many couples who decided to ignore exual morality regarded as "outlated" discovered that their lives did ıot become happier or healthier. Many eople who sought release and ecstasy in drugs found themselves in the chains of addiction. Many who revolted against "law and order" repression found themselves in jail or confined to the barred prison of their own homes in lawless neighborhoods.

What is falsely judged to be freedom can lead into terrible slavery.

The world aches from the results of free will abused: choices of the rich to exploit the poor, choices of the violent to oppress the weak, choices of the selfish to take advantage of the powerless. A free and civilized society can survive only so long as enough people are civilized as well as free.

Pope John Paul II's encyclical "The Splendor of Truth" holds that there is such a thing as truth. This truth can be known. It can be taught. It can be the basis for the formation of a right conscience. It therefore can foster freedom.

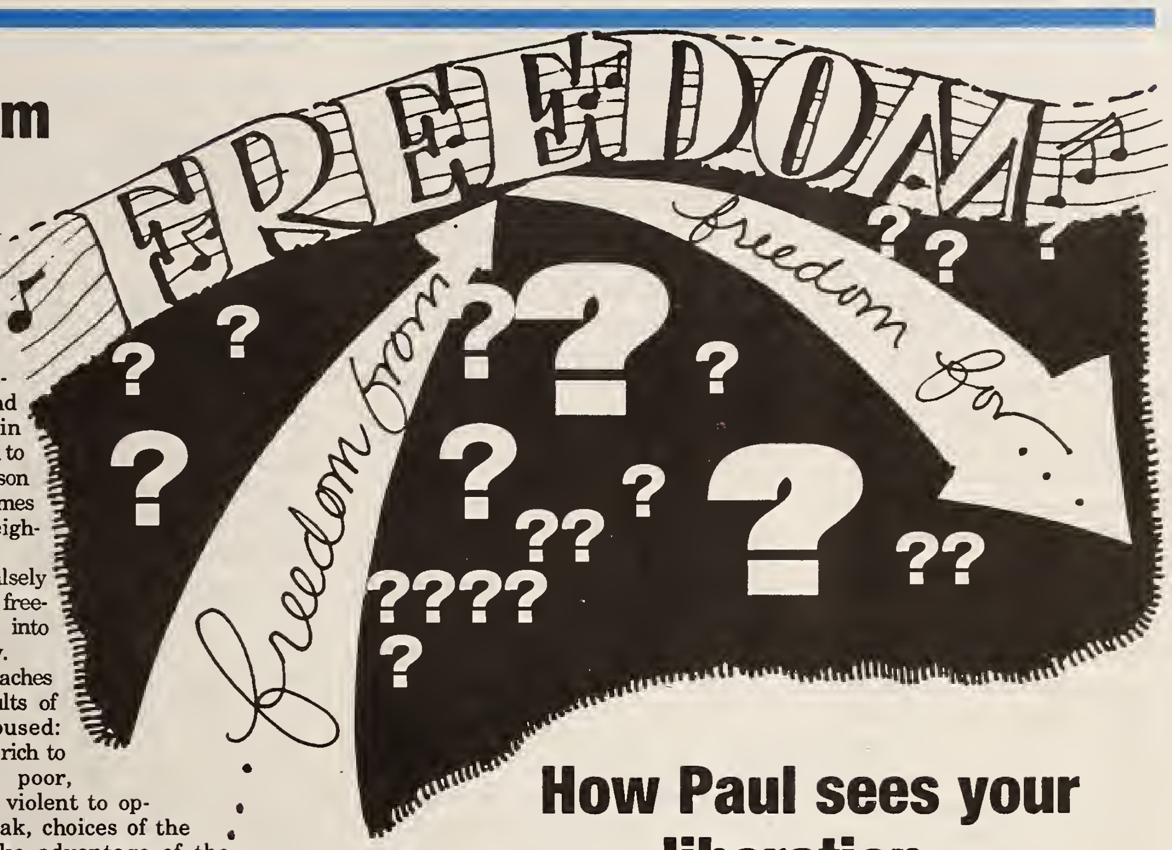
"The law of the Lord is perfect, reviving the soul; the decrees of the Lord are sure, making wise the simple," says Psalm 19.

When I make a free choice, I must follow the inner voice that tells me to do good and avoid evil. But I must be sure that I have good information about the choice I am considering.

A glance at the newspapers should convince me that, in learning the truth about my choices, there is no substitute for learning from the experience of other human beings who have faced the same choices, sometimes mistakenly and sometimes with remarkable success.

> **"The world aches from the results of free will abused. A free and civilized society can survive only so long as enough people are civilized as well as free."**

(Father Schmidt is director of priest personnel in the Diocese of Oakland, Calif., and a free-lance writer.)



How Paul sees your liberation

By Father John J. Castelot
Catholic News Service

"Stand firm, and do not submit again to the yoke of slavery," the Christians of Galatia were urged (Galatians 5:1).

Christ had made them free. But what does that mean?

Freedom is not a simple reality.

All human beings are free by nature — one result of being created in the image of God, who is free. In practice, however, this basic freedom runs into all sorts of difficulties.

Other people and society itself impose restrictions on a person's freedom. There is no such thing as absolute freedom.

St. Paul tackled this difficult reality in the letter to the Romans, where he insisted that by baptism into Christ, into the Christian community, we were freed from what he calls "sin."

Readers of the Bible need to be alert to how Paul uses words. For him, "sin" does not mean the same as "sins."

Paul thinks of "sin" as a sinister actor in the drama of human salvation. The word refers to a mysterious and powerful force which threatens to enslave people.

But Christ gives people the power to escape domination by this force.

Sin is found in the influence of a corrosive society, now as in biblical times. As long as we live in the real world, sin in this sense tries in 101 ways to master us.

But we are not helpless. Christ empowers us to evade these onslaughts, to remain free to become authentically human.

Paul writes that "the wages of sin is death, but the gift of God is eternal life" (Romans 6:23). Sin is a heartless task master. Its wages are "death." Paul's term for human existence that is unauthentic or counterfeit.

God, on the other hand, pays no "wages." What God does instead is to give a gift freely, the gift of authentic humanity — and eventually the gift of eternal life, the supreme freedom.

Paradoxically, Christians exchange one kind of "slavery" for another. Paul puts it this way: "Freed from sin, you have become slaves of righteousness" (Romans 7:18).

In fact, slavery to righteousness actually is liberating. It frees people to become what God created them to be: fully human; creatures in God's own image.

In the letter to the Galatians, Paul clarifies the implications of this freedom: "For you were called for freedom.... But do not use this freedom as an opportunity for the flesh (the self); rather, serve one another through love.

"For the whole law is fulfilled in this one statement, namely, 'You shall love your neighbor as yourself'" (Galatians 5:13-14). In summary, we achieve real freedom in unselfish, loving service of others.

To become self-serving is to become enslaved. That is "sin," as Paul uses the word. But love is liberating and humanizing.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN THE MARKETPLACE

What is Christian freedom for?

"(God) wants us to have the choice of coming to him or not. He doesn't want robots." — Rosemary Kaiserschot, New Hope, Minn.

"To use it to the best of our ability for the good of other people." — Sister Anna Marie Karrenbauer, Pittsburgh, Pa.

"God gave it to us to love one another, to help those in need, to be committed to whatever our endeavors are and to remember that he is our supreme being that makes things possible." — Gwen Finley, Rock Hill, S.C.

"God gave us freedom so we could discover and choose to use the unique gifts of the Spirit within each of us." — Diane Montagnos, Muncie, Ind.

"God made us in his image. We couldn't image God without a mind to think and a heart to love and the freedom to choose." — Sister Joan Hentges, Pueblo, Colo.

"When we freely choose (God) rather than ourselves, we become who we were meant to be and prove that God's creative purpose is worthy of himself." — Brian Sarsfield, Triangle, Va.

An upcoming edition asks: How have you been enriched by the presence of other cultural groups in your parish? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

People In The News

Spot In New York Neighborhood Dedicated To St. Frances Cabrini

NEW YORK (CNS) — Street signs designating a "Mother Frances Xavier Cabrini Triangle" were unveiled April 23 at a New York location near where she began her work in America. St. Frances Xavier Cabrini, the first U.S. citizen to be canonized, came from her native Italy to the United States in 1889 with members of her order, the Missionary Sisters of the Sacred Heart, to work among Italian immigrants. The Lower East Side Catholic Conference, a grouping of parishes and Church institutions, led the effort to get the triangle named for Mother Cabrini. The conference will consider whether a statue or other memorial could be placed on Mother Cabrini Triangle, a small area that now has nothing but a covering of asphalt and is used for parking by officers working at the nearby city police headquarters.

Bishop San Pedro Undergoing Treatment For Prostate Cancer

BROWNSVILLE, Texas (CNS) — Bishop Enrique San Pedro of Brownsville is undergoing treatment on an outpatient basis for prostate cancer. "The prognosis is good," said Pam Downing, diocesan director of planning and resource development, who also handles communications duties. Downing said April 26 that the bishop had had minor surgery, followed by a five-to-seven-week period of recovery and treatment. Bishop San Pedro, 68, has headed the Brownsville Diocese since the November 1991 retirement of Bishop John J. Fitzpatrick. He had been coadjutor bishop of the diocese since August of that year. Before that he had been auxiliary bishop of Galveston-Houston since 1986.

Prayer Book, Purse Save New Orleans Nun From Flying Bullets

NEW ORLEANS (CNS) — The Liturgy of the Hours, once called the Divine Office, is 2,080 pages long and about an inch-and-a-half thick. But the mother superior of the Sister Servants of Mary in New Orleans feels there was more than paper and cardboard at work when the book shielded one of her sisters from a bullet fired by a fleeing robber. "I have seen miracles before, but this was the biggest miracle I have ever seen," said the mother superior, who asked that she and the other sister not be identified. "It is unbelievable." The 38-year-old sister was standing on a street outside her convent April 21 with the mother superior and another sister, an elderly couple and an off-duty policeman when a gunman who had just attempted to rob a nearby fast-food restaurant began firing at the group.

Cardinal Issues Norms For Altar Girls, Seeks Boy-Girl Balance

LOS ANGELES (CNS) — Cardinal Roger M. Mahony of Los Angeles issued guidelines for training altar girls April 18 after the Vatican ruled that Church law permits female altar servers. "Pastors should see that the face of the server ministry reflects the face of their parish and maintain an appropriate balance as far as male and female servers are concerned," Cardinal Mahony said. He said girls could begin serving July 1. He noted that the Vatican ruling said bishops should hear "the opinion of the episcopal conference" before permitting female servers in their own dioceses. The July 1 date will let him do that, he said, since the nation's bishops will be getting together for a retreat-style assembly in mid-June.

Jury Awards $1.5 Million To Man Molested By Altoona Priest

HOLLIDAYSBURG, Pa. (CNS) — A Blair County jury has awarded more than $1.5 million to a man who said he was sexually molested by a priest when he was 11 years old. The judgment against Father Francis E. Luddy Jr., retired Bishop James J. Hogan of Altoona-Johnstown and St. Therese Parish in Altoona came April 21 after a three-month civil trial. The decision awarded $1,569,000 in compensatory and punitive damages to Michael S. Hutchison Jr., now 26 and confined to an Akron, Ohio, prison. He contended that Father Luddy, his godfather, sexually molested him, citing specifically two incidents at an Altoona motel in the winter of 1983 and the fall of 1984.

Father Hesburgh Receives Award For Interreligious Understanding

NEW YORK (CNS) — Holy Cross Father Theodore M. Hesburgh, former president of the University of Notre Dame, was named the first recipient of what is intended to be an annual award for interreligious understanding presented by a new foundation honoring the late Rabbi Marc M. Tanenbaum. The award was presented April 20 before a packed house of more than 1,000 people at the New York synagogue, Park Avenue, where Rabbi Tanenbaum was affiliated. At the same event, New York Mayor Rudolph W. Giuliani, a Catholic, discussed his view of the relation of faith and politics in what was billed as the first annual Tanenbaum Memorial Lecture. Former CBS news anchor Walter Cronkite was master of ceremonies.

Pope Accepts Resignation Of Bishop Ahern, New York Auxiliary

NEW YORK (CNS) — Pope John Paul II has accepted the resignation of Auxiliary Bishop Patrick V. Ahern of New York for reasons of age. Bishop Ahern, 75, had been an auxiliary in the New York Archdiocese since 1970 and archdiocesan vicar for development since 1990. The archdiocese said his retirement will take effect July 1. Bishop Ahern, whose outgoing personality hides a lesser- known scholarly side, plans to devote his time to writing and speaking on St. Therese of Lisieux, whose cause to become a doctor of the Church he is promoting. He will continue to reside at St. Thomas More Parish in Manhattan. "I am glad to have reached 'retirement,' but of course a priest never really retires," he said in a statement. "I hope to be at least as busy as I ever was, but I shall rejoice in having more time to do work of my own choosing."

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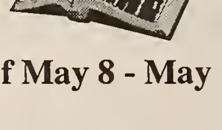
Employment Opportunities

Director of Religious Education: Fulltime position at St. Andrew Parish, Clemson, S.C., and two mission parishes. Part of team with Paulist priests. 300+ children, K-12, RCIA. Send resumé to: Rev. John Kenny, CSP, PO Box 112, Clemson, SC29633. Tel. (803) 654-1757.

Child Care: Loving "grandmother" needed to nurture and care for girls 10 and 7 and 1-year-old boy. Will exchange free housing, board in S.E.Charlotte home for child care. Details: Elizabeth (704) 364-9601.

Temporary Job: Senior citizens welcome.Copy names and addresses off microfilm. Work at your own pace, 2-4 hours a day. Job lasts 1-2 months. Work available in Winston-Salem and Raleigh. Call Greensboro (910) 288-0909, ask for Lorraine or leave message.

Scripture



Readings for the Week of May 8 - May 14

Sunday: Acts 10:25-26, 34-35, 44-48; 1 John 4:7-10; John 15:9-17.

Monday: Acts 16:11-15; John 15:26-16:4.

Tuesday: Acts 16:22-34; John 16:5-11.

Wednesday: Acts 17:15,22-18:1; John 16:12-15.

Ascension Thursday: Acts 1:1-11; Ephesians 1:17-23; Mark 16:15-20.

Friday: Acts 18:9-18; John 16:20-23.

Saturday: Acts 1:15-17, 20-26; John 15:9-17.

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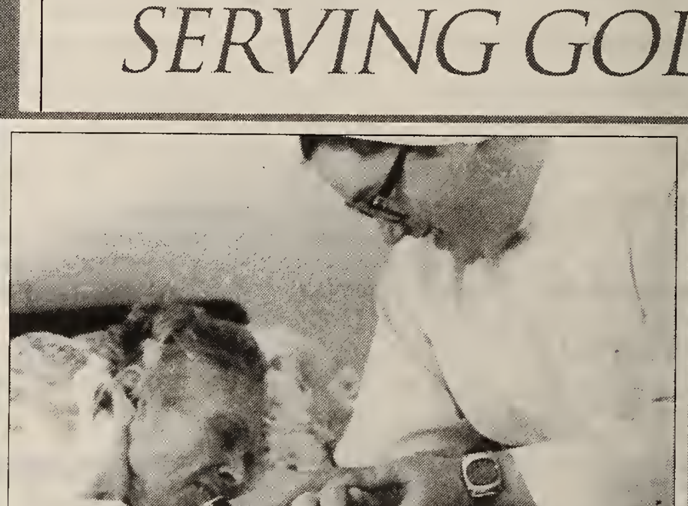

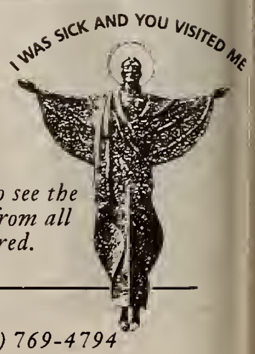
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Pope (From Page 3)

The bone head was replaced with a ong-life part as opposed to a cemented eplacement that lasts only 10 years, and which is routinely used in patients over he age of 80.

The pope's accident interrupted a articularly heavy schedule of papal activities. He was to have left April 29 for weekend trip to Sicily; instead, thouands of people gathered at the papal meeting site to pray for the pope's health.

He also was forced to miss the final week of the African synod and a meeting f the world's cardinals May 9-10, uness it is rescheduled. Synod participants mmediately sent a message expressing heir deep sadness and wishing a speedy ecovery. As Ethiopian Cardinal Paulos zadua said, the pope had presided almost continually over the deliberations nd offered "great support" to the bishps.

The pope also was forced to postone a three-day trip to Belgium in midlay. Cardinal Godfried Danneels of Brussels told Vatican Radio that the trip and the beatification of Father Damien de Veuster would be rescheduled soon, possibly for September.

The pope's recovery was not expected to affect papal events planned for later in the year, including an October trip to the United Nations and three U.S. cities.

In the noon blessing that was broadcast by Vatican Radio May 1, the pope seemed to take his latest health setback in stride. He remarked that he should have been in Syracuse, Sicily, that day to inaugurate the Sanctuary of the Madonna of Tears.

"Instead, I again find myself in this other 'sanctuary' of the hospital, where every day tears of sadness and hope are shed," he said.

Commenting on the May 1 European celebration of Labor Day, the pope said he was praying for the many unemployed in a period of worldwide economic difficulty. He expressed special concern for young people who must support a family.

The pope also thanked everyone who remembered him with messages and prayers after his latest fall. The Vatican said hundreds of telegrams, phone calls and flowers had arrived at the hospital from religious leaders, heads of state and individuals.

Navarro-Valls said the pontiff, although confined to bed, was able to celebrate Mass with his private secretary every day. The hospital staff wheeled his bed into an adjacent room that had been transformed into a small chapel.

Notebook (FromPage 4)

I have no objection to a newspaper increasing its advertising revenue. That's basically what pays the salaries of the employees. But I do object to what is supposed to be a family newspaper running ads of this sort. I doubt that my granddaughters read the ads but I sure don't like the idea of them possibly being exposed to them.

The ads, by the way, are run free for three weeks — at least they're free up to 30 words. Anything over that costs $1 per word. Responding to an ad is something else again. Someone who wants to respond must do so by telephone to a 900 number at $1.99 per minute. The response is routed to the voice mail number of the ad in question.

The advertisers then call an 800 number once a week to get their messages. If they want to call more than once a week, it's a 900 number at the same $1.99 per minute.

The paper obviously is making money or the ads wouldn't be running.

By the way, if any of our readers know of other newspapers in the area that are providing this "service," please let me know. I'm perfectly willing to call attention to them, if for no other reason just to prove that I'm not just picking on the *Observer*. Any reports on such ads should include tearsheets.

I will give the *Observer* credit for one thing. It isn't emulating a couple of major newspapers I have seen which run thinly disguised ads for prostitutes. Of course they don't mention prostitution but when a topless dancer advertises private performances that seems to get the idea across.

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Archbishop Donoghue's Pilgrimage To Rome

ATLANTA — Itinerary of Archbishop John F. Donoghue's pilgrimage:

June 26 — Leave Atlanta to connect in New York to Rome via Delta.

June 27 — Arrive in Rome,optional walking tour to St. Peter's Basilica.

June 28 — Tour of Rome, including religious sites, Colosseum, Forum, Trevi, St.Peter's Basilica, Church of St.Peter in Chains, Basilica of St.Paul's Outside the Walls.

June 29 — Papal Mass at which Archbishop Donoghue will receive the pallium. Evening reception for American archbishops at North American College.

June 30 — Mass at St. Peter's altar. Papal audience with Archbishop Donoghue. Continue sightseeing in Rome: Villa Borghese, Spanish Steps, Pantheon, Piazza Navona.

July 1 — Vatican Museum and Sistine Chapel, Basilicas of St. Mary Major and St. John Lateran, Holy Stairs, Chapel of Domine Quo Vadis, Appian Way to the Catacombs, Tivoli and Villa D'Este.

July 2 — Full day excursion to Florence, visit the Basilica of St.Maria Dei Fiore, Baptistery, bell tower by Giotto, Academy of Fine Arts, Piazza Della Sinoria.

July 3 — Full day excursion to Assisi.

July 4 — Full day excursion to Naples and hydrofoil trip to Capri. Visit Blue Grotto (sea permitting), garden of Augustus, travel back by hydrofoil, visit Sorrento and return to Rome on coast road.

July 5 — Return to Atlanta.

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Comunidad Hispana
Comuniquémonos

De izquierda a derecha, Maricruz Morales, Evi Valdez, Vicky Utsman, Marilyn Riehle, Glenmary, y Luis Lecaros, en el hotel Radisson Inn Airport Cincinnati, aparecen en un descanso de la reunión anual de NOCH (Organización Nacional de Catequistas para Hispanos).

Catequistas Hispanos

Por LUIS LECAROS

Viajamos a Cincinnati un grupo de la Diócesis de Charlotte: Jennifer Pérez y Melisa Martínez del Centro Cristo Rey, Yadkinville; Vicky Utsman y Evi Valdez de Holy Cross, Kernersville; Maricruz Morales y Marilyn Riehle, Glenmary, de Saint Francis of Assisi, Jefferson; Abel Medina y yo del Centro Católico Hispano, Charlotte. Tuvimos la oportunidad de asistir a la conferencia anual de la NOCH, Organización Nacional de Catequistas para Hispanos, la cual tiene nueve años de existencia y está compuesta por representantes diocesanos de todo el país. La voz de NOCH se deja oir en las otras organizaciones nacionales de la Iglesia, presentando efectivamente el punto de vista hispano. Se le escucha bien consciente de la gran necesidad e importancia del apostolado hispano y se le brinda apoyo.

En esta reunión anual se eligieron a miembros del grupo directivo, se leyeron reportes y se ofreció orientación e información valiosa. Además de aprender mucho y de enriquecernos conociendo a hispanos de toda la nación, para mí fue consolador sentir la presencia del Señor entre nosotros.

Una parte del programa fue conducido por el Padre Bruce Neili, de la Congregación de San Pablo, quien recientemente ha sido nombrado por la Conferencia Nacional de Obispos Católicos como director a tiempo completo de la Oficina de Evangelización Nacional, que se ha creado para divulgar, promover e implementar el documento "Vayan y Hagan Discípulos" en los Estados Unidos. El Padre Neili es completamente bilingüe y está lleno de amor y dedicación a este ministerio. El tema que escogió para los catequistas hispanos fue: "La Evangelización y la Catequesis en la Vida Familiar". Nos enseño que este proceso comienza con nuestra entrega a Jesús y continúa con una vida de comunidad (Iglesia).

El Padre Bruce Nieli, CSP, director de Evangelización de la Conferencia Nacional de Obispos Católicos, en la reunión anual de catequistas hispanos, que tuvo lugar en Cincinnati, Ohio, del 14 al 16 de abril, 1994.

Para evangelizar, dijo el Padre Bruce, tenemos que despertar la fe y renovarla continuamente. Un evangelizador es un cupido que ayuda a la gente a enamorarse de Jesús y la catequesis es la enseñanza que madura la fe para que ese amor no sea solamente una ilusión, sino un amor verdadero, profundo y permanente. Para lograr esto debemos tener mucha oración, lecturas bíblicas, reflexionar sobre los hechos contemporaneos y de actualidad para interpretarlos a la luz de la Palabra de Dios. Hay que hacer una conexión mística entre la Palabra de Dios y la vida de su pueblo. Si unimos la Biblia a la historia y a las noticias de actualidad, veremos la presencia de Dios en todo y la conexión entre nuestras vidas y el Reino de Dios. Este es el mensaje que debemos transmitir a todos: Cristo está al centro de nuestras vidas.

En esta reunión también se nos explicó el contenido del libro recién publicado en California, titulado "Sin Fronteras", el cual presenta los lineamientos inculturados para una catequesis evangelizadora. Esta publicación está dirigida a todo catequista comprometido en la formación de la fe del pueblo hispano. La primera parte del libro presenta de manera sencilla la complejidad de la realidad del pueblo hispano que vive en ambos lados de la frontera occidental entre México y los Estados Unidos y el desafío a la catequesis que se desprende de esta realidad. La segunda parte da los principios y criterios básicos para una catequesis evangelizadora. La tercera parte ofrece los lineamientos catequéticos y guías para la formación de catequistas para las comunidades hispanas. "Sin Fronteras" puede encargarse a Fresno, California, tel. (209) 227-7373.

Estuvo presente durante la reunión anual Irma Nolla, del Secretariado Nacional para Asuntos Hispanos, ella nos informó que el próximo año se celebrará el aniversario de 50 años del Ministerio Hispano en la Iglesia Católica de los Estados Unidos, reconocido formalmente como tal. Por este motivo una compañía ha contribuido con un donativo para financial la publicación de un libro que describirá nuestra historia.

Las ocho personas que participamos en este programa del 14 al 16 de abril, en Cincinnati, agradecemos a la oficina diocesana de Formación de Fe por el donativo especial que consiguió para que nosotros pudiéramos aprender más y formarnos como catequistas hispanos.

Sigan Al Camino Del Amor

Mensaje de los Obispos Católicos a la Familia (continuación)

Necesitamos ayudar a las familias a reconocer que son la Iglesia doméstica. Tal vez hay familias que no comprenden ni creen que son una Iglesia doméstica. Tal vez se sienten abrumadas por haber sido llamadas o son incapaces de asumir esta responsabilidad. Tal vez consideran que su familia está muy "fracturada" para que el Señor la use en la realizacion de sus planes. Pero recuerden, una familia es santa no porque es perfecta sino porque la gracia de Dios está trabajando en ella, ayudándola a reanudar su marcha diaria en el camino del amor.

Al igual que toda la Iglesia, cada familia cristiana descansa en una firma fundación, es decir, en la promesa que hizo Cristo de ser fiel a los que él ha escogido. Cuando un hombre y una mujer se entregan mutuamente en sacramento del metrimonio, se unen a la promesa de Cristo y se convierten en una señal viva de su unión con la Iglegia (Ef.5:32).

Por lo tanto, una relación comprometida, permantente y fiel de esposo y esposa es la raíz de la familia. Fortalece a todos los miembros, es la mejor proveedora de los niños y hace que la Igesia del hogar sea una señal efectiva de Cristo en el mundo.

Dondequiera que haya una familia y donde el amor avive a sus miembros, la gracia está presente. Nada — ni el divorcio ni la muerte — pueden poner límites al amor gratuito de Dios.

Y por tanto, reconocemos la valentía y la determinación de las familias con un solo cónyuge criando a sus hijos. Ustedes logran realizar su llamado a crear un buen hogar, cuidar sus hijos, trabajar, y asumir responsabilidades en el barrio y la iglesia. Ustedes reflejan el poder de la fe, la fuerza del amor y la certeza que Dios no nos abandona cuando la circunstancias los dejan solo asumiendo los deberes de un padre o madre. . .

Honramos a todas las familias que, en medio de obstáculos, permanecen fieles al camino de amor de Cristo. La Iglesia del hogar puede vivir y crecer en cada familia.

En nuestro ministerio pastoral hemos escuchado a muchas familias: a esposos y esposas, a cónyuges separados, a cónyuges abusados y abandonados, a cónyuges solos y a niños.

Sabemos que todas las familias aspiran lograr la paz, la aceptación, la meta y la reconciliación que el término "Iglesia de Hogar" sugiere. Creemos que con la oracion, el trabajo, el entendimiento, el compromiso, el apoyo de otras familias, los sacerdotes, los diáconos y sus esposas, y los agentes pastorales laicos y religiosos, y especialmente con la gracia de Dios, la Iglesia del hogar se edifica en hogares comunes, como los de sus familias.

(continuará)

Noticias Diocesanas

Escuela de Ministerios

La próxima sesion dará el curso sobre "Historia de la Iglesia en los Estados Unidos". Vendrá de Miami Lydia Menocal, profesora del SEPI — Instituto Pastoral del Sureste, dirigido por el Padre Mario Vizcaíno, Sch.P. Tendrá lugar el 14 y 15 de mayo, de 9:00 a.m. a 5:00 p.m., en el Centro Católico Hispano, East Independence Blvd. y The Plaza, Charlotte. Todos quedan invitados.

Día de Cursillo

Se invita a todos los Cursillistas de la Diócesis de Charlotte a renovar su compromiso con Cristo el día 3 de junio, a las 7:30 p.m. y en 4 de junio, de 8:30 a.m. a 8:30 p.m., en el Centro Católico Hispano de Charlotte. Vendrá de North Palm Beach, Florida, Elpidio García quien ha estado muy activo en el Movimiento de Cursillos a nivel regional y nacional. Para más información, pueden llamar a Rafael Silva, tel. (704) 568-3188.

To Our Friends

Eight catechists attended the annual meeting of the National Organization of Catechists for Hispanics in Cincinnati. They all came back very grateful for this opportunity to learn more and to share with such a wonderful group of people from many different states. We continue to read the message of the bishops to the family "Follow the Way of Love." Cursillistas are invited to a day of renewal June 3-4 and the lay ministry training in Spanish will continue May 14-15.

ıospital Foundation Elects New)fficers, Honors Volunteers

ASHEVILLE — The presentation two life memberships, 111 awards for rvice and the election of 1994-95 ficers of the St. Joseph's Hospital Guild ghlighted the annual volunteer cognition breakfast Tuesday, April 19 Grove Park Inn.

The breakfast, given during National olunteer Week by the hospital in preciation of the numerous ntributions made by the volunteers, ıs preceded by a special interfaith vice.

Speakers at the breakfast were Steve rkland, director of volunteer services; ercy Sister Mary Veronica Shumacher, airperson and CEO of St. Joseph's alth Services Corporation and J. Lewis ıniels, hospital president and CEO.

Life memberships in the St. Joseph's ospital Guild were presented to Marilyn tton and Ruth Queen for exemplary ıdership, support and long time service the organization.

During the service awards esentation, special recognition was ven Betty Carleton for 13,999 hours of vice, the highest number of hours ever corded for an individual member since organization's founding.

Others receiving special recognition re: Florence Brody and Marilyn Patton r 11,000 hours; Florence Brody, arilyn Patton and Ruth Queen for ,000; Ruth Queen for 9,000; Margie itt, Helen Greene and Ruth Queen for 00; Margaret Ann Bishop for 7,000; argaret Ann Bishop and Geri Rogers 6,000; Wanda Love and R.G. Moss 5,000; and Dorothy Fligel, Margaret x, Ruth Hensley, Margorie Kunze, elyn Meyer, R.G. Moss and Joan ocamora for 4,000.

Recognized for 3,000 hours were Polly Book, Frances Brockway, Melba Buckner, Bo Carter, Helen Graber, Ruth Hensley, Virginia Lominac, Charles MacArthur, R. G. Moss and Columbus Young.

2,000-hour recognition went to Reba Bradford, Micky Buchwald, Bill Cassada, Gloria Cook, Sam Fox, John Goldsmith, Margaret Higgins, Gladys Katen, Opal Lemiux, Bill Milholen, Joyce Sprouse and Phyllis Stagg.

Recognized for 1,000 hours were Susie Burnette, Harold Campbell, Ethel Cox, Velma Deitz, Morris Fox, Renee Fulks, Agnes Gillis, Anne Hagan, Margaret Hardiman, Violette Henderson, Miriam Hoch, Fran Houser, Pattie Hurst, Toots Jones, Gladys Katen, Carolyn Mull, Dot Rocamora, Doris Rzewnicki, Arthur Straub, Agnes Strawther and Billie Tingle.

Those receiving 500-hour pins were Nino Branchi, Connie Cathey, Emily Conley, John Daly, Ruby Dillingham, Mildred Freeman, Renee Fulks, Marcia Hill, Fran Houser, Gloria Lance, Grace Lentz, John Nadolski, Walt Nelson, Lillian Randolph, Doris Rzewnicki, Judi Rusinak, Ida Schanzer, Clara Silvey, Jane Straub, Terry Taylor, Wilson Tschiffely and Sister Kathleen Winters.

Pins for 100 hours of service went to Scott Abernathy, Carolyn Ballew, Nino Branchi, Cassandra Butcher, Dorothy Butkus, Jackie Cline, Emily Conley, Dick Coons, Eleanor Eklund, Emma Fauble, David Goad, Betty Hageman, Judy Harriman, John Higdon, Candy Jones, Jack Linnane, Marjorie Lins, Carol Manley, Don Penley, George Plym, Judi Rusinak, Dorothy Schuit, Teresa Shiflet, and Sister Kathleen Winters.

Officers elected for 1994-95 were: Marilyn Patton, president; Arlene Doloboff, president elect; Fran Houser, vice president; Don Penley, treasurer; Marjorie Kunze, recording secretary and Elizabeth Aldrich, corresponding secretary. The officers will assume their duties in October.

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REFINISHING

K of C

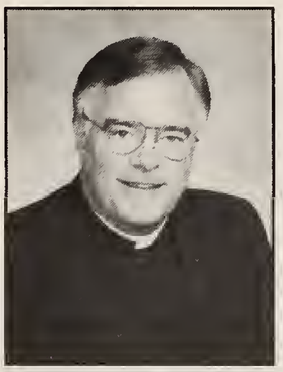
Please pray for the following deceased priests during the month of May:
Reverend Henri Blanc, 1972
Reverend William McShe, 1973
Reverend Francis J. McCourt, 1982
Reverend Edward C. Smith, 1983
Reverend James A. Stuber, 1985
Reverend Eugene P. Carroll, 1937
Bishop William J. Hafey, 1954
Reverend John A. Beshel, 1955
Reverend C. Ralph Monk, 1985
Reverend Joseph F. Bumann, 1989
Reverend Francis Mayer, OSB, 1905
Reverend Leo Kunz, OSB, 1917
Reverend Philip Fink, OSB, 1917
Reverend Adelard Bouvilliers, OSB, 1950
Reverend Alphonse Buss, OSB, 1951
Reverend Charles Kastner, OSB, 1959
Reverend Edward Biss, OSB, 1969
Reverend Hugh Hagerty, OSB,1979
Reverend Anthony Cahill, OSB, 1985

Vocation Update

Bishop To Journey With Seminarians

By FATHER FRANK O'ROURKE
Vocations Director

I lift up my eyes toward the mountains; whence shall help come to me? My help is from the Lord, who made heaven and earth. (Psalm 121)



During the month of May, Bishop William G. Curlin along with all the seminarians in the diocese and the Formation Committee will "lift up our eyes to the mountains" in Maggie Valley for prayer, reflection, sharing and discovery of ministry.

Bishop Curlin and our seminarians will share their faith journeys with one another with the hope of developing strong, spiritual bonds between the bishop and his future priests.

The reason we go to Maggie Valley is because of its beauty and the diversity of ministries celebrated in that part of the diocese. We will travel to parishes and ministerial settings to gain an appreciation for the depth of faith that is so much a part of the Smoky Mountain Vicariate and the Asheville area.

We will visit the Basilica of St. Lawrence in Asheville. We will meet with the Sisters of Mercy at St. Joseph Hospital in Asheville and hear about their on-going efforts to minister to the sick. We will see first-hand the work of Catholic Social Services. We will celebrate confirmation at Immaculate Conception Church in Forest City and we will join the parishioners of St. Mary Church in Sylva for Mass and the Eucharist. We will also visit Our Lady of Guadalupe Mission on the Indian Reservation in Cherokee.

You can join us by offering special prayers that the Lord will bless us, especially our seminarians as they ponder the greatness of their call to the priesthood in the Diocese of Charlotte. I hope to be able to share with you in a future issue of *The Catholic News & Herald* the richness of this gathering.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father O'Rourke at (704) 334-2283, or write to 1621 Dilworth Rd. East, Charlotte, NC 28203.

Question (From Page 5)

ence is independent of everything he creates. All this is simply to say that there is no before or after with God, no past or future. With him, everything, including all ages of creation, is one eternally present moment.

I rarely become so technical in this column, but this time I believe it's worth doing so. The mystery of God's eternity touches the very heart of our spiritual lives. The more profound and alive our awareness of the transcendent beauty, holiness and wonder of God becomes, the more eager we can be to answer his invitation to share these unfathomable riches, here and in eternity.

(A free brochure answering questions Catholics ask about marriage annulments is available by sending a stamped self- addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main Street, Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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¡Ahora sí! Estos programas de televisión y videos refuerzan los valores que yo les enseño.

LA FAMILIA DE MARIA RECIBE EL MENSAJE

Cuando usted apoya a la Campaña Católica de la Comunicación, nosotros producimos programas que apoyan los buenos valores cristianos — en la televisión, la radio, en videos y en material impreso. Por favor, contribuya generosamente en su parroquia.

La Colecta 14-15 de mayo

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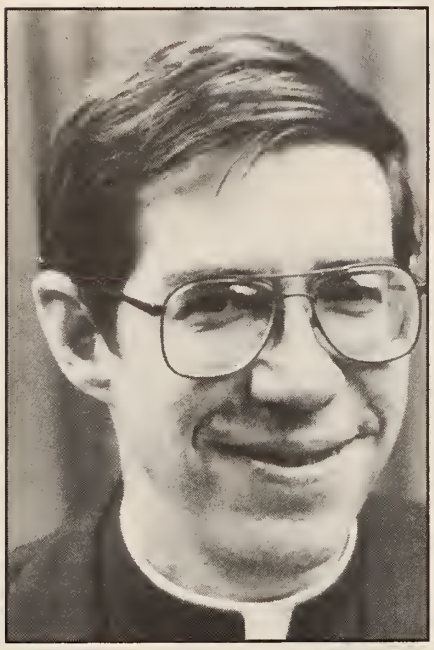
Diocesan News Briefs



FATHER LAWRENCE BOADT, CSP

Summer Bible Institute, 1994

ROCK HILL, S.C. — The Oratory will host a Summer Bible Institute scripture week from Sunday, July 31 to Friday, Aug. 5.

Paulist Father Lawrence Boadt, Biblical studies teacher at Washington Theological Union and editor for the Paulist Press, will present a course on "Discovering the Book of Ezekiel." Jesuit Father Daniel Harrington, author and teacher at the Weston School of Theology in Cambridge, Mass., will teach "The Dead Sea Scrolls and the New Testament."

The institute is open to all interested in scripture study and enrichment.. Tuition for both courses is $100, $55 separately. Room and meals are available for an additional fee. For information and registration, write to The Oratory, P.O. Box 11586, Rock Hill, S.C. 29731 or call (803) 327-2097.

Bishop Curlin Schedule

Bishop William G. Curlin will take part in the following events next week:

May 9:
Priests Jubilee, Charlotte.

May 10:
7:00 pm -- Confirmation,
St. Pius X, Greensboro.

May 11:
7:30 pm -- Confirmation,
St. Elizabeth, Boone.

May 12:
9:30 am -- Ascension
Thursday Mass for CCHS.
7:00 pm -- Confirmation,
St. Joan of Arc, Asheville.

May 13:
Attending the Installation
of Bishop Foley in
Birmingham, Alabama.

May 14:
11 am -- Lay Ministry
Graduation, St. Gabriel,
Charlotte.
5 pm -- Confirmation,
St. Benedict, Greensboro.

FATHER DANIEL HARRINGTON, SJ

Catholic Singles Date Auction

CHARLOTTE — Catholic Singles of Charlotte raised $750 for Catholic Social Services at the group's annual date auction April 6. Dates for auction included dinner, horseback riding, picnics, rollerblading, skiing and mountain hiking. Catholic Singles of Charlotte, a group of more than 130 singles ages 21 and older, is involved in social, sporting, spiritual and philanthropic functions. For more information, call Brian Bashista at (704) 347-3950.

Catholic Singles Tailgating Party

CHARLOTTE — Interested singles are invited to Catholic Singles first Tailgating Party and Charlotte Knights game of the season on May 14 at 5 p.m. For meeting place and directions, call Frank Kauder at (704) 525-6479.

Spiritual Journey Workshop

MAGGIE VALLEY — Jesuit Father Paul V. Robb, founder of the Institute for Spiritual Leadership in Chicago, will present "Journey Toward Spiritual Maturity and Companionship" at Living Waters Catholic Reflection Center. The first session on self-knowledge and the dynamics of conversion within the person is June 19-25. The second session on the process of conversion is June 26-July 2. Cost is $265 per session or $500 for both sessions. Group discounts are available. For information call Living Waters at (704) 926-3833.

First Saturday Devotions

BELMONT — Start your May off right with First Saturday Devotions at Belmont Abbey on Saturday, May 7. The Rosary will be said at 9:30 a.m., confessions heard at 10:30, Mass at 11:30 and Chaplet of Divine Mercy at noon. Bring a chair for the rosary at the Grotto. For infomation call Terri or Phil DeLuca at (704) 888-6050.

Catholic Trends

GREENSBORO — Father George Kloster, pastor of St. Michael Church in Gastonia, will present "Catholic Megatrends: Christian Challenges and Responses," on Sunday, May 15 at The Franciscan Center. Two sessions will be offered: 12:10-1 p.m. or 7:30-9 p.m. A $2 donation is recommended. for the afternoon session, which includes lunch. Call (910) 273-2554 to register.

Flower Festival

LINCOLNTON — St. Dorothy Parish is sponsoring a Flower Shower Festival May 20-21. The community is invited to attend. Activities begin with a fish fry at the church on Friday from 6-7:30 p.m. Take-out dinners will be available.

The festival is Saturday on the church grounds from 9 a.m.-5 p.m. Events include an auction, bingo, crafts sale, raffle and a display of streetrod automobiles. Hanging flower baskets and bedding plants will be for sale. Metrolina Outreach Mammography will distribute literature on mammagraphy and offer mammograms in its "Mammovan."

The band Project Blue, Starstruck gymnastic troupe, a clogging team and the Lincolnton High School Ensemble Band will perform. Karate and boxing exhibitions are planned, and air balloon rides will be available. Funnel cake, Italian sausage sandwiches, hamburgers, hotdogs, pizza and other food will be sold..

St. Dorothy is in the process of building a new church sanctuary in front of its present facility on Highway 27 about 2 1/2 miles west of the county courthouse. All proceeds from the festival will be donated to the church building fund. For more information call the church office at (704) 735-5575, Monday-Friday 9 a.m.-2 p.m.

Senior Group Meeting

CHARLOTTE — The 50+ senior group of St. John Neumann Church will meet in the church hall on Wednesday, May 11 at 11 a.m. The group will honor Al and Rosemary Parks on their 50th wedding anniversary. Bring your lunch, coffee and desert will be served.

Swim Club Open House

CHARLOTTE — The Knights of Columbus Council 7343 will host an open house on Saturday, May 14 from noon to 4 p.m. at the newly renovated Columbus Swim and Tennis Club, 7523 Idlewild Rd. Come or call (704) 53
7985 for information.

Vacation Family Program

ASHEVILLE — This year's Vac
tion Family Program, "Come Along Wi
Jesus," at St. Joan of Arc Church is Ju
19-23, nightly, from 6-9 p.m. with di
ner at 6 p.m. Registration and inform
tion is available at the education offic
(704) 255-0149, or the church offic
(704) 252-3151.

Caring Hearts

CHARLOTTE — Mercy Hospit
will begin a seven-week series, "Carin
Hearts," to help people care for spous
with heart disease on May 11 from
p.m.-8:30 p.m. at the hospital, 2001 Va
Ave. Meetings are each Wednesda
through June 22 and open to all. The $1
fee includes literature. To register, ca
Mercy Sister Therese Galligan at (70
379-5000 weekdays from 9 a.m.-5 p.

Natural Family Planning

GREENSBORO — A four sessi
series on Natural Family Planning wi
be taught by the Couple to Couple Leag
at St. Benedict Church beginning
Wednesday, May 18 at 7 p.m. The seri
is taught by a CCL certified teachi
couple. To register, call (910) 764-062

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World and National Briefs

Opponents Of Death Penalty Vow Continued Fight In Kansas

KANSAS CITY, Kan. (CNS) — Despite the near-inevitability of the return of capital punishment to Kansas, death penalty opponents in the state are not giving up their fight, according to Josephite Sister Donna Schneweis. "I hink while the politicians and some of he media people might say, 'What's the point?' for those of us who come at it rom a faith angle or a human rights angle, we know we have to continue to peak up for what's right," said Sister Donna, state death penalty coordinator for Amnesty International. Kansas Gov. oan Finney, a Democrat and a Catholic, faced an April 22 deadline for vetoing the death penalty bill passed by the state Legislature. Unless vetoed, it automatically takes effect July 1. Scott Feeken, legislative affairs assistant to the governor, said Finney was personally opposed o the death penalty and had testified against it before the Senate Judiciary Committee, but would follow through on her previously stated promise.

Resignation Of Envoy Called An Encouraging Sign Of Change

WASHINGTON (CNS) — The resignation of Lawrence Pezzullo as U.S. pecial envoy to Haiti, announced April 26, was welcomed by supporters of deposed president Father Jean-Bertrand Aristide. The State Department announced in a brief statement that Pezzullo, who stepped down as president of the U.S. bishops' Catholic Relief Services o take the envoy post a year ago, had agreed to resign as of April 29. The statement gave no specific reason for Pezzullo's leaving. The Clinton administration has come under increasing pressure from some members of Congress and various public figures to change its approach toward Haiti in the wake of escalating violence there. Pezzullo, 68, was seen as the author of a plan to set up a broad-based government in Haiti before the eventual return of Father Aristide, who was forced to flee in a 1991 coup. The plan would have included supporters of the coup in a new government. But Father Aristide rejected it as putting conditions on his return to power.

Archbishop Asks Parishes To Consider Beer Ban At Festivals

CINCINNATI (CNS) — Archbishop Daniel E. Pilarczyk of Cincinnati has asked parishes in his archdiocese to consider banning beer and other alcoholic beverages from their festivals. The archbishop's request, made in a letter to pastors and parish councils drew a mixed response. Although the question of whether to serve alcohol at parish functions is not a new one, the archbishop's request for the first time specifically asks parish leaders to consider banning the sale of alcohol, particularly beer, at parish festivals.

Catholic Charities Sets Up 800 Number For Pregnant Women

SAN FRANCISCO (CNS) — Catholic Charities USA, in conjunction with Catholic Charities offices across the country, has established a national toll-free number to provide confidential pregnancy and adoption counseling for pregnant teens and other young women. The toll-free number is (800) 227-3002. It was announced at a news conference in San Francisco that kicked off a weeklong national meeting of pregnancy and adoption professionals. Those who call will be directed automatically to professional counselors at whatever Catholic Charities agency is closest to their dialing area. A major emphasis of the program is to present adoption as a positive option for pregnant teens and young women.

Keeler Says NCCB Supports African Church In Variety Of Ways

VATICAN CITY (CNS) — The National Conference of Catholic Bishops shows its unity with the Church in Africa through its support of peace, development, assistance to refugees and just economic policies, the conference president told the special Synod of Bishops for Africa. Archbishop William H. Keeler of Baltimore, a papally appointed delegate to the April 10-May 8 synod, said that often "it is an uphill battle" against public opinion or government policy to keep the support going. In an April 25 interview, the archbishop also spoke about "the Baltimore connection" with African Catholics. He said he was amazed at how many of the 315 synod delegates already knew part of the Baltimore story.

Bishops Say Africans Want Recognition As Mature Individuals

VATICAN CITY (CNS) — African Catholics want to be recognized as mature individuals in a mature Church in nations with the same right to self-determination as any other, said participants in the special Synod of Bishops for Africa. The Catholic Church in Africa is not looking for autonomy from the universal Church, but for a maturity in which it begins to take responsibility for itself and is allowed to make some of its own decisions, said Archbishop Nicodemus Kirima of Nyeri, Kenya, at an April 26 Vatican press conference. "It is up to us Africans to inculturate the Church we have inherited," said another Kenyan, Bishop Raphael Mwana'a Nzeki Ndingi of Nakuru. The Church must "be open to new attitudes and make room for trial and errors — with all the risks that this involves — under the guidance of the directives of the magisterium read with a sense of responsibility."

Bloated Corpses In Churches Testimony To Rwanda's Civil War

RUKARA, Rwanda (CNS) — Some 500 bloated corpses of men, women and children, disfigured further by grenade, machete and bullet wounds, lay sprawled in a Rwandan church, its main doorway, classrooms and a nearby nuns' home. In this modest compound, overhung with the sickly smell of death, they lay as grim witness to civil war in this central African state and to the collapse of any services that could have helped the wounded. The bodies were viewed April 26; the massacre was carried out 19 days earlier. It was just one of countless massacres in which 100,000 people died in less than three weeks, according to aid workers.

Pope Says Africa Needs Prayers, Peace

VATICAN CITY (CNS) — Pope John Paul II told thousands of pilgrims gathered in St. Peter's Square that, "once again, Africa needs our prayers." "Now is the hour for brotherhood. Now is the hour for reconciliation," the pope said April 27 as he urged the people of South Africa and Rwanda to seek peace and agreement. "As often happens," he said, "situations which lead people to hope in the future are united with other situations that deeply sadden them and make them fear the worst." The pope prayed that South Africa's first all-race elections, held April 26-28, "would contribute to bringing peace and serenity to that country, putting an end to the sad cycle of violence which, for too long, has provoked grief and destruction."

Salvadoran Presidential Runoff Called Flawed By Observers

SAN SALVADOR (CNS) — Despite some organizational improvements, El Salvador's April 24 presidential runoff election was marked by a series of defects which had not been corrected since the first round of voting in March, said independent election observers. They told reporters that they had seen many of the same irregularities which had appeared in March, especially in relation to the much-flawed voting register. "There was intentional disorganization at many voting sites (where) people found it almost impossible to find their names on the register," said U.S. observer Michael Zelinski, a human rights activist from Washington.

Mexican Jesuits Seek To Sue Paper Over Rebellion Allegations

MEXICO CITY (CNS) — Mexico's Jesuits have taken an unprecedented step in attempting to sue a national daily newspaper for libel over a story that identified a member of the order as a rebel leader. The legal action stems from the Indian rebellion in Chiapas state in January and an April 8 report in the financial daily paper *Summa* that Subcomandante Marcos, the leader of the rebel Zapatista National Liberation Army in the southern state of Chiapas, is Jesuit Father Jeronimo Hernandez Lopez. Jesuit authorities denied the *Summa* report in a statement released April 9. They said Father Hernandez is not Marcos nor was he in Chiapas at the time of the rebellion, which broke out New Year's Day.

Card Of Thanks

Thanks to Jesus, Mary and St. Jude for prayers answered and favors granted.

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Personal Reflections On The Meaning Of The Eucharist

CHARLOTTE — Charlotte Catholic High School students focused on the presence of Jesus in the Eucharist at an adoration service April 21 in the school gym. A classroom was converted for the day into a Blessed Sacrament chapel, so students could center their faith in Jesus as the bread of life.

"Our students are fed a lot of unsound ideas and influences in our day and age," Father Dennis Kuhn, the celebrant, said after the service. "I strongly believe they need to be nourished by the mysteries of faith."

The adoration prompted thought and inspiration regarding the holiness of God in our presence, he said. Father Kuhn, parochial vicar at St. Ann Church, Charlotte, is chaplain for the high school.

Seniors Bethany Kolbe and Gerry Geier gave personal testimonies at the service about the meaning of the Eucharist.The following is the text of their talks.

By GERRY GEIER
CCHS Senior

It all started in second grade, in Exton, Pa., where I received the Holy Eucharist. I can remember almost every detail: The excitement of receiving presents from my family and friends, the navy blue suit I wore and how I cried my eyes out because I hated to dress up.

The most important thing I remember on that special day is walking down the aisle in church to receive Christ for the first time. After I said "Amen" to the priest and placed the blessed host in my mouth, I remember thinking, "What's the big deal, it tastes like cardboard." In time I would learn to appreciate what I was receiving.

As I began to think about the Eucharist in preparing this reflection, I continued to think about the name, Christ. I repeated the name Christ over and over again. Then I thought, "Why not use the letters of Christ as the basis for my reflection?"

For the "C" in Christ I chose "Commitment." A commitment to be a good Christian, to serve God and to witness the consecration of bread at Mass. It's not just a one-time commitment, but a commitment to an ongoing process of growing that I have continued.

For the "H" in Christ I have chosen "Honesty." Honest in knowing and accepting the truth about myself. That I am human and I will make mistakes. Recognizing my faults as well as my strengths and then finding the courage to overcome the difficulties that may lead me astray. This honesty comes from my life with the Eucharist.

As I have matured I have realized that the Eucharist can be rewarding. So for the "R" in Christ I have chosen "Reward." It's the reward of Jesus' love for me and with this I know he will be there for me whenever I need him. This reward of Jesus' presence with me has made an impact on my life.

For the "I" in Christ I chose "Impact." The Eucharist has strengthened my faith and has made me depend upon this nourishment every Sunday at Mass. I believe that the Eucharist builds my Christian values and helps me serve my Risen Lord.

As I have grown older, my spirit has grown as well. For the "S" in Christ I have chosen "Spirit." The Eucharist makes me more conscious of Jesus; this awareness continues to enhance my Catholic faith.

And lastly, the most important thing the Eucharist does for me is to bring some tranquillity into my life. The "T" in Christ is for "Tranquillity." The Eucharist has made me feel better as a person, increasing my self-esteem. As a result I feel an inner peace. I am proud to be myself no matter what others say and do.

This I believe is the true meaning of receiving the Holy Eucharist; being able t look at myself in the mirror and see Jesus looking back at me.

By BETHANY KOLB
CCHS Senior

The idea that ordinary bread and wine can be transformed into th extraordinary body and blood of Jesus Christ can be very overwhelming. But as Catholics this is the basis of our faith.

I remember when I was little and my sister, my brother and would gather with friends and imitate what we saw during Mass We would set up a white cloth and prepare a plate with "Bette Cheddar" crackers and a wine glass with grape juice. W would then "play church" just like when we would "pla house." We wanted to be just like the adults who got to wal down the aisle and receive something to eat. We were youn and ignorant of the fact that the celebration we were imitatin was the core of our Catholic religion.

I also remember being at St. Patrick's when we would hav a school Mass in the cathedral. When everyone entered th church, we all genuflected at the tabernacle, doing what w were supposed to do. It was more a time of how fast one coul kneel and make the sign of the cross than realizing what we wer actually acknowledging — we were kneeling before Jesus in tha tabernacle.

As I have grown older I have become more knowledgeable as to m own faith concerning the celebration of the Eucharist. I have come to realiz what an honor it is to receive Jesus into my body, and to leave Mass knowing tha He has entered into me.

Mass is a time for all of us to come together as a community, to express our faith and allow it to grow even more. When Communion is taking place, the Mass become a personal time when I can form an intimate relationship with God, and a special tim for all of us as individuals within a community.

Through the hands of the priest and the power of the Holy Spirit, I know tha the life of Jesus is now present and that what I see is no longer bread. It always amaze me as to how quiet the church becomes after everyone has received Communion. Th focus is on each person talking to God in his or her own way.

I don't know why but it took me a long time to realize that the Eucharist i not a mere symbol of Jesus. Jesus is the Eucharist and believing in that enables me t live my life with an understanding that Jesus died for you and for me and He will b with us always.

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CATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 35 • May 13, 1994

ercy Sister Mary Vincent Spencer receives Communion from Bishop William G. Curlin Sister Evangelist Nixon looks on. Bishop Curlin's first pastoral visit, to the Sisters of ercy of North Carolina in Belmont, included a day-long tour of their ministries. (See photo say on Page 2) Photo by JOANN KEANE

ishop Tells Priests At Jubilee riesthood 'Extraordinary Thing'

By CAROL HAZARD
Associate Editor

CHARLOTTE — Bishop William Curlin, in an inspirational address to e priests of the diocese, acknowledged eir trials as priests yet assured them od would nurture them.

"Make a total surrender and then ste the joy of it all in being a priest," shop Curlin told the 60 or so priests at Jubilarian Mass May 9 at St. Patrick thedral.

Only in the complete commitment to rist can true happiness be obtained, he id. "If you don't say 'God I am yours, vant nothing but You,' you will never a happy priest."

The Mass was in honor of priests lebrating their 60th, 50th, 40th and th anniversaries to the priesthood. (See ges 8, 9)

"We come to celebrate their priestod and to absorb some of their joy," shop Curlin said. "These men have d the heart for it year after year risking ir lives on Jesus Christ."

Retired Bishop Michael J. Begley, the 60th anniversary of a priest, said er Mass the Lord has blessed him with aling and strength. "Who would have ught the Holy Spirit would guide us to s point?"

The priesthood is an "extraordinary ng," Bishop Curlin said in his homily. "riests hold up their hands to God ... ey give their lives asking nothing in urn except a place in the kingdom. at is mind blowing."

Sure, there are prophets of doom and om, Bishop Curlin said. But he is not one of them. "My optimism is born of the fact that I didn't ask for the priesthood. The Lord called."

Bishop Curlin told the priests to arise each morning with a "brave, strong heart" and not worry about what happened yesterday or even years ago. If they fail at times to follow the way of Christ, they need only to renew their commitment.

Life's difficult moments are God's way of asking for another surrender, he said. *"Ad sum, ad sum.* I am yours. I am yours ... We should never give up. God knew us before our mothers gave us birth. He chose us. He will support us."

In closing, Bishop Curlin asked the priests to help him find men whom God is calling to the priesthood. "One happy priest is the best vocation instrument God can have on earth," Bishop Curlin said. "I beg you to work with me ... If you think a young man in your parish or an older brother in Christ might be called, bring him over. I am not a bad cook," he quipped.

Together, they can sow seeds for the Church of tomorrow, he said.

"Ad sum, ad sum," Spiritan Father Martin Conroy said after Mass, repeating the gist of Bishop Curlin's message. "It was a good reminder!" Father Conroy, pastor of St. James Church, Hamlet, celebrated his 40th anniversary as a priest.

"He (Bishop Curlin) is real source of love of the Lord," said Jesuit Father Gene McCreesh, parochial vicar at St. Peter Church, Charlotte. Father McCreesh celebrated his 40th anniversary.

Stern But Compassionate Priest, Msgr. Michael O'Keefe Dies At 77

CHARLOTTE — To many, he seemed stern. To those who knew him, he was kind, compassionate and, above all, loyal to the Church and its teachings.

Msgr. Michael Francis O'Keefe, in failing health for the past two years, died at age 77 on Tuesday, May 10 in Sardis Nursing Home. He was a priest for 49 years.

Bishop William G. Curlin will preside at the reception of the body at St. Vincent de Paul Church, Charlotte, on Friday, May 13 at 7 p.m. He will celebrate the Mass of Christian Burial on Saturday, May 14 at 1 p.m. at St. Vincent de Paul Church.

"The Diocese of Charlotte has lost a colorful personality as well as a good priest," said Msgr. Joseph Kerin, pastor of St. Matthew Church, Charlotte. "He was very determined, outspoken and loyal. It gave me great pain to see such an active, aggressive person decline so rapidly these last two years. It seemed so out of character."

"He was a feisty gentleman with a strong faith in the Church and a real devotion to the Blessed Mother," said Msgr. John J. McSweeney, chancellor and vicar general. "He taught me to stand firm in the faith in good times and in bad."

Msgr. Michael Francis O'Keefe as a young priest.

At the time of his retirement in 1986, Msgr. O'Keefe spoke about his four years in the early 1970s as administrator

See **O'Keefe,** Page 16

Murphy Nun Wins Local 'Nobel Prize' For Community Service

By CAROL HAZARD
Associate Editor

MURPHY — Where other people see weeds, Congregation of Notre Dame Sister Therese "Terry" Martin sees flowers.

It was she who befriended an alcoholic, discovered his knack for making flower beds and put his talent to use. And it was she who gave a paintbrush to an aimless person and invited him to beautify his surroundings.

Sister Terry's goal was to convert an abandoned and vandalized building in the rural town of Murphy on the Tennessee and Georgia borders into a community center. She needed all the help she could muster. Vacant for seven years, the corrugated metal building had been stripped of plumbing fixtures including toilets and electrical wiring.

With Sister Terry's gentle prodding, the once divided community rallied to open within six months the Texana Community Center for education, recreational and social programs.

"I envisioned it as a way to unify the community," Sister Terry said.

For this accomplishment and other good deeds, Sister Terry, 65, was awarded the 1994 Jefferson Award for local community service. The prestigious award was started in 1972 as a Nobel Prize equivalent for public service in the United States.

Sister Terry is one of five winners from the Tennessee Valley, which includes Cherokee and Clay counties in North Carolina. One area winner will attend a June 14 national awards dinner in Washington. Five national winners will be named.

Sister Terry, who was not selected for the national ceremony, said she's received enough attention for the work of others.

"Sister Terry will say that what happened in Texana (a community in Murphy) was not her doing ... but she was the catalyst," said Ida Timpson, director of adult basic education for Tri County Community College, Murphy. Timpson nominated Sister Terry for the award. "She involved everyone from the little kids to the older people."

Moreover, the white nun gained the respect of a Southern Baptist black community, said Timpson. "The community accepted her and I think that says something for the community and for her ... She is making her presence felt not by blowing horns or building buildings but by being there and caring."

As someone who comes across as an equal, Sister Terry helps people realize their special gifts. She brings this quality to bear in her work at Reach, a shelter for abused women and children, at the Women's Resource Center for people who want to improve their basic skills and at Tri County Community College where she teaches adult basic education.

"Not only does she help people get their GED (high school equivalency), she also helps them realize they are valuable people," Timpson said.

See **Jefferson,** Page 7

Pastoral Visit

Bishop Curlin Spends Day With Sisters of Mercy

BELMONT — It comes as no surprise that Bishop William G. Curlin's first pastoral visit was made to the Sisters of Mercy of North Carolina.

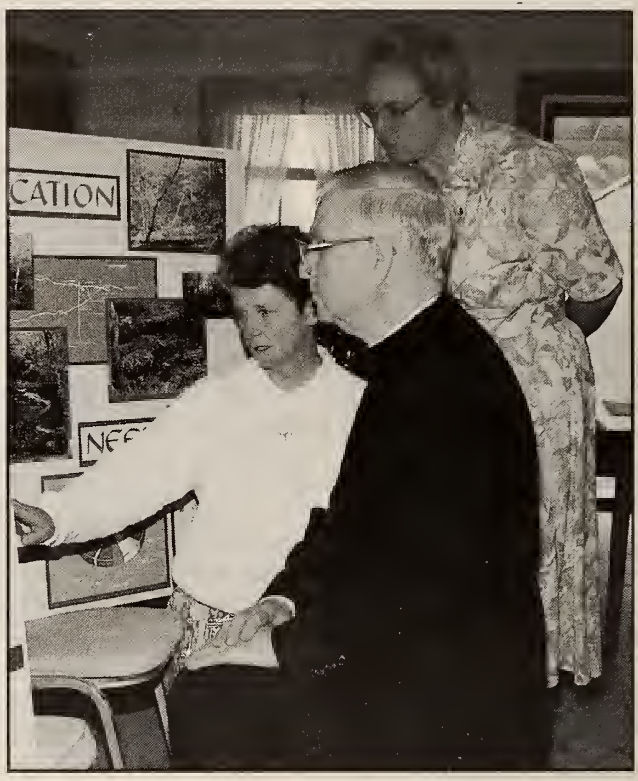
After all, the many ministries that take place on the convent grounds hold a special place in his heart. In his years of service to the Archdiocese of Washington, Bishop Curlin spent countless hours ministering to individuals similar to those receiving health and spiritual care from the Sisters of Mercy. "I was overwhelmed by the sense of love that exists between the sisters, their co-workers, volunteers and the children," said Bishop Curlin. "The love seemed to hang in the air."

"When I returned that evening from the motherhouse of the Sisters of Mercy, I felt as if I had been on retreat. The love, kindness, compassion and the joy was evident in every place I visited. It nourished my spirit," said Bishop Curlin.

Bishop Curlin holds the youngest resident of Catherine's House, a hom for homeless women and children, as Sister Barbara Sullivan looks on.

Left: Bishop Curlin greets a resident of Holy Angels, a residential facility for children with severe handicaps.

Right: Sisters Mary Patrick Ryder and Edward Brennan express their delight in meeting Bishop Curlin.



Far left: Bishop Curlin offers communion to Maria Marrow, Holy Angel's first resident.

Left: Sisters Brigid McCarthy and Donna Marie Vaillancourt, of Mercy Institute show Bishop Curlin plans for Well of Mercy.

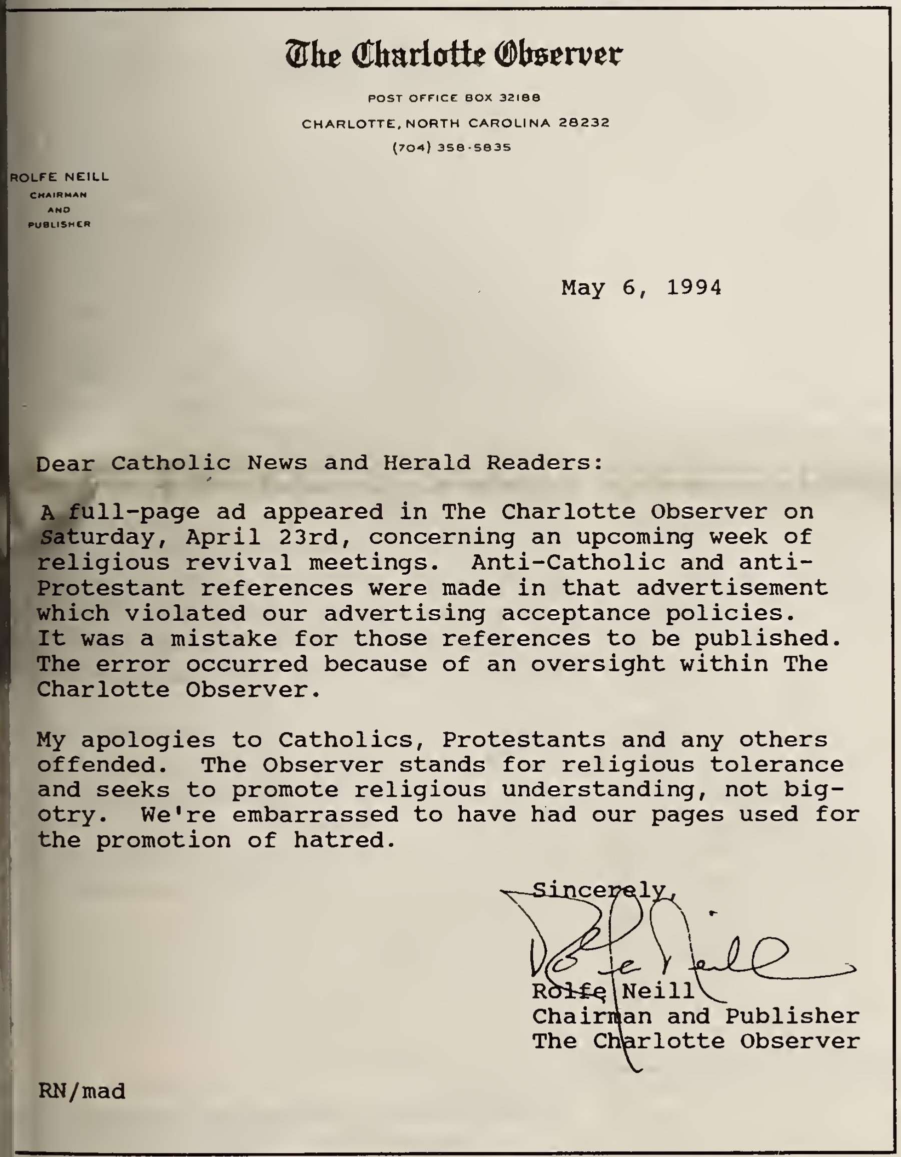
Photos by Joann Keane

Left: Bishop Curlin and a child from Holy Angels.

Right: Sister Pauline Clifford, regional president of the Sisters of Mercy of North Carolina, Mother Mary Benignus Hoban and Bishop Curlin.

Ministry Of Lector...

ean E. Cesa, a seminarian for the Diocese of Charlotte at Saint Vincent Seminary in atrobe, Pa., was installed by Bishop Nicholas C. Dattilo of the Diocese of Harrisburg in e ministry of lector. At the ceremony in Saint Vincent Basilica are (l-r) Benedictine ather Albert Bickerstaff, prior of Saint Vincent Archabbey; Cesa; Bishop Dattilo; and enedictine Father Thomas Acklin, rector of the seminary. Cesa, son of Diono and inifred Cesa of Buffalo Grove, Ill., is an electrical engineering graduate of the University f Illinois and also attended the University of North Carolina at Charlotte.



The Charlotte Observer
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ROLFE NEILL
CHAIRMAN
AND
PUBLISHER

May 6, 1994

Dear Catholic News and Herald Readers:

A full-page ad appeared in The Charlotte Observer on Saturday, April 23rd, concerning an upcoming week of religious revival meetings. Anti-Catholic and anti-Protestant references were made in that advertisement which violated our advertising acceptance policies. It was a mistake for those references to be published. The error occurred because of an oversight within The Charlotte Observer.

My apologies to Catholics, Protestants and any others offended. The Observer stands for religious tolerance and seeks to promote religious understanding, not bigotry. We're embarrassed to have had our pages used for the promotion of hatred.

Sincerely,

Rolfe Neill
Chairman and Publisher
The Charlotte Observer

RN/mad

Doctors Say Pope's Recovery Proceeding According To Plan

ROME (CNS) — Pope John Paul II said being confined to a hospital bed during the last week of the special Synod of Bishops for Africa made it easier for him to entrust all the problems and projects of the African Church to God.

In a May 8 message to the synod from his room at Rome's Gemelli hospital, the pope offered the pain he has endured from a broken thigh bone for the special intentions of the synod, for Italy and for Europe.

The pope, who will turn 74 May 18, underwent surgery April 29 to replace the top part of his right femur near the hip with a metal prosthesis. He broke the bone late the night before after he slipped getting out of the bathtub.

After spending a week in bed and doing exercises for muscle tone and to strengthen his left leg, which will have to bear most of his weight as he recovers, the pope took his first few steps May 6.

Vatican spokesman Joaquin Navarro-Valls said May 9 that the pope is taking a few steps each day with the help of a walker, then sitting in a chair for a while before returning to bed.

"Everything is completely normal," he said.

"Everything is going according to plan, and we think he will be able to leave the hospital in a couple of weeks," Dr. Gianfranco Fineschi, one of the doctors who operated on the pope, told Vatican Radio May 7.

The pope has "a strong personality and he wants to heal," the doctor said. "He diligently follows the advice of his doctors."

The doctors have said that although the pope would be able to take brief walks in the Vatican gardens or even in the mountains in a few months, swimming would be the best exercise for him. Navarro-Valls said it was too soon to know if the pope would return to the Vatican after his hospitalization or go directly to his summer residence at Castel Gandolfo, which has a swimming pool.

At the end of the May 8 closing Mass for the synod, participants heard Pope John Paul's voice over the loudspeakers in St. Peter's Basilica.

"In a certain way, it is easier for me to entrust everything to the Lord from this hospital room, to put all the problems, pastoral initiatives, joys, anguish and hope of the large African continent into his hands," the pope said.

Recalling Church-recognized miracles of weeping statues or paintings of Mary, mother of God, the pope prayed that through her tears "the good seed spread with abundance in the preparatory phase of the synod and carefully cultivated during this month of daily meetings" would bring "abundant fruit, fruit of faith, hope and love for the African continent and all of humanity."

Later, still speaking over loudspeakers to visitors gathered in St. Peter's Square and outside the hospital, the pope thanked "those who are spiritually accompanying me in my physical recovery."

"It is proceeding gradually with the help of God and with the expert and attentive work of the attending physicians, the sisters and the nursing staff," he said.

The pope, after leading the midday recitation of the "Regina Coeli" prayer, sent his greetings to mothers on Mother's Day. He said the day was a time to honor "every mother in her unrepeatable individuality, her special genius: the genius of a woman, the genius of a mama."

Hospital Offers Pastoral Care Booklet

ASHEVILLE — The Department of Chaplain Services at St. Joseph's Hospital has a new resource to contribute to the pastoral care offered to patients and their families. It is a book of 21 short devotionals written by Asheville area clergy entitled, "Meditations for Hospital Patients."

Several months ago Chaplain Services invited several ministers to write brief meditations for hospital patients. The clergymen included Baptist, Episcopal, Catholic, Methodist, Seventh Day Adventist, Lutheran, Unitarian and Jewish.

Their experiences in pastoral care had led them to speak to a variety of issues faced by hospital patients. Several ministers used humor to provide spiritual support.

Henry R. Gonner, Chaplain Services director, said, "A family member who received the book recently commented that it was helpful for her to know other people had been through similar experiences. Others have commented that it is a reminder of the support of their own pastor and faith community."

For further information, contact Gonner at (704) 255-3673.

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Bishop William G. Curlin

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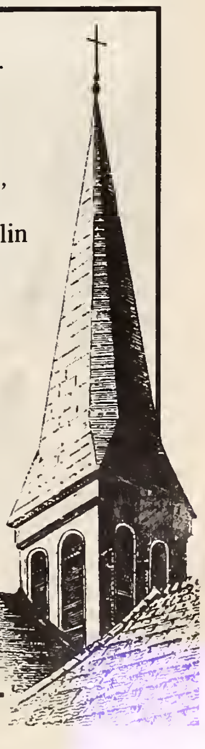

A DECADE OF EVANGELIZATION 1990 - 2000

Diocese of Charlotte

Editorial

A Welcome Change

President Clinton's change in the U.S. policy regarding refugees from Haiti is a welcome step in the right direction but it's only a very small step. And it may not mean much at all.

Under a policy established by former President Bush, Haitian refugees intercepted at sea by the U.S. Coast Guard were summarily returned to Haiti without hearings. Clinton continued that policy despite his pre-election campaign promise to reverse it.

But now, apparently responding to pressure, Clinton says that those refugees will be given hearings on their requests for asylum before they are returned to their homeland. The hearings will be held on Coast Guard ships or in third countries. Frankly, it seems unlikely that third countries will let the refugees ashore for hearings and they almost all will be held at sea.

Wherever they are held, officials at the U.S. Embassy in Haiti say it is unlikely that many of the refugees will be granted asylum. Most of those who have sought asylum in the past have been ruled economic refugees who are not eligible for asylum. An embassy spokesman says those seeking asylum can make their claims at processing centers in Haiti without risking their lives at sea.

Many Haitians say they are afraid to go to the processing centers because people who do so are frequently targets for reprisals.

The Haitians seeking asylum in the United States claim they are trying to escape persecution at the hands of the island's military rulers.

Some U.S. officials on the island claim that the danger of political persecution is not great and that claims of political violence are exaggerated despite the reports of American newsmen on the scene. Apparently what they are trying to tell us is that we don't really see the pictures of bodies in the streets of Port-au-Prince or other Haitian towns.

We think it's long past time for President Clinton to do something concrete to help the Haitians — something, that is, short of meeting the demands of some congressmen that we invade the island, kick out the military rulers and set up a democratic government. We don't need any repetitions of the 1920s and 1930s when the U.S. Marines ran things in a number of Caribbean and Central American countries.

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Pro-Life Corner

Respect Life

"For the first time, the African National Congress is proposing legalized abortion as part of a post-apartheid national health plan."
"ANC Calls for Relaxation of Abortion Laws"
Voice and Viewpoints, 1/27/94

The Respect Life Office   Diocese of Charlotte   (704) 331-1720

The Pope Speaks

Because of the illness of Pope John Paul II, the column The Pope Speaks, which usually appears in this space, is not running this week. It will return.

Stewardship Brings Blessings, Deeper Faith

JOANNE WITTENBORN

Stewardship Profile

"From those to whom much is given, much is expected."

Much has been given to me and my family. We are very fortunate in that we have all we need for a decent life — health, shelter, food and even some extras.

My husband, Ernie, and I have three children, Keith, Kyle and Kristen. We are trying to raise them to be the best possible people that they can be. In order to do this, we have tried to set an example.

When the children were small, we lived in Louisiana and were fortunate to be in a parish that was just beginning. We helped in many areas to get it off the ground. We did it because we wanted God to be in our lives and in our children's lives. Giving of our time, talent and treasure has become second nature to us now.

We've been at St. Paul for 10 years and during this time have served in many different areas of parish ministry. Teaching CCD, working on the pledge drive for the new church, and delivering food baskets to the needy are a few of the things to which we were able to give our time.

Stewardship, in our minds, is not just limited to Ernie and me. Our children have been altar servers, ushers and gift bearers They have involved themselves in gift giving to the needy and wrapping gifts for the poor.

Regarding our treasure... such as it is! Our family has evolved from one that gave "something' to the Church each Sunday out of our wallets, to one who now budgets a certain amount each month to be put in the envelope and set aside until Sunday. When Ernie receives a promotion, we try to increase the amount we give. It's not always easy... car insurance for teen-age sons, college tuition. Many of you know exactly what I'm talking about.

A tendency for some might be to cut back on wh
is given to the Church. To our minds, that is not even
option. To us, you're talking materialism vs. the u
holding of religion, morals and values...not even a to
up. We can cut back elsewhere in our lives in areas th
are nice but not needed. We have tried and sometim
succeeded to have our children give of their own mon
from their allowances and part-time jobs.

We have come to realize that the giving of our tim
talent and treasure is not limited to the Church. We'
become actively involved in our children's schools a
their extra curricular activities. We consider this to
an important part of stewardship commitment. O
church plays a predominate role in our trying to live o
lives as good stewards. This is where we come
worship our God. This is where we send our children
learn about God and how to become a part of a fa
filled community. This is where we all come for he
renewal and strength in trying to understand and co
with the situations that are occurring all around us
today's society. Through stewardship here at St. Pau
and elsewhere, our family has gained so much purpo
and satisfaction. I urge each of you to open yoursel
to the same blessings and the deepening of faith whi
accompanies them.

Joanne Wittenborn is a parishioner of St. Paul
Apostle in Greensboro.

More About Advertising

BOB GATELY

Editor's Notebook

I'm happy to call your attention to the letter to our readers from Rolfe Neill, chairman and publisher of *The Charlotte Observer.* The letter is in response to my recent column critical of the newspaper for carrying an advertisement which included anti-Catholic and anti-Protestant statements.

I'm pleased to learn that the ad violates *Observer* policy and standards for acceptance and was accepted through an error. I assume that whoever was responsible for accepting the ad has been given a refresher course in what is and is not acceptable.

I also want to commend Neill for his forthright response to the column. I know it's not always easy to admit an error.

When I wrote about the dating type section in the *Observer,* I asked readers to send in tearsheets of similar sections appearing in other newspapers in the area.

So far, I have had one response from a reader who sent me a clipping from *Extra,* a weekly supplement to *The Hickory News.* The ads in this section aren't as sexually blatant as some of the ones to which I referred last week. And, at least in the sample I received, there are no ads for gays or lesbians seeking companions.

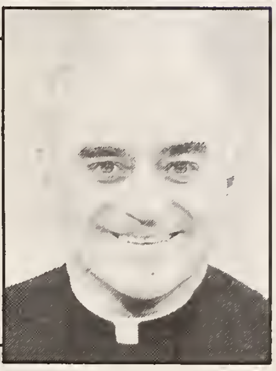
Actually the section in question appears to be
advertisement for *Metrolina Singles Magazine*
Datebook which is published in Charlotte. At lea
advertises subscriptions to that magazine and
sponses to ads can be mailed to the magazine's Ch
lotte post office box. There also is, of course, a
number for those who want to respond quickly.

I've seen the same type of section in some of
entertainment throwaway newspapers published in
Charlotte area.

Holiness Is Possible

FATHER JOHN CATOIR

Light One Candle



'There is a need for personal holi- in all members of the People of God, iose who are united in spirit with s, for their sakes and for the sancti- ion of the world." (Vatican II's *Con- tion On The Church*, Nov. 21, 1964)

During the Easter Season, let's try to ember that Jesus did not ask us to orm great deeds, or engage in a con- flurry of activity. He instructed us o forth and become a light in this d of darkness. Pope John XXIII "Every believer is called by Christ a spark of light, a center of love, a ying leaven in this world. And this be accomplished all the more per- y when each one lives in deep inti- y and communion with God."

To be a light and a vivifying leaven ns bearing your cross with courage, g in a spirit of peace and serenity, doing little things cheerfully for the of God.

In one of His parables about the dom of heaven, Jesus compared His er to the owner of an estate who l workers to harvest his field. "And t the eleventh hour He went out and d others standing around, and He then said to them, "Why do you stand here idle all day?" They said to Him, "Because no one has hired us." He said to them, "You go into my vineyard too."

Jesus calls all of us to work in the vineyard and to harvest souls for the kingdom of Heaven. We can answer His calling by doing the duties of daily life cheerfully for the love of God. By meeting the continual challenges of raising a family, or in the case of single men and women, by living a wholesome and balanced life in the world, by showing justice and consideration as an employer, or integrity and dependability as an employee. We grow in holiness day by day through prayer and action. Prayerful action is not the same as mindless activity.

In everyday conversations, we can speak with charity and truthfulness. In our relationships, we can be more forgiving; in our suffering, we can be more accepting. Perhaps the most difficult spiritual challenge of all is accepting unavoidable suffering with courage. Cheerful acquiescence is superior to doleful resignation.

If while doing all this, we can keep in mind the material needs of the poor, remembering the lofty ideals of the Gospel: "When I was hungry, you gave me to eat, etc.," then we are really on the way to becoming saints.

These ideals have been preached through the centuries and so many saints have lived them heroically. One of my favorites is St. Ignatius, the successor of St. Peter as bishop of Antioch, who was martyred in 107 A.D. He once advised his persecuted colleagues how to bear up under pain: "...to their pride, offer your kindness, to their blasphemies, your prayers, to their errors, your firmness in faith, to their arrogance, your humility. Without ever trying to render evil to those who offend you, show you are truly disciples of the loving Lord."

Jesus called all of us out of darkness into his marvelous light. We may not be saints just yet, but we are certainly saints-in-training.

(For a free copy of the Christopher News Note, "Saints," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Making The Workday Work Better

FATHER EUGENE HEMRICK

The Human Side

Why do most mornings, no matter lay of the week, feel like a dreaded day? How often do we get up and a sluggish, unwilling body through notions of getting ready for work? Once the body's batteries are re- ged we stick it into our car or onto a or train and begin its daily draining ess. By noon, tight schedules, ring- hones, cramped office space, stale nd a glaring video monitor have all drained us.

Coffee drinkers or cigarette smokers use these habits to recharge them- s, even though they have repeatedly ed to quit and hate using these prod- Some of us promise ourselves we take a walk at lunch, but seldom do. We remind ourselves of the simple r cooler exercise of getting up peri- ally and taking a refreshing break the best drink ever created. We kly learn that distractions make this cise much more difficult than it ıs.

These are the facts of the daily work- Ever since the scientific age began, ies have been conducted on how to change things at work.

Last summer the Environmental Protection Agency came up with a way to succeed. It created a quiet room, described as "a simple peaceful room, without the symbols of any religion, where employees may go and be still from time to time. Conversations and nonsensical disturbances are inappropriate."

"Some people smoke, some people jog. The quiet room is another way to deal with the stress people feel in a positive way," says Eduardo Rodela, a program analyst with EPA.

As I reflect on the situation of today's worker, I cannot help but recall my altar boy days when I would wonder why so many businesspersons went to the 5:30 morning Mass before going to work. One day I picked up Hillaire Belloc's book, *The Path to Rome*, and got my answer.

It is the story of Belloc's pilgrimage by foot from France to Rome. Every morning he went to Mass. He explained why:

"For half-an-hour just at the opening of the day you are silent and recollected, and have to put off cares, interests and passions.... This must certainly be a great benefit to the body and give it tone.

"The surroundings incline you to good and reasonable thoughts, and for the moment deaden the rasp and jar of that busy wickedness which both working in one's self and received from others is the true source of all human miseries. Thus the time spent at Mass is like a short repose....

"The most important cause of this feeling of satisfaction is that you are doing what the human race has done for thousands of years. This is a matter of such moment that I am astonished people hear of it so little."

The search for new scientific ways to find quiet and peace is on because so many people are waking up in the morning only to wish it had never arrived.

The times are calling us to take a closer look at the benefits of the morning or noonday Mass. Centuries of solid tradition prove it is still our best means for achieving refreshment and a sense of being well-grounded, along with peace of mind, during the workday.

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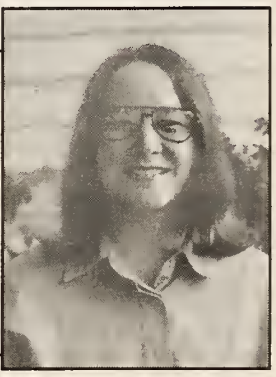
Helping An Alcoholic Son

MARTHA W. SHUPING, MD

Crosswinds



Q. My son, who lives in another , is an alcoholic. He has already a good job because of drinking. I ry about him constantly. I have ıed repeatedly and have written to to try to get him to stop drinking, nothing helps. What can I do for ?

A. I can understand how concerned must be. But since the letters and ıe calls haven't helped, it's probably to back off for a while. In fact, he d interpret your concern as nagging only feel resentful and less interested eatment. I recommend that you see a nselor who specializes in alcohol e and codependency. This will help to cope with the feelings that you about this problem and you may get some clarity as to the best way to your son.

In some cases, something called an ervention" can be useful to pressure lcoholic into treatment. An entire family including parents, spouse, children as well as the employer and others who are concerned, can meet with the person, each one stating the problems they have observed. Specific consequences can be outlined, such as loss of job if drinking persists. Specific recommendations for an alcohol rehab program can be offered. But for the intervention to be successful, you need a team approach coordinated by an alcohol specialist. Each person participating in the intervention needs counseling beforehand so they are prepared to express their concern in a helpful way. You shouldn't try this on your own.

Besides counseling and perhaps trying an Al-Anon group, the other important thing you can do is to keep praying. But it's easy to get discouraged when it looks like nothing is happening. Also, when we're very worried it's easy to focus on the problem to the point where even our prayer leaves us feeling tense.

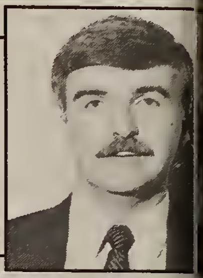
Try using some of the psalms, inserting your son's name into them. For example: "Do not hide your face from John ... Show John the way he should go ... May your good spirit lead John on level ground ... In your righteousness bring john out of trouble" (from Psalm 143).

For additional prayer support, write to the Catherine Marshall Center, PO Box 121, Lincoln, VA 22078. They will assign six intercessors to pray for your requests for a three-week period. You can write as many times as you need. They also have a newsletter with helpful ideas that may enrich your own prayer for your son.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Post-Abortion Syndrome

JIM MCINERNEY



Lifelines

One of the most original and encouraging pieces of literature to come my way in the past year is a newsletter called *The Post-Abortion Review.* It is a quarterly published by the Elliot Institute for Social Sciences Research.

The Elliot Institute was founded in 1987 to perform research and education on the impact of post-abortion syndrome (PAS) on women. It is also interested in the impact abortion has on men and other family members.

In my opinion, this is something that is long overdue. For years we have been bombarded with propaganda telling us how liberating abortion is. Back in the '60s when the push was on for liberalizing the laws, many members of the psychological professions were all too willing to testify that abortion was a mental health issue. Many states during that time loosened restrictions to allow abortion for psychological reasons.

Those who have worked with women who have had abortions intuitively knew that this was a lot of baloney. But they never had the hard research to back it up. Perhaps the Elliot Institute will finally supply the missing data needed to counter this.

Last year the institute joined the American Society of Medical Ethics in co-authoring an *amicus curiae* brief to the U.S. Supreme Court regarding the regulation of abortion. It provided data showing that abortion is not safer than childbirth and that it poses psychological risks to the woman.

The newsletter I received (Summer 1993) has an impressive array of stories. One is on the connection between abortion and suicide. In one major, metropolitan area, the article states that the director of a chapter of Suiciders Anonymous "reported that in a 35-month period her group worked with 4,000 women, of whom 1,800 or more had abortions. Of those who had abortions, 1,400 were between the ages of 15 and 24, the age group with the fastest growing suicide rate in the country."

Another article deals with the relationship between the American Medical Association and the abortion industry. It appears that much of the AMA's data on the low incidence of post-abortion complications is obtained from the National Abortion Federation.

The author points out the obvious: "...asking the National Abortion Federation for complication rates is like asking the American Tobacco Association for their estimate of the health impact of smoking."

The piece that touched me the most was the personal testimony of a mother who aborted two of her six children. "I wasn't told," she said, "that I could become suicidal in the fall of every year, when both of my babies should have been born. I wasn't told that on the birthdays of my living children, I would remember the two for whom I would never make a birthday cake, or that on Mother's Day I would remember the t who would never send me a card, or t every Christmas I would remember two for whom there would never be presents."

It is for victims such as this, as w as for the countless babies who h been lost, that the Elliot Institute exi They are interested in personal sto and are launching a case study proj that anyone can participate in. They a offer information about medical, lega emotional help in dealing with aborti

For a free sample of informati send a self-addressed, stamped en lope (52 cents postage) to Elliot In tute, P.O. Box 9079, Springfield, 62791.

Rules Governing Mass Intentions

FATHER JOHN DIETZEN

Question Box

Q. Because of my work, I attend Mass in many different cities around the country. My question involves Mass intentions. In many parishes, the priest says something like, "This Mass is being offered for John Jones." Sometimes the name is even mentioned again in the prayers for the dead. In other churches, names for the Mass intentions aren't mentioned at all. What is the correct rule? (Indiana)

A. The custom of giving a Mass offering of some sort for the needs of the Church's ministers and the community has existed for centuries.

During all this time, however, the Church has needed to struggle to keep this custom from being misunderstood and to avoid any apparent commercialism about these offerings.

We need to keep a few doctrines in mind. Most of all, we must do nothing to confuse the fact that the intention of every sacrifice of the Mass is as universal and broad as the intention of our Lord at the first offering of this sacrifice on Calvary. The intention of Jesus Christ then remains the same as he continues that offering in the person of the Church, his body on earth.

As the eucharistic prayers and other parts of the Mass repeat in many ways, every offering of this sacrifice is for the whole world, all people, past, present and future.

When a priest accepts a Mass offering, he accepts the responsibility to include that intention in his prayers at Mass.

In the light of faith this seems clearly to be the meaning of the Church law which states, "It is lawful for any priest who celebrates or concelebrates Mass to receive an offering to apply the Mass according to a definite intention" (Canon 945).

There is no "correct rule" about how to announce this. We all understand, of course, that no one "buys" a monopoly, as it were, on a particular offering of the eucharistic sacrifice.

A statement that a Mass is "being offered for" an individual, or to include that name specifically in the prayers for the dead during the Eucharistic Prayer, is generally considered inappropriate. It places undue attention and emphasis on that particular intention rather than on the universal application of Christ's sacrifice.

Most parish bulletins carry a list of the Mass intentions for the following week. If an additional announcement is desired, one more liturgically and theologically proper, and less likely to be misinterpreted might be, "John or Jane Doe is being remembered at this Mass."

Q. There's a confusing note in the New American Bible relating to 1 Samuel 28:12. It says "Human beings cannot communicate at will with the souls of the dead." If that is true, why do we pray to the Blessed Virgin Mary and the other saints, asking them to intercede for us? (Missouri)

A. This biblical note appears in connection with King Saul's visit to the witch at Endor. Saul, already seriously deranged, asked the witch to conjure up the dead prophet Samuel, to seek his advice on the war against the Philistines.

As you say, the explanatory note could be confusing, but it is this sort of superstitious effort to extract information from the dead that is referred to.

Offering prayers to those who have gone to God before us, especially to the saints, simply asks them to offer their prayers to the heavenly Father in our favor. We trust, as part of our belief in the communion of saints, that these prayers "reach" those who have gone before us.

But we do not expect, or even want, to seem to coerce them in any way to materialize before us, to predict the future or to relay to us any other hidden information in a manner outside of God's providence.

In other words, our communication with those who have died is entirely different from what is called necromancy, attempting to make the dead present, by magic or superstitious practices, to give us information or to perform some (usually murky) job in our behalf.

(A free brochure answering qu tions Catholics ask about Mary, mother of Jesus, is available by send a stamped self-addressed envelope Father John Dietzen, Holy Tri Church, 704 N. Main St., Blooming IL 61701. Questions for this colu should be sent to Father Dietzen at same address.)

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Card Of Thanks

Thanks to St. Jude for prayers answered and favors granted.

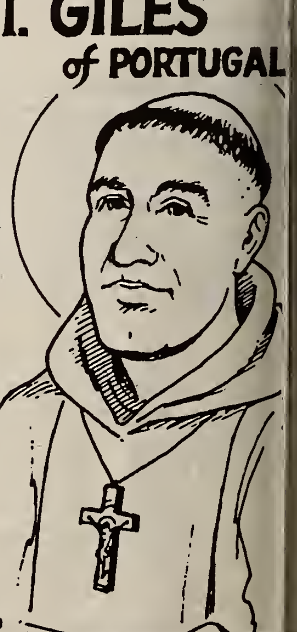
FD

In thanksgiving and recognition to St. Jude for favors received.

BH

the Saints *by Luke*

ST. GILES of PORTUGAL



BORN AT VAOZELA, PORTUGAL, IN 1185, GILES WAS THE SON OF RODRIGUES DE VAGLIADITOS, GOVERNOR OF COÏMBRA UNDER KING SANCHO THE GREAT. HE STUDIED AT COÏMBRA AND STARTED OUT FOR PARIS TO STUDY MEDICINE. INFLUENCED BY A STRANGER, HE WENT TO TOLEDO INSTEAD AND BECAME A STUDENT OF THE BLACK ARTS, REPORTEDLY SIGNING A PACT IN BLOOD WITH THE DEVIL. AFTER SEVEN YEARS, HE WENT TO PARIS AND BECAME A VERY SUCCESSFUL PHYSICAN.

TROUBLED BY NIGHTMARISH VISIONS IN WHICH HE WAS EXHORTED TO AMEND HIS LIFE, HE REPENTED, DESTROYED HIS MAGIC BOOKS AND POTIONS, AND STARTED BACK TO PORTUGAL ON FOOT.

AT VALENCIA, SPAIN, HE JOINED THE DOMINICANS, WAS TROUBLED WITH DIABOLICAL ATTACKS, BUT WAS FINALLY SET AT PEACE BY A VISION OF OUR LADY.

GILES SERVED AT SANTAREM, PORTUGAL, AND PARIS, AND WAS ELECTED PRIOR GENERAL OF THE DOMINICANS IN PORTUGAL. HE LATER RESIGNED BECAUSE OF AGE, AND SPENT HIS LAST YEARS AT SANTAREM, WHERE HE WAS GIFTED WITH ECSTASIES AND THE ABILITY TO PROPHESY. HE DIED IN 1265. HIS FEAST IS MAY 14.

© 1994 CNS Graphi

ster Terry Martin teaches Kay Callesen computer skills, opening a new world for him. ster Terry taught Callesen to read, tell time and pay bills. She also helped him with his eech impediment.

efferson (From Page 1)

To Kay Callesen — who does odd bs at Immaculate Heart of Mary Mison, Hayesville — Sister Terry gave the st precious gift of all. She gave him lf-respect.

Callesen, 48, who has a speech imdiment and other disabilities, had reated from life. His family feared he uld never live by himself or take care himself. Sister Terry coaxed him out hiding.

"I can do things I never thought I uld do before, like read and use a mputer," he said. "She's helped me th my speech and everything else."

With his confidence buoyed, Callesen ined the Civitans. He engages more in nversations and gets out and about. meone who never used to dine out, llesen accompanied Sister Terry to attanooga for the Jefferson Awards remony.

Never short or irritable, Sister Terry warm, friendly and approachable, said ary Ricketson, Reach program coorditor. "She's made a big impact."

Sister Terry gained resourcefulness ring her 13 years as a missionary in the rginia coal mining camps. Working th people who had no electricity nor door plumbing, she taught them more an reading and writing. She taught them the value of their skills as craftsmen and artisans.

Sister Terry gathered their quilts, wall hangings and pottery and shipped them to the Northeast to be sold for profit. The effort reaped $50,000 for the coal miners. She hopes to do the same in Murphy.

While in Virginia, she solicited donations of clothing, appliances and household items from a Connecticut parish. She used the same connection when she arrived three years ago in Murphy. The parish sent 1,000 boxes of items this past April to stock a thrift shop. Proceeds will be used to pay utility bills and other expenses at the Texana Community Center.

To renovate the center, Sister secured grant money from the Campaign for Human Develop as well as donations from her religious community and parishioners at Immaculate Heart of Mary and St. William Parish, Murphy. Mostly, however, she relied on good will.

She rescued wilting flowers from a Wal-Mart store garbage bin. The store was happy to oblige. She invited electrician students at a community college to do the electrical work for the community center. They were grateful to test their newfound skills.

"My gift is to facilitate the gifts in individuals," Sister Terry said. "No one can get close to me without getting involved."

One of eight children, Sister Terry grew up in a "large, good Catholic family" in Brooklyn, N.Y. Her father was a delivery man; her mother, a social worker. "We always had a stranger in the house who needed a place to stay," she recalls.

Her inbred interest in helping people help themselves was underscored by a teacher who guided her through a difficult ninth-grade year in school. "I was having a hard time with school, but this teacher saw potential in me," said Sister Terry.

Sister Terry sees potential in everyone. All they need is a boost and Sister Terry is there to give it. Whether serving in a hollow in Virginia or the Appalachian foothills, she lives out her order's charism to be present to people for a more just world.

Summer Migrant Ministry...

Parishioners from Holy Infant in Reidsville and Our Lady of Grace in Greensboro met April 17 at Holy Infant to plan the 1994 Summer Migrant Ministry Meal Program. The organizational meeting brought together members of the English-speaking community and members of the Hispanic community permanently residing in the area. The parishes of the Greensboro Vicariate host the meals for the migrant workers every Sunday from June through September following the 12:30 p.m. Spanish Mass at Holy Infant. During the summer, workers move in from Mexico, Florida and other areas to work with the local tobacco crop.

MACS Board President Treacy Named Distinguished Graduate

CHARLOTTE — The National Catholic Educational Association (NCEA) has named F. Joseph Treacy Jr., Mecklenburg Area Catholic Schools Board president, as a 1994 NCEA Catholic Elementary School Distinguished Graduate. He graduated from St. Ann School in Charlotte in 1963 and is an attorney and a partner in the law firm of Petree Stockton. He is a graduate of Charlotte Catholic High School and UNC-Chapel Hill.

Sponsored by the NCEA's Department of Elementary Schools in cooperation with the Mecklenburg Area Catholic Schools, the award was given to Treacy for outstanding personal and professional achievements. Throughout his career, he has pursued high professional and personal standards. He is an example of how Catholic schools educate people to take leadership roles in the community.

"It is with great pleasure that we recognize distinguished graduates from our Catholic elementary schools," said Dr. Robert Kealey, executive director of NCEA's Department of Elementary Schools, the award's sponsor. "The education they received in the elementary years has provided a firm basis for growth and achievement in their adult lives.

The award highlights people who "as adults put into practice the values and ideals they learned in their Catholic elementary schools," added Kealey.

As an award winner, Treacy joins Catholic school alumni from across the country, including a Kansas governor, a Thailand missionary, a circuit court judge, a TV news producer, and an Air Force combat training division chief.

Treacy credits St. Ann's for preparing him to meet the responsibilities of adult life. He believes in Catholic education because it teaches the fourth "R" — religion — and in so doing, the schools

See **Treacy**, Page 16

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Bishop Curlin Helps Priests Celeb

Father George M. Kloster, Jr.

Celebrating 25 Years As A Priest

Born: October 28, 1943 in Utica, N.Y.
Education: St. Mary College, St. Mary, Ky.; Gregorian University, Rome, Italy
Ordained: December 20, 1968 by Bishop Francis Reh at St. Peter Basilica in Rome
Assignments:
1969-70 ~ Assistant at St. Charles Church, Ahoskie, N.C.
1970-72 ~ Assistant at Our Lady of Grace Church, Greensboro
1972-73 ~ Pastor of Sacred Heart Church, Brevard
1973-79 ~ Pastor of St. Elizabeth Church, Boone
1979-88 ~ Pastor of St. Pius Tenth Church, Greensboro
1988-89 ~ Sabbatical for studies at Harvard University, Cambridge, Mass., and Emory University, Atlanta
1989-present ~ Pastor St. Michael Church, Gastonia
Significant Accomplishments:
First Catholic priest to serve as president of the North Carolina Council of Churches

Father Michael J. Hoban

Celebrating 50 Years As A Priest

Born: April 3, 1915 at Westport in County Mayo, Ireland
Ordained: June 8, 1944 at Tuam in County Galway, Ireland
Assignments:
Served in Dioceses of Brooklyn and Rockville Centre, N.Y. until 1971
1971 ~ Administrator of Asheville Catholic High School; administrator at St. James Church, Concord
1972-73 ~ In residence at St. Ann Church, Charlotte
1973-76 ~ Pastor of St. Lucien Church, Spruce Pine
1976-80 ~ Pastor of St. Mary Church, Shelby
1980-81 ~ Pastor of St. John Church, Waynesville
Father Hoban retired in 1981. He lives in Ireland and visits Holy Angels and Brooklyn to help in parishes.

Father John P. Bradley

Celebrating 50 Years As A Priest

Born: June 18, 1919 in Glasgow, Scotland
Education: St. Peter College, Bearsden, Scotland; Honor School of Literae Humaniores, Oxford University, England; Graduate School of Education, Glasgow University, Scotland
Ordained: June 29, 1944 by Archbishop Campbell at St. Andrew Cathedral, Glasgow, Scotland
Assignments:
1944-46 ~ Assistant pastor, Achdiocese of Glasgow, Scotland
1951-52 ~ Assistant to Bishop Fulton Sheen in New York
1952-55 ~ Acting Head of the Department of Philosophy and Moderator of Athletics, Belmont Abbey College, Belmont, N.C.
1955-present ~ Editor-in-Chief of Good Will Publishers
1957-70 ~ Senior editor of J.G. Ferguson Publishing
1970-78 ~ President of Belmont Abbey College
1971-72 ~ Chairman Southern Regional Unit of National Catholic Education Association
1972 ~ Treasurer Independent College Fund of N.C.
1972 ~ Member Executive Committee N.C. Association of Colleges & Universities
1973 ~ Vice-president and member of Board of Directors of Piedmont University Center of N.C.
1975 ~ Member Executive Committee of Conference of Small Private Colleges
1975 ~ Chairman of Charlotte Area Educational Consortium
1975 ~ Member Academic Advisory Board of Campion Hall College, Oxford University, England

Significant Accomplishments:
Listed in Who's Who In America and in 1977 editions of Men of Achievement and Dictionary of International Biographies
Author of *A Background to the Bible, Catholics and The Bible, A Catholic Doctrinal Guide, Catholic Encyclopedic Dictionary, Portait of Christ, Portrait of Christ for Newlyweds, The Christian Heritage, Jesus and the Twelve, Women of The Bible, The Bible Story for Young and Old, Come Unto Me*
Editor of numerous editions of Catholic family Bibles, *My Catholic Companion, My Catholic Devotions, Understanding the Bible* (Old Testament), *Understanding the Bible* (New Testament), *Encyclopedic Dictionary of Christian Doctrine, Following The Saints*
Co-compiler of *The International Dictionary of Thoughts*
Contributor to *The Standard International Dictionary, Dictionary of Guidance and Personnel Terms*
Principal Compiler of *Catholic Layman's Library*

"If I had nothing but Christ would He be enough?" Bishop Curlin asked th
that moment comes (of complete surrender to Christ), we will never be t
Father John Bradley, Retired Bishop Michael J. Begley, Father George K
are Father Joseph McCarthy and Father Michael Hoban.

Father Joseph L. McCarthy

Celebrating 25 Years As A Priest

Born: June 4, 1917 in Elmira, N.Y.
Education: Christ the King Seminary, East Aurora, N.Y.; University of Scranton, Scranton, Pa.
Ordained: May 15, 1969 at Our Lady of Grace Church in Greensboro by Bishop Vincent Waters
Assignments:
1969-87 ~ St. Ann Church, Charlotte
    Religion Teacher at Charlotte Catholic High School
    Immaculate Conception Church, Forest City
    Our Lady of the Angels Church, Marion
    Holy Infant Church, Reidsville
    Associate pastor of Our Lady of Grace, Greensboro
1987 ~ Christian retirement to St. Joseph of the Hills, Eden
1987-90 ~ Associate pastor at Visitation Church New York, N.Y.
Significant Accomplishments:
Father McCarthy retired in 1990 and lives in Salisbury. While at Holy Infant, h
ministered to the migrant workers who came in large numbers to harvest far
in Reidsville. He founded a migrant ministry which included Masses and sing
in their native language and would visit, counsel and encourage them in the fields.

Anniversaries To The Priesthood

ay 9 Jubilarian Mass in celebration of priesthood anniversaries. "Until ith Bishop Curlin are (l-r) jubilarians Spiritan Father Martin Conroy, ther Louis Canino and Jesuit Father Eugene McCreesh. Not pictured

Photo by JOANN KEANE

esuit Father Eugene P. McCreesh

ebrating 40 Years As A Priest

n: January 10, 1923 in Philadelphia
cation: St. Louis University, St. Louis, Mo.; Woodstock College, dstock, Md.
ained: 1954 by Bishop Sylvester in Baltimore
gnments:
95-66 ~ Seminary professor and missionary in Rangoon, Burma
96-68 ~ Dean of Arts and Sciences at University of Scranton, Pa.
96-74 ~ Rector at Jesuit House of Formation
95-78 ~ Rector at St. Joseph University
93-83 ~ Pastor at Gesu Church, Philadelphia
96-90 ~ Parochial Vicar at St. Peter Church, Charlotte
99-92 ~ Pastor of St. Peter Church
92-present ~ Parochial Vicar at St. Peter Church
pcial ministries: Member of Mecklenburg Ministries, Charlotte Area Clergy sociation, Uptown Options for the Poor, Men's Shelter Medical Board; ribunal Judge; 1986-92 Chairman of the Uptown Shelter Board; city/county jail rison Chaplain; member of Brothers Foundation Board
igificant Accomplishments:
ering the poor and suffering in the Charlotte community as founder of the erge Shinn Center for the homeless; working with AIDS patients through .I.N. (Regional Aids Interfaith Network); promoting racial harmony; minister- go engaged and married couples

Bishop Michael Joseph Begley

Celebrating 60 Years As A Priest

Born: March 12, 1909, Springfield, Mass.
Education: Mt. St. Mary College, Emitsburg, Md.; Catholic University of America, Washington, D.C.; U.N.C.-Chapel Hill
Ordained: As priest on May 26, 1934 by Bishop Thomas M. O'Leary; As bishop on Jan. 12, 1972
Assignments:
1934 ~ Assistant at St. Mary Church, Wilmington, N.C.
1934 ~ Pastor at St. Therese Church, Wilson, N.C.
1934-46 ~ Pastor of St. Edward Church, High Point
Pastor of St. Therese Church, Wrightsville Beach
Pastor of Immaculate Conception Church, Carolina Beach
Pastor of St. Leo the Great Church, Winston-Salem
1947-55 ~ Superintendent of Nazareth Orphanage, Raleigh
1948-70 ~ Diocesan Director of Catholic Charities
1955-66 ~ Founding pastor of St. Ann Church, Charlotte
1966-71 ~ Pastor of St. Leo the Great, Winston-Salem
1971-72 ~ Administrator/pastor Our Lady of Grace Church, Greensboro
1972-84 ~ Bishop of the Diocese of Charlotte; chairman of the Catholic Commission on Religion in Appalachia; member Bishops' Committee on Priestly Formation; episcopal advisor to the Region VII Cursillo
Significant Accomplishments:
Led 26 bishops from 13 states in issuing a joint pastoral letter on the state of the poor in the mountain region as chairman of the Commission on Religion in Appalachia; was responsible for resettling 1,900 European refugees of World War II in new homes in North Carolina; establishing close ties with children through his work at Nazareth Orphanage; founding St. Ann Church, devoting himself to the children of the parish; first bishop of the Diocese of Charlotte

Franciscan Father Louis Canino

Celebrating 25 Years As A Priest

Born: November 8, 1942 in Syracuse, N.Y.
Education: St. Joseph Seminary, Calicoon, N.Y.; St. Francis College, Rye Beach, N.H.; Holy Name College, Washington, D.C.; Boston State University; Duquesne University, Pittsburgh
Ordained: 1969 at Commissariat of the Holy Land, Mt. St. Sepulchre, Washington, D.C.
Assignments:
1969-71 ~ Associate pastor at Elizabeth Church, Wyckoff, N.J.
1971-76 ~ St. Anthony Shrine, Boston
1976-82 ~ Pastor of St. Joseph Monestary Church, Wilkes Barre, Pa.
1982-84 ~ Rector at St. Anthony Shrine, Boston
1984 ~ Co-founder of St. Francis House, Boston
1989-present ~ Coordinator of Franciscan Center, Greensboro
Significant Accomplishments:
Caring for the homeless of as co-founder of St. Francis House, the largest day shelter in Boston, serving 500 people daily. The shelter celebrates its 10th anniversary in October.

Spiritan Father Martin J. Conroy

Celebrating 40 Years As A Priest

Born: Aug. 6, 1927 in Pittsburgh
Education: Holy Ghost Preparatory School, Bensalem, Pa.; St. Mary Seminary, Norwalk, Conn.
Ordained: June 3, 1954 by Bishop Lawrence Sheehan at St. Mary Seminary
Assignments:
1955-57 ~ Assistant at St. Anthony Church, Portsmouth, R.I.
1957-58 ~ Assistant at Holy Ghost Seminary, Ann Arbor, Mich.
1959-61 ~ Assistant at Holy Ghost Church, North Tiverton, R.I.
1961-64 ~ Assistant at St. John Church, Tucson, Ariz.
1964-68 ~ Adminstrative Assistant, Gerard High School, Phoenix, Ariz.
1968-74 ~ Assistant, Pastor at St. Joseph Church, Conway, Ark.
1974-78 ~ Pastor at Our Lady of Blessed Sacrament, Shreveport, La.
1978-84 ~ Pastor at Sacred Heart Church, Emsworth, Pa.
1984-89 ~ Pastor at Holy Family Church, Inkster, Mich.
1990-91 ~ Sabbatical in Tanzania, East Africa
1991-present ~ Pastor of St. James Church, Hamlet
Significant Accomplishments:
Missionary work in Tanzania.
"Just being faithful to the ministry of the Lord and doing the pastoral assignments given to me."

People In The News

Pope Postpones Meeting Of Cardinals, Plans To Meet Clinton

VATICAN CITY (CNS) — Pope John Paul II, recovering from a broken thigh bone, has postponed a meeting of the world's cardinals until mid-June and will miss several ceremonies over the coming weeks, the Vatican said. A planned meeting with U.S. President Bill Clinton in early June remains on the calendar, but a final decision on that and other papal audiences will be made later, Vatican spokesman Joaquin Navarro-Valls said May 3. The pope was expected to stay in Rome's Gemelli hospital until mid-May following surgery April 29 to reconstruct the top of his right thigh bone. Doctors said they expected the 73-year-old pontiff to make a full recovery, but said his movement would be limited for several weeks. The pope's general audiences at the Vatican were suspended until further notice.

Philippines Begins Warm Up To 1995 World Youth Day

MANILA, Philippines (CNS) — The pilgrim cross Pope John Paul II presented to young people at the first World Youth Day more than a decade ago has begun its journey through the Philippines, which next year will host the sixth World Youth Day. The journey began with a ceremony April 21 at Roxas City's Immaculate Conception Cathedral, 235 miles southeast of Manila, that officially launched preparatory activities for the January 1995 event, UCA News, an Asia church news agency based in Thailand, reported. After the cross was brought from St. Pius X Seminary to the cathedral, where it was welcomed and venerated in a youth procession, Cardinal Jaime Sin of Manila led other bishops and priests in a concelebrated Mass.

Administration Criticized For Refusing Entry To Chinese Woman

WASHINGTON (CNS) — The Clinton administration is being condemned for refusing a Chinese woman's application to enter the United States before her visa is available, forcing her to submit to an abortion because her pregnancy violated family planning policies in her country. Rep. Chris Smith, R-N.J., said the administration's decision to refuse humanitarian parole for Jihong Liu "defies explanation." Immigration authorities defended the decision as consistent with a policy of admitting people for humanitarian reasons in response to actual, not implied threats. Jihong Liu's husband, Alan Wanrong Lin, is now a legal permanent resident of California. Jihong Liu had been approved to enter the United States, but because of backlogs was about two years away from receiving her visa, the INS confirmed.

Moyers Calls For More Serious Discussion Of Religion On TV

NEW YORK (CNS) — TV journalist Bill Moyers called in a New York address for more serious discussion of religion on television. He said he found that discussion taking place among many Americans, and that he was planning to build programs around some examples. "When I think about all that is happening in the religious dimension, of the thirst to know and the need to connect," Moyers said, "I become utterly bewildered at the absence on television of any serious ongoing democratic dialogue about religion and values."

Coadjutor Archbishop Calls Appointment Breathtaking Adventure

ST. PAUL, Minn. (CNS) — Coadjutor Archbishop Harry J. Flynn of St. Paul-Minneapolis is embarking upon what he called a "breathtaking adventure of making the name of Jesus Christ known and loved" in the archdiocese. At an April 27 ceremony welcoming him as coadjutor, Archbishop Flynn borrowed a page from what he called Jesus' "final pep talk" for his homily. Jesus didn't lecture about responsibilities or dwell on negatives during his final prayer with his friends, he said. "But instead, he prayed, and he spoke to them of the gift, the gift of divine love," he added. More than 3,000 people — including nearly 50 bishops, 350 priests and 100 deacons — attended the ceremony at the Cathedral of St. Paul.

Ambassador Flynn's Wife To Move Back To Boston To Be Near Son

ROME (CNS) — Catherine Flynn, the wife of the U.S. ambassador to the Vatican, is moving home to Boston to be near the couple's son who has been hospitalized for treatment of depression. Ambassador Raymond L. Flynn is expected to stay in Rome "at least until the fall," Mrs. Flynn said during a May 4 interview at their Rome residence. The ambassador will remain at his post to help arrange two summer visits to Italy for President Bill Clinton, Mrs. Flynn said. In early June the president is expected to meet Pope John Paul II and later participate in events marking the end of the Second World War. In July, the president is scheduled to attend the Group of Seven's economic summi Naples. The oldest of the Flynn's children, 27-year-old Raymond Jr., been hospitalized since February McLean Hospital in Belmont, Ma just outside Boston. Arrested in m October for disorderly conduct, he agr at his arraignment to undergo a 30- treatment for an alcohol problem.

Archbishop Says Kevorkian Acquittal Shows Need For Educat

DETROIT (CNS) — The acqui of Dr. Jack Kevorkian on assisted cide charges shows the need for gre education about end-of-life decisi said Archbishop Adam J. Maida of troit. Archbishop Maida, who was tending a meeting of the Polish bish conference in Warsaw, said in a st ment that the May 2 acquittal "is nei precedent-setting in the legal arena n it instructive on the moral questio whether or not we can make ourse God and decide when and how we sh die or someone else should die." The involved the death last August of T mas Hyde of Novi, Mich. Hyde, suffered from amyotrophic lateral s rosis, a fatal illness better known as Gehrig's disease. The decision, reac after about 10 hours of deliberat over a three-day period, marked the time a Michigan jury had render verdict on the controversial issue.

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Scripture

Readings for the Week of May 15 - May 21

Sunday: Acts 1:15-17, 20-26; 1 John 4:11-16; John 17:11-19.

Monday: Acts 19:1-8; John 16:29-33.

Tuesday: Acts 20:17-27; John 17:1-11.

Wednesday: Acts 20:28-38; John 17:11-19.

Thursday: Acts 22:30, 23, 6-11; John 17:20-26.

Friday: Acts 25:13-21; John 21:15-19.

Saturday: Acts 28:16-20, 30-31; John 21:20-25.

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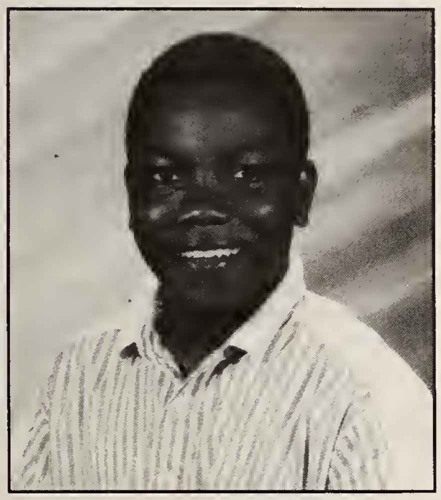

MICHAEL MONU

ishop McGuinness Students Vin National, State Honors

WINSTON-SALEM — Students at hop McGuinness High School are ning top honors, and giving witness he excellent reputation of Catholic ools.

Sophomore Denard Mickens was one 750 people to make a perfect score on National Latin Examination. The m is taken by 86,000 people world- le. For Mickens, it was the second secutive year he has earned a perfect re. Latin teacher Linda Kennedy said was not only pleased about his aca- nic successes, but also "very proud of as a well-rounded person."

Ranked eighth nationally, junior Michael Monu came in first in the state for the National French Examination. Monu has "a wonderful background in the language," said his French teacher, Priscilla Woods. "He enjoys using his skills and learning more about the language."

For the first time since Bishop McGuinness has been involved in the National Forensics League, a student will attend the national tournament this June in Kansas City. Geoff Beier, a junior, took top honors at the district tournament at Charlotte Latin School. Religion teacher and forensics coach Tony O'Meara said he has always been impressed with Beier. The student doesn't enter competitions to win, he said. He debates because he enjoys it.

In Boston this spring, senior Farae Strickland received the Outstanding Speaker Award at Harvard University's model congress. It was her second year to win this award. Sophomore Will Heaton received Honorable Mention.

Pilgrims from the Basilica of St. Lawrence in Asheville in front of the Basilica of St.Mary Major during their visit to Rome this spring.

St. Lawrence Parishioners Visit Vatican, Basilicas In Rome

ASHEVILLE — Twenty-five members of the Basilica of St. Lawrence, along with their pastor, Father Carl Katreider, and Monsignor Anthony Maffeo, secretary to Cardinal Ciappi, made a pilgrimage in March to Rome and Vatican City.

Among the highlights of the pilgrimage were visits to the original major basilicas which are the four principal churches of Rome:

The Basilica of St. Peter, built between 1506 and 1626, which replaced the fourth century basilica built by the Roman Emperor Constantine, is the largest church in Christendom and the site of most official papal ceremonies. The main altar is located beneath the magnificent dome designed by Michelangelo, and stands over the tomb of St. Peter, Apostle and First Pope.

The Basilica of St. John Lateran was built in the fourth century. Prior to 1300, the residence of the pope was adjacent to the basilica. It is the cathedral of the Bishop of Rome, the pope.

The Basilica of St. Mary Major is described as the greatest of many churches dedicated to the Mother of God. At this basilica, relics of the crib in which the Christchild was placed at His birth are enclosed in an urn and gold in the ceiling was brought by Columbus from the New World.

The Basilica of St. Paul Outside the Walls is built over the tomb of St. Paul, the Apostle. It is described as one of the wonders of the world in architecture and contains mosaics of the 266 Roman Pontiffs.

Other basilicas visited were:

The Basilica of St. Lawrence, located outside the walls and near the ancient Roman cemetery, contains the tomb of St. Lawrence and is said to contain the tomb of St. Stephen. St. Mary of Minerva is the only large Gothic church in Rome. In this church is the tomb of St. Catherine of Siena. The Basilica of St. Francis, which contains his tomb, was visited in Assisi, Italy.

The Pantheon, described as the most perfect of all classical monuments in Rome, originally was a pagan temple. In 609, Pope Boniface IV, with the permission of Emperor Phocas, changed the pagan temple into a Christian church dedicating it to St. Mary of the Martyrs.

Each of these basilicas, erected for the honor and glory of Almighty God, is resplendent in architecture and art and rich in history.

While in Rome the group participated in Masses concelebrated by Father Kaltreider and Msgr. Maffeo at several of the basilicas. At the Basilica of St. Lawrence in Rome, the group was privileged to participate in a Mass concelebrated by ArchbishopPeter Canisius Van Lierde, the emeritus vicar general for the pope for Vatican City.

The highlight of the pilgrimage was an audience with Pope John Paul II in the Paul VI Audience Hall of the Vatican.

The parish of St. Lawrence celebrated the first anniversary of its designation as a minor basilica by Pope John Paul II on April 6 with a Mass and a dinner in the crypt of the basilica attended by more than 100 parishioners.Basilica is a canonical title of honor given to churches that are distinguished by their art, architecture and history, centers of worship and closely aligned with the teachings and practices of the Roman Catholic Church and the disciplinary norms of the pope. St. Lawrence is the 34th basilica named in the United States.

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Comunidad Hispana Comuniquémonos

Sigan El Camino De Amor

De los Obispos De E.U. a la familia.
(Continuación)

Viviendo Fielmente

El pasaje de la Sagrada Escritura que muchas parejas escogen para su boda es un plan maravilloso de amor: "El amor es paciente, servicial y sin envidia. No quiere aparentar ni se hace el importante. No actúa con bajeza, ni busca su propio interés. El amor no se deja llevar por la ira, sino que olvida las ofensas y perdona. Nunca se alegra de algo injusto y siempre le agrada la verdad. El amor disculpa todo, todo lo cree, todo lo espera y todo lo soporta. El amor nunca pasará" (1 Cor. 13:3-8).

Estas palabras de San Pablo merecen meditarse diariamente no sólo por lo que nos revelan sobre el verdadero amor sino porque fortalecen nuestra voluntad para seguir el camino del amor. El amor que él describe florece en las relaciones fieles y estables ... Cuando un hombre y una mujer hacen votos de mantenerse fieles en los tiempos buenos y en los malos, ellos confirman su decisión de amarse mutuamente. Es una decisión que hay que buscar, vivir y pedir en oración, es una promesa de fidelidad.

Para vivir fielmente en el matrimonio se requiere humildad, confianza, compromiso, comunicación y sentido del humor. Es una experiencia de dar y recibir, que incluye heridas y perdón, fracasos y sacrificios...

El amor fiel en el matrimonio se prueba con el cambio. También se puede fortalecer y madurar mediante el cambio: una enfermedad seria, un cambio de trabajo, la pérdida del empleo, el nacimiento de un niño, la marcha de los hijos adultos del hogar ... No importa cual sea el cambio, siempre trae tensión e incertidumbre. En esos momentos, osen esperar que se elevarán a nuevas experiencias de amor, para penetrar el misterio de la muerte y resurrección de Cristo mismo ... No tarden en buscar la ayuda de Dios y el apoyo de la Iglesia ... también no tarden en buscar ayuda profesional. . .

Dando Vida

Santo Tomas de Aquino nos enseñó que el amor se difunde de por sí, es decir, crece y se derrama en todos los aspectos de nuestra vida. Cuando un hombre y una mujer contraen matrimonio se prometen un amor que es, en las palabras del Papa Pablo VI, "creador de vida", "los cónyuges, a la vez que se dan entre sí, dan más allá de sí mismos la realidad del hijo, reflejo viviente de su amor"....

El recibir un hijo es un acto de fe como también de amor. Estar abiertos a la vida señala que hay confianza en Dios, quien es el creador y el sostén de la vida.

Hay tantas maneras en que la familia puede dar vida, especialmente en una sociedad que desvalora la vida por medio de tales acciones como el aborto y la eutanasia. Por ejemplo, su familia puede preguntar: ¿Cómo hemos sido bendecidos como familia? ¿Qué valores y creencias tenemos que transmitir a las generaciones futuras? ¿Qué capacidad y recursos poseemos que podemos compartir con otros? Cada generación de una familia tiene la obligación de dejar el mundo más bello y provechoso que como lo encontró. Cuando una familia se convierte en una comunidad de fe y amor se hace al mismo tiempo un centro de evangelización.

Creciendo en Reciprocidad

La base de todas las relaciones en una familia es nuestra igualdad fundamental como personas creadas a imagen de Dios. Y San Pablo describe la "nueva creación" hecha posible en Cristo: "Todos ustedes, al ser bautizados en Cristo, se revistieron de Cristo. Ya no hay diferencia entre quien es judio y quien es griego, entre quien es esclavo o libre; no se hace diferencia entre hombre y mujer. Pues todos ustedes son uno solo en Cristo Jesús" (Gal. 3:27-28).

El matrimonio es la sociedad de un hombre y una mujer con igual dignidad y valor. Esto no quire decir son iguales en sus funciones y expectativas. Una pareja que acepta su igualdad como hijo e hija en el Señor se honrarán y se apreciarán mutamente. Respetarán y valorarán sus dones e individualidad ... La verdadera igualdad, comprendida como reciprocidad, no es medir tareas (quién parará las comidas, quién supervisa las tareas escolares y demás). Se desarrolla a un nivel mucho más profundo donde reside el poder del Espíritu. Aquí, la gracia de los votos sacramentales hace posible que al despojarse de su voluntad propia uno viva con alegre entrega.

La reciprocidad es realmente compartir poder y ejercer responsabilidad para un propósito mayor que nosotros. Nuestra experiencia como pastores nos muestra que la verdadera intimidad conyugal y la verdadera amistad son imposibles sin reciprocidad. Un solo cónyuge no puede mantener la llama del amor. Los dos son cocreadores de sus relaciones. Esto se muestra claramente en la decisión de procrear. La Iglesia promueve el sistema natural de planificación por muchas razones, entre ellas porque favorece la atención que hay que dar a la compañera, ayuda a ambos a erradicar el egoísmo, el enemigo del verdadero amor, y profundiza su sentido de responsabilidad.

Compartiendo el Tiempo

Nos sorprende como las increibles ocupaciones de la vida familiar pueden afectar negativamente las relaciones de amor ... Para florecer, el amor requiere atención, comunicación y tiempo. El pasar tiempo juntos fomenta intimidad, aumenta comprensión y crea memorias ... Les rogamos que examinen las prioridades que tienen para su familia. Compárenlas con el uso actual de su tiempo. Les urgimos que hagan tiempo para estar juntos. Den prioridad a comer juntos, oren y vayan a la iglesia junto creen tradiciones y rituales familiare asistan a retiros y a programas educacion familiar.

Este documento termina con: Iglesia Apoyo la Familia, Invitació Retos y Conclusiones. Hacia el fin dice: "Unanse a otras familias comunidades de apoyo mutu Crecimiento espiritual, luz para s problemas, ayuda en tiempos difíciles, amistades duraderas nacen de es experiencias". (Para pedir es documento llamen al 1-800-235-872. Oficina de Publicaciones de los Obisp de E.U.)

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Mother's Day

SISTER CECELIA TONG

Vietnamese Catholic Ministry

One of the beautiful feasts that I love ecially is Mother's Day. I did not iprehend fully the reason for having it having it in the month of May until hurch one day I witnessed a young utiful mother who sat with her child ont of me. Just to watch the dynam- of that relationship made me very py and I thanked God for that. The ure reminded me of my mother on a utiful May day -- a picture full of tenderness and love waiting for the return of a loved one. Perhaps it is the most elequent scene that speaks about a God who loves tenderly and is waiting to show that love to all his creatures.

My mother usually sat near a window, knitting away to wait for my coming. The footsteps on the pavement lifted her heart. She would sit there working at her knitting, counting the stitches one by one to make a beautiful sweater for me.

y Nguyen Thu Huong and her son, Bao Nguyen. Amy is very active in the Vietnamese iolic Ministry's program for children.

She would know exactly how many stitches were needed for it. She would combine colors harmoniously because she said life is supposed to be harmoniously lived. She knew exactly what road I took even when I decided with my friends to fool her. Somehow she possessed that extra sense of sight and feeling concerning me, her child. Looking at her I would imagine that, that is exactly the way God has treated you and me. The image of a good shepherd who carried a young one on his shoulder while he counted the lambs one by one until all were gathered. He would know exactly what path led the lambs home like the mother who feels the nearness of her little ones even when she does not see. Feeling and sight are almost the same to a loving mother. No wonder that Jesus compared himself to a mother hen who gathered her little ones under her wings. The protection, the security she gives to her young, give strength and psychological stability to her children.

If that is the love of a mother for her children, then what can the children do for their mothers? Looking at families nowadays, I think the mothers suffer more than appearances show. Women tend to live longer and consequently are lonely. Grown up children are likely to settle away from their mothers. The mothers must, at times, feel being left alone. Life in America and other advanced countries is filled with activities, businesses and needs. Thus, the elderly people are often left alone to take care of the house when they can and when they cannot their children take them to nursing homes. I cannot forget seeing tears on old people's faces and bewildered looks in their glazed eyes. Do we use people or honor them I wonder. What would God say when He saw the ill treatment of the elderly, the sick and the jobless? What can you and I do at the moment to remedy the neglect of duties that once were sacred? A sister asked me, "What can the world do when they take God out of it?"

Taking this opportunity of the month of May I would like to congratulate and thank all mothers. A great tribute which I want to quote here is taken from a Jewish proverb: "God could not be everywhere and therefore he made mothers." Thackery in *Vanity Fair* said: "Mother is the name for God in the lips and hearts of little children." How accurately the Old Testament said of her: "Her children arise and call her blessed." Prov. 23:28.

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese ofCharlotte.

Mẹ

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hệ ruột thit giửa hai me con tại thánh dường. Tôi nhìn chăm
tình cật ruột dó trước mắt tôi, tôi cảm thấy thật thích thú và
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ệt hảo của Thiên Chúa Người dã luôn yêu thưởng các loài Ngài
tạo dủng.
Theo thói thường mẹ tôi hay ngồi bèn cửa sổ tay thoăn thoắt
trong khi chở dợi tôi về, tiếng chân sột soạt làm người chột
. Người vẫn tiếp tục dan, dếm từng mũi chỉ dưởng kim dể làm
nh chiếc áo len tuyệt vởi cho tôi. Người dùng màu sắc hòa hợp
gưởi nói, mình phải tạo nên dời sống ăn nhip như thế.Người
t trước con dường tôi thưởng về, ngay cả lúc tôi cùng bạn bè
hưởng vui chởi. Một cách nào dó người dã có sẵn nhạy cảm
bén hòa hợp giữa cách nhìn cũng như xúc cảm về người con
mình. Nhìn me, tôi có thể cảm nhận dược một cách chính xác
cạch thế mà Thiên Chúa dã yêu thưởng bạn và tôi. Hình ảnh
c tử nhân lành nâng niu chiên nhỏ trên vai trong khi miệng lẩm
m dếm những con còn lai và cũng như người mẹ ngài cảm nhận
gần gũi của con mình mặc dù chúng không ở gần.Cảm xúc và
n nhận là hai yếu tố giống nhau cho một bà mẹ biết yêu. Chúng
hông khỏi ngạc nhiên khi Chúa Giesu so sánh mình với gà mẹ

dang bao phủ con nó dưới dôi cánh rộng. Sự che chở, và an toàn cho con trẻ sức manh và tâm lý bình an.

Nếu dó là tình me cho con mình, thì người con phải làm gì cho mẹ? Nhìn những gia dình hiện nay, tôi nghỉ rằng các bà mẹ dau khổ hởn mình nghĩ. Các bà sống lâu hởn và như vậy cảm thấy quanh hiu hơn. Rồi những người con khôn lớn thường sống biệt lập xa me. Và những người mẹ dôi lúc cảm thấy quạnh hiu. Đời sống tại Mỹ cũng như Âu Châu thường dược chất dầy bằng những hoạt dộng,công việc và nhu cầu và rồi những người lớn tuổi thường ở lai coi nhà khi họ còn khỏe,nhưng khi sức cùng lực kiệt con cái dửa vào viện dưỡng lão. Tôi không thể quên dược dã có lần mục kích những dòng lệ chảy trên khuôn mặt khô cằn và trước cái nhìn kinh ngạc trên dôi mắt thất thần. Chúng ta tôn trọng con người hay lởi dụng ho? Bạn nghỉ Thiên Chúa sẽ làm gì cho con người trước những khinh bạc tuổi già, của người dau ốm, của người mất việc? Hiện giờ bạn và tôi có thể làm dược gì dể thay thế vào trong trách dã bị coi thường? Một Nữ Tu dã phải nói rằng, xã hội này làm dược gì khi họ dã dầy Chúa bền lề cuộc sống?

Dùng cở hội của tháng năm này, tôi cầu chúc và cảm tạ quý Bà Mẹ Với câu thở Do Thái bất hủ dể nói lên tâm tình biết ởn như sau: "Thiên Chúa không thể ở mọi nới vì thế người tạo dựng nên các bà mẹ." hay của Thackery trong Vanity Fair dã nói rằng: "Mẹ là tên cho Chúa trong miệng lưởi và tâm khảm của trẻ thơ." Và trong Cửu Ước cũng nói về người: "Con cái của bà sẽ chổi dậy và gọi bà dầy phúc." Proverbs 23:28.

Diocesan News Briefs

Interfaith Service

CHARLOTTE — A group of churches will meet at Maryfield Memorial Baptist Church on Sugar Creek Road for an interfaith service on Sunday, May 15 at 2:30 p.m. The service will mark the beginning of a new initiative, "HELP," to help remedy local interracial problems. Jesuit Father Jim Devereux, pastor of St. Peter Church, will lead a delegation from St. Peter. Msgr. John J. McSweeney, chancellor and vicar general of the Diocese of Charlotte, will deliver the invocation. For more information, call (704) 372-6806.

Retrouvaille Support

CHARLOTTE — A support group is forming for people who have participated in Retrouuvaille, a program to help renew marriages. CORE, for Continuing Our Retrouvaille Experience, meets the first Saturday of each month in the Charlotte area. Call Eric or Jo at (704) 289-3870 for information.

50th Reunion

BOSTON — Mary Rinkus of St. Eugene Church, Asheville, will attend her 50th reunion at Emmanuel College. Her husband, Deacon Louis Rinkus, will participate in a May 21 Mass for the reunion celebrated by Cardinal Bernard Law.

Amazing Grays

CHARLOTTE — St. Patrick's "Amazing Grays" Club will go to a Charlotte Knights baseball game on May 18 at 12:30 p.m. Cost is $3.50. For information and reservations, call Helene Russell at (704) 553-8114.

Catholic Home Educators

WINSTON-SALEM — Catholic Home Educators of the Triad will meet on Monday, May 23 at 10 a.m. For location and information, call Mary Beth Young at (910) 764-0269.

Belmont Abbey Receives Grant

BELMONT — Belmont Abbey College has received a $45,000 grant from the Fulbright-Hays Group Projects Abroad Program. The program is administered by the U.S. Department of Education. The grant will allow 12 Gaston and Mecklenburg County educators to travel to the Middle East to participate in a five-week seminar.

The team, lead by Dr. Robert E. Jones, Belmont Abbey professor of political science, will design a teacher education course for a masters program in middle grades education at Belmont Abbey.

Catholics United For the Faith

CHARLOTTE — Catholics United for the Faith will meet at the Catholic Center, 1524 E. Morehead St., on Friday, May 20 at 7:30 p.m. The program begins with the recitation of the rosary and features a video, "The Catholic Vision of History," with Dr. Warren Carroll of Christendom College. For information, call (704) 364-9568.

Adoption Workshop

GREENSBORO — Francie Rieser, M.A. and Martha Sayles, Ph.D., will present "Developmental Tasks of the Adopted Child" at the Franciscan Center on May 17 from 7 p.m.-9 p.m. The program is a service of Carolina Adoption Services. For reservations, call (910) 621-8700.

Natural Family Planning

GREENSBORO — The Couple to Couple League will present a series of four classes on Natural Family Planning at St. Benedict Church beginning Wednesday, May 18 at 7 p.m. To register, call (910) 764-0629.

Irish Children's Summer Program

GREENSBORO — Two families are needed to host three Catholic boys, ages 12-13, for six weeks, June 20-Aug. 1 for the Irish Children's Summer Program. One parent must be in the home during the six week visit. For information, call Barbara Sullivan at (910) 282-0543.

National Youth Day

DENVER, COLO.— Young people throughout the Americas are invited to Denver at McNichols Sports Arena on Aug. 4-7 for National Youth Day. This event, organized by youth, will open with a concert and rally at Barnum Park on Thursday, Aug. 4 at 12 p.m. Nearly 20,000 people ages 13-39 are expected to gather to answer Pope John Paul II's request to "...enlighten the world and show it the path to life" through Jesus. Registration is $25. Write National Youth Day, P.O. Box 612410, San Jose, CA 95161. For information, call (404) 955-9935 or fax (408) 955-9940.

OW.L.S. Club Meeting

CHARLOTTE — St. Gabriel's O.W.L.S. club will meet on May 18 in St. Gabriel Fellowship Hall at 11 a.m. All 50+'s are invited. Bring a bag lunch, dessert and coffee will be provided.

Officers To Visit

ASHEVILLE — John Slobodnik and William J. Gill, national officers of the Catholic War Veterans, will visit western North Carolina on May 18 to meet with local members and visit with officials of the V.A. Medical Center. Post 1914 of Arden will host the visit. There will be a reception/luncheon at Shoney's restaurant at noon. All Catholic veterans and their spouses are welcome. For more information, call Commander Herbert W. Reith at (704) 667-5722 or write CWV Post 1914, P.O. Box 681, Enka, NC 28728-0681.

Inner Healing Retreat

HICKORY — Father Richard Farwell and Bobbie May will direct the retreat, "Inner Healing (Healing the Child Within)," at the Catholic Conference Center July 14-17. The retreat is designed as a journey toward discovery of the child within that leads to God's healing. Cost is $154 based on double occupancy. For reservations, send $20 nonrefundable deposit to St. Dorothy Catholic Church, 148 St. Dorothy's Lane, Lincolnton, NC 28092. For information, call Bobbie May at (704) 327-8692.

MACS Concert

CHARLOTTE — The Mecklenburg Area Catholic Schools instrumental music program will be showcased in a concert at St. Patrick School on Sunday, May 22 at 2 p.m. Students will perform as part of the Cadet Band, Concert Band, Honors Band and Combined Bands. Teachers Alan Kaufman and Richard Wright will conduct. The public is invited and admission is free.

Catholic Trends

GREENSBORO — Father George Kloster, pastor of St. Michael Church in Gastonia, will present "Catholic Megatrends: Christian Challenges and Responses," on Sunday, May 15 at The Franciscan Center. Two sessions will be offered: 12:10 p.m.-1 p.m. or 7:30 p.m.-9 p.m. A $2 donation for the noon session, which includes lunch, is requested. To register, call (910) 273-2554.

Flower Festival

LINCOLNTON — St. Dorothy Parish is sponsoring a Flower Shower Festival May 20-21. Activities b
with a Fish Fry at the church on F
from 6-7:30 p.m. The festival is S
day on the church grounds from 9
5 p.m. All proceeds will go to the c
building fund. For more informa
call the church office at (704) 735-
Monday-Friday 9 a.m.-2 p.m.

May Ultreyea

CHARLOTTE — An Ultreye
those who have attended a Cursi
Thursday, May 19 at 7:30 p.m.
Gabriel Church in Room 2. For inf
tion, call (704) 365-2209 or (704)
7996.

Bereavement Ministry

CHARLOTTE — St. Matthev
ish is offering a four-week Bereave
Training series for those in Bereave
Ministry, on R.A.I.N. care team
grieving a loss on Thursdays in
from 7-9 p.m. Instructors are regis
nurses Micki Lukse and Mercy
Therese Galligan. Cost is $5. Pre-
tration is required. Call (705) 543-

The Catholic News & Heral
comes parish news for the dio
news briefs. Good photographs, p
ably black and white, also are wel
Please submit news releases and p
at least 10 days before the date o
lication.

Bishop Curlin Schedule

Bishop William G. Curlin will take part in the following events next week:

May 15:
12: 15 pm -- Confirmation,
St. Mary, Greensboro.

May 16-19:
Seminarian Retreat,
Living Waters,
Maggie Valley.

May 17:
6:00 pm -- Confirmation,
Immaculate Conception
Forest City.

May 19:
7:30 pm -- Confirmation,
St. Lawrence, Asheville.

May 21:
4:00 pm -- Mass for the
Knights of Columbus
State Conference,
Greensboro.

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World and National Briefs

v York Medical Specialist Sees e Up And Around In No Time

NEW YORK (CNS) — Pope John l II should be up walking again soon able to resume his travels in plenty of : for his scheduled October visit to United States, said an orthopedic ialist. Dr. Rudolph Taddonio, chair- of the Department of Orthopedics at / York Medical College, which is nected to the Archdiocese of New k, said the pope's fracture was com- among people the same age as the e, who will be 74 on May 18. In a phone interview with Catholic News ice April 29, Taddonio said that ents who were otherwise in good dition would often be getting out of n two or three days, beginning physi- herapy a few days later and going e in 10 days to two weeks. The pope scribed by his doctors as being in rally good health. Vatican spokes- Joaquin Navarro-Valls said the pope ld be hospitalized for two or three ks.

npus Ministers Help Link sswork, Faith, Cardinal Says

CHAMPAIGN, Ill. (CNS) — Cam- ministers, while fulfilling their cen- mission of pastoral care, must also e students in integrating classroom ning with the Catholic faith, accord- o the prefect of the Vatican Congre- on for Catholic Education. Cardinal Laghi, former papal representative e United States, gave the keynote ess at a symposium commemorat- Msgr. Edward J. Duncan's 50th versary as director of the Newman ndation and chaplain at the Univer- of Illinois at Champaign-Urbana.

holic League To Place Anti- dom Ads In New York Subway

NEW YORK (CNS) — The Catho- eague for Religious and Civil Rights unced April 25 that it will place 0 ads on the New York subways tell riders “condoms don't save lives” and that “restraint does.” The message is intended as a direct challenge to ads placed by the Gay Men's Health Crisis that promote condoms, showing persons of the same sex kissing each other while holding condoms. The ads read: “Young, Hot, Safe!” A League statement said that “at least in most instances” the cause of unwanted pregnancies and sexually transmitted disease was “moral irresponsibility.”

Marquette University Changes Nickname To Avoid Stereotypes

MILWAUKEE (CNS) — At Marquette University, “Warriors” is out. “Golden Eagles” is in. Students, faculty, staff, administrators and alumni at the Jesuit-run university in Milwaukee voted in Golden Eagles as the new nickname for the school's varsity athletic and club teams. The name change was announced May 2 by Jesuit Father Albert J. DiUlio, Marquette president. Warriors had been in use since 1954, but was tossed out last October amid concerns over Native American stereotypes, said Marquette spokeswoman Kathleen Hohl.

Bishops Criticize Washington State Initiatives On Homosexuals

SEATTLE (CNS) — Two proposed ballot questions restricting homosexual rights in Washington state are morally wrong because they could foster discrimination against homosexuals, according to the state's three active Catholic bishops. “Actions and laws that promote prejudice and bigotry diminish our civil and religious communities,” said an April 28 statement of the Washington State Catholic Conference. “Singling out a particular group of people for discrimination based on who they are is morally wrong.” Members of the conference are Archbishop Thomas J. Murphy of Seattle and Bishops William S. Skylstad of Spokane and Francis George of Yakima. The bishops called for defeat of Initiative 608 and Initiative 610. Supporters of the initiatives are currently gathering signatures to get them included on the November ballot.

Bishop Pleads For Retaining U.N. Troop Levels In Rwanda

WASHINGTON (CNS) — The chairman of the U.S. bishops' International Policy Committee has asked Secretary of State Warren Christopher for his support to keep United Nations peacekeeping forces in violence-ravaged Rwanda. “If the United States fails to act responsibly in this instance, we will be adding to a major injustice that will be long remembered and condemned by people of good will throughout the world,” Bishop Daniel P. Reilly of Norwich, Conn., said in his May 3 letter. A New York Times account of a U.N. Security Council vote reducing the peacekeeping forces to 270 reported that “the United States had even argued for pulling the force out entirely,” according to Bishop Reilly.

Religious Leaders In Detroit Praise Families' Heroic Struggle

DETROIT (CNS) — Catholic, Jewish, Muslim, Protestant and Orthodox leaders in the Detroit area marked Mother's Day by praising the “heroic struggle” of American families today. “We regret that sometimes even our religious institutions have been insensitive to your needs or have failed to help shoulder your burdens,” said the statement by Detroit's 20-member Religious Leaders Forum. Members of the Religious Leaders Forum, which meets regularly, include Archbishop Adam J. Maida of Detroit and Chaldean Bishop Ibrahim N. Ibrahim of St. Thomas the Apostle of Detroit.

Leaders Seek Vatican Peace Efforts In Ex-Soviet Republics

VATICAN CITY (CNS) — Government and Orthodox Church leaders in the ex-Soviet republics of Armenia and Georgia are looking for Vatican support in bringing peace to their countries, said a Vatican cardinal. They also hope that the Vatican will encourage the West to offer economic aid to their troubled region, said Cardinal Achille Silvestrini, head of the Vatican Congregation for Eastern-rite Churches. The cardinal was interviewed on Vatican Radio April 28 after an April 18-25 trip to both countries. “They feel they are Christians and expect a lot from the Christian populations of the West, but this unfortunately does not always happen,” he said.

Small Communities Key To Evangelization, Synod Groups Say

VATICAN CITY (CNS) — Small Christian communities led by well-trained lay people working closely with priests are the key to spreading the Gospel message in Africa, said participants in the African synod. At the end of the third week of the April 10-May 8 special Synod of Bishops for Africa, members laid out some of the items they want to see included in the synod's propositions to Pope John Paul II and in the final synod message to the Church. The most common calls, after the stress on building small Christian communities, were for an easing or forgiveness of the foreign debt of African nations and an end to international arms sales to governments and rebel groups on the continent.

Mandela's Victory Just First Step In Long Process, Archbishop Says

MILAN, Italy (CNS) — Nelson Mandela's victory in South Africa's first all-race elections is just the first step in a long process of national reconciliation, said Archbishop Lawrence P. Henry of Cape Town. The 59-year-old archbishop, who as a person of mixed race was eligible to vote for the first time April 27, said, “The next five years will be very important for the future of South Africa and for the policy of national unity.” An interview with Archbishop Henry was published May 3 by *Avvenire*, a Milan-based Catholic newspaper.

Archbishop Donoghue's Pilgrimage To Rome

SENTIRE CUM CHRISTO

ATLANTA — Itinerary of Archbishop John F. Donoghue's pilgrimage:

June 26 — Leave Atlanta to connect in New York to Rome via Delta.

June 27 — Arrive in Rome, optional walking tour to St. Peter's Basilica.

June 28 — Tour of Rome, including religious sites, Colosseum, Forum, Trevi, Peter's Basilica, Church of St.Peter in Chains, Basilica of St.Paul's Outside the lls.

June 29 — Papal Mass at which Archbishop Donoghue will receive the ium. Evening reception for American archbishops at North American College.

June 30 — Mass at St. Peter's altar. Papal audience with Archbishop noghue. Continue sightseeing in Rome: Villa Borghese, Spanish Steps, Pan- on, Piazza Navona.

July 1 — Vatican Museum and Sistine Chapel, Basilicas of St. Mary Major and StJohn Lateran, Holy Stairs, Chapel of Domine Quo Vadis, Appian Way to the acombs, Tivoli and Villa D'Este.

July 2 — Full day excursion to Florence, visit the Basilica of St. Maria Dei Fire, Baptistery, bell tower by Giotto, Academy of Fine Arts, Piazza Della ioria.

July 3 — Full day excursion to Assisi.

July 4 — Full day excursion to Naples and hydrofoil trip to Capri. Visit Blue Grotto (sea permitting), garden of Augustus, travel back by hydrofoil, visit Sorrento and return to Rome on coast road.

July 5 — Return to Atlanta.

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O'Keefe (From Page 1)

of Bishop Hafrey Memorial (now Charlotte Catholic) High School. "I wouldn't say I won any popularity contests, but the kids thought I was fair and treated each the same way," he said.

"Msgr. O'Keefe had a very tough exterior, but he was a very gentle person on the inside," said Msgr. Bill Pharr, pastor of St. Vincent de Paul Church, Charlotte. "He had a great sense of humor and a great devotion to the priesthood."

> **"The Diocese of Charlotte has lost a colorful personality as well as a good priest," said Msgr. Joseph Kerin. "He was very determined, outspoken and loyal."**

The future monsignor was born Aug. 25, 1916 in Bethlehem, Pa. His neighbors included the family of Father Eugene McGuinness who was named in 1937 the second bishop of the Diocese of Raleigh. In making his decision to become a priest, the young O'Keefe sought the advice of Bishop McGuinness, who was vacationing in Bethlehem. The bishop invited him to North Carolina and a nine-week visit in 1938 convinced him to serve in the state.

Ordained on Oct. 18, 1945 at Mount Saint Mary's Seminary in Emitsburg, Md., Father O'Keefe's first assignment was as an assistant at St. James Church, Hamlet. From 1947 to 1952, he was an assistant at St. Paul Church, New Bern.

Father O'Keefe's first assignment as pastor was in 1952 at St. Therese Church, Wilson. In 1959, he was named pastor of St. Paul Church, Henderson, and a year later, he became pastor of St. Agnes in Washington, N.C.

While at St. Agnes in 1962, he was involved in a boating accident during a fishing trip with friends in New Bern. He beat the odds by surviving, but he suffered neck injuries that caused him severe pain for the rest of his life.

Father O'Keefe spent most of the next three years recuperating at St. Ann Church, Charlotte, where his longtime friend, Msgr. Michael J. Begley, later to become the first bishop of the Diocese of Charlotte, was pastor.

In June 1965, Father O'Keefe became pastor of St. Pius X (now St. Philip the Apostle) Church, Statesville. Five years later, he returned to Charlotte as pastor of St. Gabriel, the largest Catholic parish in North Carolina.

In 1971, he assumed additional duties as administrator of Bishop Hafey Memorial High School. Two days after Bishop Begley's ordination as the first bishop of Charlotte, he named Father O'Keefe a diocesan consultor. He reappointed him to the post in 1975.

While serving at St. Gabriel Church, Father O'Keefe was vicar of the Charlotte Vicariate, state chaplain of the Knights of Columbus and chairman of the Diocesan Building Commission.

In June 1976, he became pastor of St. Dorothy Church, Lincolnton. Four months later, Pope Paul VI named him a prelate of honor with the rank of monsignor. In July 1978, Msgr. O'Keefe returned to Charlotte as pastor of St. Peter Church, the oldest parish in the diocese. He remained at St. Peter until his retirement on Feb. 4, 1986. After his retirement, he continued to make his home in Charlotte.

The son of the late Jeremiah and Mary O'Keefe, Msgr. O'Keefe is survived by his brother, Joseph O'Keefe of Bethlehem, Pa.; his nephew Michael O'Keefe of Columbus, Ohio, and nephew Timothy O'Keefe and niece Michelle Fodor, both of Bethlehem.

Msgr. O'Keefe at St. Peter Church in Charlotte a few months before his retireme
February 1986.

Treacy (From Page 7)

are able to face and deal with the moral issues that the students are confronted with today. He also believes that Catholic education teaches a fifth "R" — respect and compassion for each other.

Through his leadership on the Mecklenburg Area Catholic Schools Board, his goals are to bring local Catholic schools into the 21st century with greater visibility to ensure the future of Catholic education.

The National Catholic Educational Association is the largest private, professional education association in the world. Founded in 1904, the association's membership represents more than 200,000 educators serving 7.8 million students in Catholic education at all levels, including preschool, elementary, secondary, college, university, seminary and religious education programs.

St. Ann Catholic School was founded in 1955 and staffed by the Sisters of St. Joseph and lay teachers.

Pope Invites Poor Clares To Firs In Series Of Cloisters In Vatican

VATICAN CITY (CNS) — Pope John Paul II has asked a group of Poor Clare nuns to establish a cloistered convent in the Vatican gardens to support him with their prayers.

The Vatican announced May 10 that the nuns would take up residence in the convent May 13, the feast of Our Lady of Fatima and the 13th anniversary of the assassination attempt on the pope's life. The eight nuns will live their strict and austere contemplative life of prayer and manual labor in a small house built at the turn of the century for the pontifical gendarme and used until recently by Vatican Radio.

The Poor Clares will remain within the Vatican walls for five years, said an article prepared for *L'Osservatore Romano*, the Vatican newspaper, and released by the Vatican press office.

In 1999 the pope will invite another cloistered order to take their place.

The Poor Clares were chosen first because this year the Church is celebrating the 800th anniversary of the birth of St. Clare of Assisi, founder of the order.

Joaquin Navarro-Valls, the Vatican spokesman, said the pope had felt for a long time that Vatican City should be home to a variety of types of religious orders. In 1988 Pope John Paul officially welcomed Mother Teresa's Missionaries of Charity to the Vatican where they live and run a homeless shelter and kitchen.

The abbess of the community w Mother Chiara Cristiana, who un few weeks ago was abbess of the or main convent in Assisi.

The Vatican did not release the n of the other nuns, but said they c from Italy, Croatia, Nicaragua, Bo Herzegovina, Canada and the Ph pines. A Rwandan nun is one of the members of the Vatican cloister, bu was not expected to be at the ope because of the continued fighting i homeland.

The Vatican newspaper article the bylaws of the new convent sp that the aim of the community is ministry of prayer, adoration, prais reparation" in silence and solitud support the Holy Father in his daily for the whole Church."

"The presence of a community pletely dedicated to contemplatior strict papal cloister near the See of is an exemplary indication that con plative life represents a richness a treasure which the Church does n tend to renounce," the article said.

The Church has always empha its need for Catholics committed variety of ways to living out their ba mal promises and supporting the Ch it said.

Bishop McGuinness H.S., the only Catholic high school in the Triad, announces its $10,000 raffle. Proceeds go to upgrade the computer program and improve the library's resources. Only 300 chances will be sold! To purchase a ticket, return the form below along with payment to:
Bishop McGuinness H.S., School Raffle, 1730 Link Road, Winston-Salem, NC 27103.
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Entries Must Be Postmarked by Midnight, May 14

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ATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 36 • May 20, 1994

hen the time for Pentecost was fulfilled, they were all in one place together. And suddenly re came a noise like a strong driving wind ... and they were all filled with the Holy Spirit." ts 2:1-4) "Window of Peace" quilt by St. Ann Parish Women's Club.

Photo by JOANN KEANE

North Carolina Lutherans & Roman Catholics in Dialogue

PENTECOST SUNDAY 1994
May 22

To Our Catholic and Lutheran Sisters and Brothers in North Carolina,

On Pentecost Sunday, 1991, Bishops Donoghue, Gossman and McDaniel signed a Covenant on behalf of Lutheran and Catholics which expressed their hopes "that through the rich diversity of gifts which exist in the Roman Catholic and Lutheran communions and our extensive bilateral dialogues, the Holy Spirit is moving and empowering us to overcome the separation which now exists in sacramental life, church order, and doctrine, and enabling us to achieve the full communion Christ desires for the Church." We take the opportunity on the third anniversary of the signing to reflect on what has taken place and to look to the future.

Since the signing, regional observances have taken place in Greenville, Burlington, Greensboro, Asheville and Arden. These have been opportunities to grow in mutual understanding, participate in dialogue, and worship together. The first Aquinas/Luther Conference took place in Hickory.

In many localities, parishes have participated in a variety of worship, education and service programs. Each Sunday in many of our parishes prayers are offered for each other.

See **Letter,** Page 2

Bishop William G. Curlin and retired Bishop Michael J. Begley during the recent priests' jubilee. Bishop Begley celebrated 60 years of priestly service.

Photo by JOANN KEANE

) Years of Service

iocese Of Charlotte Is Bishop egley's Living Legacy

By JOANN KEANE
Associate Editor

CHARLOTTE — During a recent nfirmation at Christ the King in High nt, retired Bishop Michael Joseph gley felt a moment of deja vu.

Sixty years ago, a freshly-ordained her Begley traveled to High Point for ss. It was the only Catholic church miles, and Catholics were few and far ween. No matter that it was Tuesday, ry day was Sunday for someone in the all communities. It was 1934, and n-Father Begley logged countless miles ng the back roads of mission North olina to administer the sacraments to faithful.

"All these things have taken place, I'm standing in the same place, 60 rs later," says Bishop Begley.

"These things" he casually mentions the events that span more than half a tury, and the incidents that formulate Diocese of Charlotte. Over the course his years as a priest, Bishop Begley touched the lives of thousands, and his indelible imprint on the diocese he nded some 22 years ago.

His legacy is faith and love. Virtually every long-time member of the diocese has a Bishop Begley story to share. All versions intertwine poignant moments of how the kind-hearted father-monsignor-bishop touched their lives. An endearing quality surrounds the bishop like an aura

"There's a charisma I cannot explain," says Aloha Linhares, who served as his secretary for about 30 years. "When you're in his presence, you feel love." Bishop Begley originally hired Linhares to work part-time for Catholic Social Services in the mid-1960s. In November of 1971, then-Msgr. Begley was selected to be the first bishop of Charlotte, and asked Linhares if she would work for a bishop. As a new convert to Catholicism, she wasn't sure what a bishop was all about. "'You worked for a monsignor,' replied Bishop Begley. 'I can assure you only the title will change, not the man,'" recalls Linhares. "I have never forgotten that, and he remained just as humble and down to earth."

See **Bishop,** Page 2

Retired Bishop Michael J. Begley chats with Aloha Linhares, his long-time secretary.
Photo by JOANN KEANE

Bishop (From Page 1)

Bishop Begley was born March 12, 1909 in Mattineague, Mass., to Anna Monyahan Begley, and Dennis Begley, an immigrant from Dingle, County Kerry, Ireland. Helen Begley Crowley, Bishop Begley's only sibling is three years his junior.

As a youngster, young Michael surrounded himself with baseball, ice skating, tennis and skiing. In high school, he turned toward his studies, and the first inklings of the priesthood began to stir. Little did he know, that as he prepared for confirmation, he was preparing for life.

"Maybe I'd like to be a priest someday," Michael nonchalantly mentioned to his parish assistant. What do you want to do if you are a priest? asked the assistant. "Take care of the Church," replied Michael. The conversation lingered as the assistant talked about Passionists, Jesuits and Maryknolls, trying to get a feel for Michael's direction. "Finally he asked 'Do you think you'd be interested in a local missionary diocese right here in this country, where the Church is just starting?' That sounded good to me," recalls Bishop Begley.

Keep the weekend clear, said the parish assistant. The bishop of North Carolina is in Rhode Island visiting, and this would be an opportunity for us to have a chat with him.

"That's where I met Bishop Hafey," says Bishop Begley. "I graduated from high school in 1926 and Bishop Hafey 'adopted' me for the Diocese of North Carolina," says Bishop Begley.

Eight years later, Father Begley was ordained to the priesthood. He packed his bags and embarked upon the journey of his life; destination, North Carolina.

Along the way, he collected friendships and became the cornerstone of the mission territory which would become the Diocese of Charlotte.

"His motto is 'Love of the Brethren,' and I've tried to follow that same motto," says Msgr. John J. McSweeney, chancellor and vicar general of the diocese. Msgr. McSweeney was the first priest ordained by Bishop Begley, as well as the first priest ordained for the newly established Diocese of Charlotte. "He truly epitomizes the living Christ," says Msgr. McSweeney."

"When I look at Bishop Begley, I see a mosaic of the priesthood," says Bishop William G. Curlin, third bishop of Charlotte. "His years of dedicated and loving service to the church are known by everyone in the Church of Charlotte. "There's a warmth and kindness that envelopes you."

"I marvel at the thought of serving the Lord for 60 years in the priesthood," says Bishop Curlin.

Today, Bishop Begley calls himself "a gentleman of leisure." Arthritis may slow his pace, but that's about all that has hit its stride. His mind is sharp, and he maintains a schedule sure to slow someone much younger. He confirms many of the youth of the diocese, and is present for a number of diocesan functions.

"His 'job' every morning is praying for the people of the diocese," says Msgr. McSweeney, who shares the retired bishop's residence. "He has a holy hour, complete with stations of the cross."

"Many would say his greatest accomplishment was starting a new diocese," says Msgr. McSweeney. "Although that was a momentous task, the living legacy of Bishop Begley is simply that he lives Christ's message."

Ailing Pope Apologizes For Missing Belgian Trip

VATICAN CITY (CNS) — Pope John Paul II, still hospitalized but walking on crutches, apologized to the people of Belgium who had made elaborate preparations for a May 13-15 papal visit.

"I know that the Belgians had prepared for my pastoral visit with hard work and that my absence caused great disappointment," the pope said May 15, speaking from Rome's Gemelli hospital, where he has been since an April 29 operation to repair a broken thigh bone. "Until our meeting can take place, I send a warm greeting to all Belgians," he said in a recorded message.

Vatican spokesman Joaquin Navarro-Valls told Vatican Radio May 14 that the pope is doing well and is expected to be released from the hospital by May 21. "He walks every day using two crutches instead of the walker, which has been put aside," Navarro-Valls said. By the time the pope is discharged from the hospital, Navarro-Valls said, he should be using only one crutch or a cane.

Each Sunday since he has been hospitalized, Pope John Paul has addressed a small crowd gathered outside the hospital as well as visitors in St. Peter's Square. The midday address and recitation of the *Regina Coeli* prayer is broadcast over loudspeakers by Vatican Radio, but the pope has not appeared in public since his operation.

Navarro-Valls said that in addition to exercising, the pope is working on several documents, including one on human life and threats to life, which was requested by the world's cardinals at a 1991 meeting.

"Whether it will be an encyclical or not will be up to the pontiff to decide," he said. The document is expected to be published this year. Vatican sources have said the pope also is working on a letter on ecumenism.

Letter (From Page 1)

It is our belief that from all of the above activities there is an ever growing consciousness of the mandate of the Holy Spirit for unity among God's people. Our task as Bishops is to provide encouragement, motivation and vision so that this process of convergence may continue and quicken.

Thus, we ask each of our parishes before Fall to do the following:

1. Reread in leadership groups the 1991 Covenant and spend time reflecting on its challenges,
2. Examine, in a particular way, what your congregation has done to implement the Covenant;
3. Plan, in an intentional way, what your parish can do in the next year to make the Covenant more alive in your congregation and your community.

The continuation of all these activities following the promotion of Bishop Donoghue to Atlanta and the retirement of Bishop McDaniel reminds us that this was not their Convenant only but our Covenant as well. On this anniversary we commit ourselves and ask each of you to do the same so that through our common ministry we might make ever more alive Paul's words to the Corinthians that *"The body is one and has many members, but all the members, many though they are, are one body, and so it is with Christ."*

F. Joseph Gossman
Bishop Joseph Gossman, Diocese of Raleigh

Mark Wm. Menees
Bishop Mark Wm. Menees, NC Synod ELCA

+ William Curlin
Bishop William Curlin, Diocese of Charlotte

Pope Says Violent Rwandans Will Be Judged By History, God

VATICAN CITY (CNS) — Rwandans involved in the widespread slaughter of their fellow citizens will be judged by history and by God, Pope John Paul II said.

The fighting in the African nation involves "a real and true genocide for which, unfortunately, even Catholics are responsible," the pope said May 15 during his midday address.

The day before the pope spoke, Caritas Internationalis, the Vatican-based umbrella group for national Catholic relief agencies, issued an appeal for humanitarian assistance and said that "as many as 200,000 Rwandan citizens have been massacred" since the fighting began April 6.

Between 1.5 million and 2 million of Rwanda's 8 million people have been displaced. The country is about 70 percent Catholic.

"Day by day I am near to those people in agony, and once again I want to appeal to the consciences of those who planned these massacres and those
carry them out," Pope John Paul sai
an address broadcast from his hosp
room.

"They are bringing the country t
abyss," the pope said. "All will hav
answer for their crimes before hist
and, above all, before God."

"Stop the bloodshed," he said.

Caritas said the violence and inse-
rity in Rwanda "stem from a po
struggle between different political
tions that have intentionally explo
and consequently exacerbated traditi
ethnic rivalries" between the majo
Hutus and the minority Tutsis.

"The violence in Rwanda also thr
ens to re-ignite similar tensions in nei
boring countries," Caritas said. H
and Tutsis in Burundi, Rwanda's so
ern neighbor, fought last fall aft
failed coup attempt in which the pr
dent died. Among the people fleeing
recent wave of violence in Rwanda v
285,000 Burundians who had so
safety to the North.

"Rwanda is in a state of chaos,
the surviving population is facing a
vere shortage of food due to the dro
affecting different regions," Caritas
Just two days before the fighting b
out, Caritas had appealed for emerge
food aid to prevent drought-related
nutrition and starvation.

"The international community
the responsibility and duty to stop
killing of innocent civilians in Rw
and to provide humanitarian assist

See **Rwanda,** Pa

Correction

The May 13 issue carried a story about the death of Msgr. Michael F. O'Ke
Msgr. O'Keefe was administrator for four years in the early 1970s of Charl
Catholic High School, not Bishop Hafey Memorial High school as was state
the article. The high school at its present location on Park Road opened in 195
Bishop Hafey Memorial High School. Soon afterward, it became Charl
Catholic High School.

1994 Diocesan Support Appeal Pledges Exceed $2 Million

By CAROL HAZARD
Associate Editor

CHARLOTTE — In a strong show of support for the local Church, pledges to the Diocesan Support Appeal have topped $2 million and surpassed the goal by more than $250,000.

The DSA, an annual appeal, funds 30 ministries in the diocese. A source of vitality, the ministries serve people of all ages, races and backgrounds at every parish and mission in the 46-county diocese.

"The generous response offered for this year's Diocesan Support Appeal is an outstanding witness to the extraordinary charity and generosity of the members of our diocesan family," Bishop William G. Curlin said.

To date, 64 of the 89 parishes and missions have exceeded their goals. Another 12 have reached more than 90 percent of their targeted goals. (See page 13.)

"Again, this is an extraordinary response by those who have heeded, often at great personal sacrifice, the invitation of the Saviour to see and serve Him in others including 'the least of our brethren,'" Bishop Curlin said.

"May He, who promised a hundredfold reward for even a cup of water given in His name, reward you abundantly."

As of May 10, the amount pledged was $2,081,673, or 115 percent of a total goal of $1,806,000. The average gift rose to $139 from $132 last year. The number of households participating was 15,015, or 49 percent of all Catholic households in the diocese.

The appeal, from Feb. 6 to April 10, enlisted the efforts of 95 lay people who made presentations at each of the parishes the weekend of April 9,10. Their efforts on Appeal Sunday pushed 32 parishes and missions over goal.

Parishes that surpass their goals will be refunded the extra money. Parishes that fall short will be assessed the difference from weekly offertory collections.

"I am amazed at how generous the people in our diocese are compared to other dioceses of similar size," said Pat Signs, assistant director of the Development Office. "The message of stewardship is definitely taking root." Signs, who directed this year's appeal, has spoken about stewardship at some 80 parishes in 20 dioceses in the past six years.

"The bottom line is not about raising money; the money is a means to an end, and the end is about changing people's lives," said Jim Kelley, director of development.

"Not only do the recipients' lives change, the givers' lives also change as they grasp the concept of stewardship. Stewardship is about the need to give back to God of our time, talent and treasure. A spiritual conversion occurs as one continues to commit to stewardship as a way of life."

The DSA is an effort to raise money as well as awareness about the various ministries in the diocesan Church, Kelley said.

DSA operating expenses make up about 4 percent of the total goal, a low percentage compared with other dioceses whose costs are as high as 10 percent.

DSA-funded ministries were highlighted in the Feb. 4 issue of *The Catholic News & Herald*. Follow-up articles appeared in subsequent issues. Furthermore, a video was shown at Masses the first weekend of the appeal Feb.5-6 that showcased the Ministry of Evangelization and counseling through Catholic Social Services.

Daily Mass Now Available On Cable TV

SCRANTON, Pa. (CNS) — St. Ann's Shrine in Scranton is the site of weekday telecasts of "The Daily Mass," which is shown Mondays through Fridays at 9:30 a.m. EDT on the Faith & Values cable channel.

The Mass will on occasion feature guest celebrants. On Ascension Thursday, May 12, Archbishop John P. Foley, president of the Pontifical Council for Social Communications, celebrated the Mass.

"The Daily Mass" is produced by St. Ann's Media, based at the shrine, in cooperation with the Catholic Telecasters Group. Members of the group include the Paulist Communications, Oblate Media, the Franciscan Friars of the Atonement, and the Hispanic Telecommunications Network.

Faith & Values, formerly known as VISN, reaches more than 20 million cable households on about 1,350 cable systems serving 4,600 U.S. communities.

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SECOND DEGREE

For his outstanding service to the Knights of Columbus, Msgr. John J. McSweeney, chancellor and vicar general of the Diocese of Charlotte, was presented with a plaque for a Second Degree ceremony conducted in his honor. Jim Nass of Council 10852 made the presentation. The ceremony conferred the Second Degree on 23 candidates from Districts 13, 18 and 20, all in the Charlotte area. Photo by CAROL HAZARD

Maryfield Receives $500,000

HIGH POINT — Maryfield Nursing Home has received a $500,000 gift from the family of Herman H. Smith. This is the second half-million dollar gift the Catholic-run nursing home has received from the Smith family since Herman Smith's death in 1991.

The gift will be used toward a $1.6 million resident-room renovation project now in progress. Gifts received to date total $1.3 million.

The renovations are for 57,400 square feet that will make all rooms either private or semi-private. Each new room will be equipped with thermostats, oxygen/suction equipment and showers. New paint, lighting, improved ventilation, upgraded smoke partitions, draperies and tiles will make the rooms aesthetically pleasing as well as functional for increasing physical demands.

Maryfield Nursing Home was founded in 1947 by five sisters from the Poor Servants of the Mother of God congregation from England. A non-profit, 115-bed skilled and intermediate care nursing home, Maryfield is licensed by the state of North Carolina. The facility is on 60 acres. The administrator is Poor Servants Sister Lucy Hennessy.

Retreat In Italy Planned For World's English-Speaking Priests

CRESTWOOD, N.Y. (CNS) — An international retreat for English-speaking priests has been scheduled for July 17-27, in San Giovanni Rotondo, Italy.

Given the theme "Heal the Shepherd — Heal the Flock," the retreat is planned as the first of a biannual retreat program focusing on the topic "Priest as Pilgrim, Priest as Penitent and Priest as Partner with Christ." Franciscan Father Joseph Pius Martin, of the Friary of Padre Pio, is the host for the program.

Retreat leaders will include Jesuit Father Bernard Bush, of the Jesuit Retreat House in Los Altos, Calif. The program is believed the first of its type.

San Giovanni Rotondo, site of the Friary of Padre Pio, is where the friar lived and where his body is buried.

Further information and reservations are available through the Peace Through Divine Mercy Office, a lay-run apostolate for renewal of the priesthood and of families, based in Crestwood, in the Archdiocese of New York. Reservations will be limited and should be made by May 31. Some financial assistance is available, based on need.

Information is available from: Kathleen Keefe, Peace Through Divine Mercy Office, 25 Cambridge Ave., Crestwood, N.Y. 10707; (914) 337-0773.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $______ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

What Age For Confirmation

We realize that there are widely divergent opinions regarding the proper age at which young people should receive the sacrament of confirmation. That is why the U.S. bishops recommended that each diocese establish its own guidelines within an age range of 7 to 18 years.

The Vatican has approved that recommendation for a period of five years.

Despite the range of opinions, we feel quite frankly that the bishops could have set a specific guideline which would be uniform throughout the United States. There can be problems with different requirements in different parts of the country.

The people of the United States, including the Catholic population, tend to move around — especially in these days of job transfers and career changes. Families no longer spend their entire lives in the areas where the members were born. People who live in the Diocese of Charlotte today may be living in the Diocese of Pittsburgh next month.

In this diocese, the guidelines call for the sacrament of confirmation to be administered at age 16 and/or at the end of the sophomore year of high school. What happens if a family moves shortly before a child reaches that age? It could present a problem for the child if the new home is in a diocese where the age for confirmation is 10 or even younger. We don't think many teenagers would enjoy going through preparation for the sacrament with much younger children.

We can even foresee some cases in which the child will decide to drop out whether or not his or her parents approve. The way kids are today -- and the way their parents let some of them get away with almost anything -- we can easily see something like that happening.

It is for reasons like this that we think it would have been better to be much more specific in the guidelines.

It may be that Vatican officials foresaw some of these problems and, for that reason, limited their approval of the bishops' guidelines to five years.

We hope that the bishops will take a hard look at the issue during those five years. If problems do develop as we fear that they will, they then can set a very specific age for confirmation.

There are some cases in which there is value in flexibility. However, this is not one of them

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Pro-Life Corner

Respect Life

More than 90 percent of legal abortions in the United States are performed in free-standing clinics which are UNSUPERVISED.

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

Because of the illness of Pope John Paul II, the column,The Pope Speaks, which usually appears in this space, is not running this week. It will return.

Confession Without Serious Sin

FATHER JOHN DIETZEN

Question Box

Q. A priest was hearing confessions before Easter. Granted, he already had spent many hours in the confessional and was probably exhausted. I had just exited the confessional when he stepped out and said, "Any of you who don't have serious sins to confess can go home." Naturally, everyone got up and left. I'm sure no one would stay after that. I'm in my 70s, and since that happened I've had a hard time with confession. I don't want to take up the priest's time, and am not even sure this sacrament is for anyone who can't come up with a really big sin. I'll appreciate any help you can give me. (Florida)

A. Your priest certainly found an effective way to shorten his line of penitents. It's hard to imagine anyone doing this, but you heard it.

Many church documents affirm the value and significance of receiving the sacrament of penance when no serious sins are present. I will mention two.

The introduction to the Rite of Penance, the official ritual of the Roman Catholic Church for this sacrament since after Vatican Council II, stresses its particular healing power. "Those who through daily weakness fall into venial sin draw strength from a repeated celebration of penance to gain the full freedom of the children of God," it says.

Frequent and careful celebration of this sacrament "is not a mere ritual repetition or psychological exercise, but a serious striving to perfect the grace of baptism so that, as we bear in our bodies the death of Jesus Christ, his life may be seen in us ever more deeply."

The sacrament of penance, in other words, carries many spiritual benefits — the growth of purity of heart, a living spirit of humility before God, increased openness to the healing mercy of God and a more intimate sharing in the life of the risen Lord.

Pope John Paul II, in his 1983 exhortation on reconciliation and the sacrament of penance, repeats that Christians come to this source of grace for other reasons than regaining life and grace lost by mortal sin.

Among these, he explained, are a need to check one's spiritual progress, sometimes a need for more accurate discernment of vocation, a need to move through some spiritual apathy or crisis and often a need for broader spiritual direction which is easily linked to this sacrament.

Our Holy Father also describes some special benefits from receiving this sacrament in the context of a communal penance service (Rite B) offered these days in many parishes at certain times of the year.

Even those whose lives contain not even a hint of mortal sin can profit from two special features of this type of ceremony, he says. First, listening to the word of God together with others of our faith has a remarkable effect not available when it is read individually.

And second, our attention is called more effectively to the social character of sin and of reconciliation, that it is more than simply a private matter between ourselves and God (Exhortation on reconciliation and penance, n. 32).

All the above reflects one insight the Church has gained more clearly in recent times. A major effect of the sacrament of penance is that it strengthens our minds and hearts and wills in those virtues that make our lives more Christian, and help us deal with those roots of sin such as selfishness, greed, pride and other vices which are the source of our actual sins.

As a pastor, I must agree that the immediate pre Easter crush at the confessional does not often provide opportunity for the kind of reception of penance that demonstrates these advantages. But they are good to keep in mind as we develop our spiritual lives.

(A free brochure outlining basic Catholic prayers beliefs and practices is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Il 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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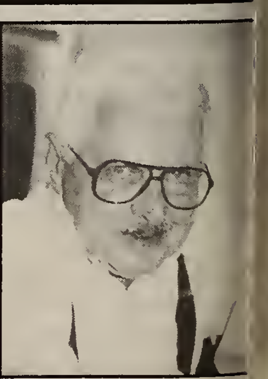
A Constitutional Right To Do What?

BOB GATELY



Editor's Notebook

Anyone who is a regular reader of this column knows that I have some strong views on a number of subjects and that euthanasia is one of them.

This issue of *The Catholic News & Herald* features a guest column by Cardinal Roger Mahony of Los Angeles, chairman of the NCCB Committee on Pro-Life Activities, regarding a couple of recent court decisions on the subject of euthanasia.

I think the cardinal is right on the money in his comments and I'm not going to try to repeat them. However, I would like to make one additional point about the decision ruling unconstitutional Washington's state law against assisted suicide.

See **Notebook,** Page 6

Hell Or Heaven?

One of the great religious controver- ies of Christianity revolves around this ieological question: How can a loving iod create a hell where the punishment)r sin is never ending?

For instance, William Blake was nly 29 years old in 1825 when he was ommissioned to do a series of engraved lustrations for Dante's *Inferno*. Dante epicted hell as a place of torment where rgiveness is no longer possible. Blake eluctantly agreed, but he called Dante's igenious system of tortures "morally bhorrent and repugnant." Blake raged n, "Every religion that preaches ven- eance for sin is the religion of the enemy id avenger, and not of the Forgiver of in." (cf., *Blake's Dante* by Milton lonsky, p.8)

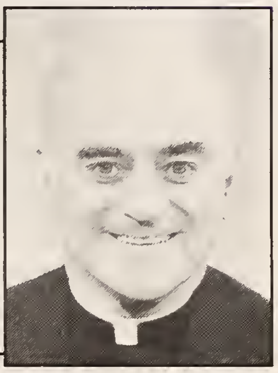
The Catholic Church has never ught that hell corresponded to the lit- al interpretation of Dante's *Inferno*, it it does teach that hell exists. We iow the fallen angels rebelled against od and are in hell. Humans can turn vay from God and His kingdom as ell. In other words, we can reject heaven we choose. Whether anyone has actu- ly used this power to the ultimate degree and put themselves in hell is a matter of speculation. We do not know with any certainty if any human person is now in hell, although it is probable that some have remained defiant to the end. Those who continue to defy God are hell bound by their own choice.

In Dante's *Inferno*, individuals are punished according to their level of sinfulness, but all are condemned without hope of pardon. What are the sins that would draw down eternal punishment? The Church used to teach that mortal sins were as easy to commit as eating meat on Friday, or missing Mass on Sunday. This approach may have awakened the fear of God in us but few theologians today would accept the idea that a person could be eternally condemned for such violations.

In order to sin mortally one must willfully and knowingly commit an objectively evil act. St. Thomas Aquinas said it was very difficult to be guilty of such a sin partly because God is slow to condemn especially when there is an excusing cause. However, we shouldn't emphasize God's love to the point of trivializing the significance of mortal sin. That would be wrong, and it would be just as wrong to emphasize God's justice to the point of forgetting His infinite mercy.

FATHER JOHN CATOIR

Light One Candle



Some Christians think of God as vindictive. They seem to resent discussions about His mercy as though His mercy was some kind of weakness. They want the eternal death penalty, even if the sinner repents. But Jesus came to save, not to condemn. On the cross He said, "Forgive them Father, they know not what they do."

God's love and His justice do not cancel one another out, they are one and the same. This is difficult to comprehend, but those who are quick to condemn miss the point entirely. The God of revelation wants mercy, not condemnation. We need not fear our God whose very essence is Love. But we do need to be aware that God does make demands on us. We are called to love one another.

St. Catherine of Sienna said, *All the way to heaven is heaven.*

(For a free copy of the Christopher News Note, "Live Joyfully," send a self-addressed, stamped envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

How Do Counselors Cope With Patients' Problems?

Q. I am working on a master's egree in counseling. Until I started y internship, I didn't realize how scouraging this work could be. Many my clients have very severe, long- anding problems and it's hard to elieve that anything will make a dif- rence. How do you cope with this?

A. It's important to remember that od loves each of your patients more an you do, and it's His job to be healer their lives. It doesn't all depend on u.

I would recommend that you get me extra prayer support for some of e more difficult patients. You'll feel ore peaceful knowing that others are aying, and you may be surprised at hat God can do in situations that look etty hopeless. But you do have to be ry careful about confidentiality.

For example, I've recently discov- ed two communities of cloistered nuns other states. Their vocation is prayer, d they seem happy to receive prayer requests from anyone. I often write to them without giving the person's name, but briefly describing the type of problem. The sisters have written back such encouraging letters to me, that I've started giving their addresses to some of my patients. They can tell the sisters whatever details they wish to share about their situation, and the sisters have written personal letters to each one filled with love and encouragement.

There are also some prayer hot lines I've used or recommended on occasion. Just recently, I had a new patient who had misunderstood the directions for medication, and had taken enough to possible cause serious harm. I sent her for an emergency medical evaluation and then called Terry Law Outreach Ministry in Oklahoma (918-492-2858). A staff member prayed with me briefly about the situation. When I talked to the patient the next day, I learned that there was no physical damage. But she also said she had suddenly realized some important things about the cause of her depression. "It was like a light went on," she told me, and she realized some changes she needed to make. (I had already been aware of the problem, but the patient needed to see it herself, and it was the Lord who helped her to recognize it so quickly.)

MARTHA W. SHUPING, MD

Crosswinds

Scripture says that God can do more than we can ask, and more than we can imagine and it's true.

You can send prayer requests to Monastery of Poor Clares, 28 Harpersville Road, Newport News, VA 23601, or to Carmelite Monastery, River Road and Central, Des Plaines, IL 60016. Another prayer hot line is Christian Healing Ministry (904) 765-3332.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

The Death Penalty

My bet is that of the 70 percent of nericans who believe the death penalty justified, many are Catholics. Though e pope and U.S. bishops do not favor it, e increase in violent crimes has people all denominations feeling differently. hen we study the history of capital nishment we can see why there are fering opinions.

In the Old Testament, death was escribed for murder and crimes like inapping and witchcraft. By 1500 in gland, only major felonies carried the ath penalty: treason, murder, larceny, rglary, rape and arson.

In the United States prior to the Civil ar, the death penalty was imposed on ves for many crimes punished less verely when committed by others.

Reform of the death penalty began in rope by the 1750s, and was champi- ed by the Italian jurist Cesare Becarria, French philosopher Voltaire and the glish law reformer Jeremy Bentham. ey argued it was needlessly cruel, overrated as a deterrent and occasionally imposed in fatal error.

In the United States, beginning in 1967, executions were suspended to allow appellate courts to decide whether they were unconstitutional.

In 1972, the Supreme Court ruled that the death penalty for murder and rape violated the prohibition against "cruel and unusual punishment." The court argued that death was meted out with "freakish" irregularity, and so its use was "arbitrary" and "cruel."

In 1977, executions resumed, and by 1985 more than 1,500 persons were under death sentences in 33 states. With the execution of serial killer John Gacy, the debate over the merits of capital punishment continues.

Proponents defend it saying death is the fitting punishment for murder, and executions maximize public safety through incapacitation and deterrence.

Opponents say there is no evidence that the murder rate fluctuates because of the death penalty. They object to "a life for a life" mentality — that society cannot allow the brutalities of criminal violence to set the limits of appropriate punishments. Also disputed is whether the death penalty continues to manifest racial and socioeconomic bias.

FATHER EUGENE HEMRICK

The Human Side

In addressing the Gacy execution, the bishops of Illinois said they understood that passions run high but that they believed "our position is ultimately rooted in our belief that human life is sacred and that we have an obligation to protect and enhance it at all stages of development.

"Made in God's image and likeness, each person is the clearest reflection of the Creator and possesses a dignity which no one can take away."

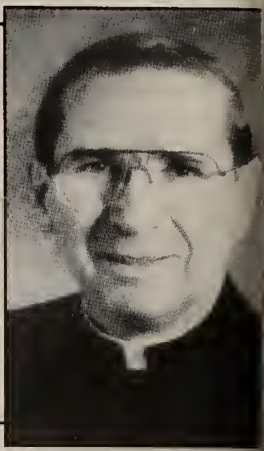
Though I shudder when I think of all the young people who would be alive today were it not for the John Gacys of our society, still I believe the death penalty is not the answer. Forgiveness is more human.

See **Human,** Page 6

Ending Suffering Or Ending Lives?

CARDINAL ROGER MAHONY

Guest Commentary



Two court decisions — a jury verdict in Michigan and a constitutional ruling by a federal judge in Washington state — have raised the stakes in our national debate on euthanasia.

A Michigan jury's May 2 acquittal of Jack Kevorkian was shocking to many of us who believe in the rule of law. The state had a clear statute against assisting a suicide and the defendant openly confessed his involvement. But Kevorkian and his attorney wove a web of confusion around this initially simple case. Jurors ultimately said they weren't sure in what county the death took place or whether Kevorkian intended to cause death. All they knew was that he tried to end the patient's suffering.

Judge Rothstein's May 3 decision, claiming that Washington state's law against assisted suicide is unconstitutional, displayed even more confusion.

The judge compared physician-assisted suicide to abortion and to the refusal of life-sustaining treatment, arguing that it should have equally strong legal protection. Oddly, she then proceeded to claim that "assisted suicide" decisions could be tightly regulated to apply only to competent, terminally ill adults who voluntarily choose to kill themselves.

This made no sense in light of the legal precedents she had chosen. Ever since it was made a constitutional "right" in 1973, legalized abortion has existed without meaningful qualification. States may not prevent abortions at any stage, for any reason, for women of any age or condition. Wherever it is treated as a constitutional right, the right to refuse treatment also extends far beyond "terminally ill" patients.

And in both areas of law, mentally incompetent patients routinely have their rights exercised for them by others — even if they themselves never expressed any preference in the matter. Courts, guardians and families frequently use "substituted judgment" to make treatment decisions for unconscious patients.

The same happens with abortion. In Judge Rothstein's own state of Washington, just a few months ago, a court ordered a second-trimester abortion for a mentally retarded woman, arguing that "the normal woman under these circumstances would have an abortion." Would we have long to wait before judges decide when it is "normal" to have euthanasia and to act accordingly?

No, these decisions have little to do with personal freedom and much to do with a certain way of thinking about human life. In both cases, everyone claimed to be trying to prevent suffering. Judge Rothstein even said that the state has no legitimate interest in preventing suicide by terminally ill patients because, in their case, "preventing suicide simply means prolonging a dying person's suffering."

The attitude that suffering has no possible value or meaning — and more, that human lives that include suffering have no value or meaning — is popular in our comfort-loving, pain-free society. But Christians should know better. At the core of the life-affirming message that fills our lives with hope is what Pope John Paul II calls "the Gospel of suffering."

That Gospel does not call suffering a welcome thing in and of itself. But it recognizes that only through suffering, accepted in love, do we truly come to grips with the real meaning and seriousness of life. In the words of the Holy Father, who has endured so much physical suffering during his pontificate: "Earthly suffering, when it is accepted in love, is like a bitter nut which encloses the seed of new life, the treasure of divine glory which will be given to man in eternity."

The Gospel of suffering has a message for the person who suffers and for the rest of us. To the sufferer it offers the model of Jesus Christ, and it promises that loving endurance of suffering will clear the way for the grace that transforms human souls. To the rest of us it calls for compassion — literally "suffering with" those in our care —and for action to relieve needless suffering. The Good Samaritan, who instinctively responded with healing and comfort when he saw a neighbor in need, is a model for all our Catholic hospitals, nursing homes and hospices and for all of us. Whenever we fail to act in accord with this model, we allow a radically different and destructive response to suffering to become the norm in our confused society.

Says Dr. Joanne Lynn, a specialist in care for the aging: "It is an outrage for us to seriously discuss killing the sufferer rather than relieving the suffering." Yet that outrage is with us and it must b fought.

Shortly after the Kevorkian verdict the ABC news program "Turning Point" aired a very biased report called "Merc or Murder?" The program did includ one moment of truth, involving a woma with terminal cancer. She was trying t face her plight with a positive outlook. But, at one point, she gave way to tear of despair — not from pain, not fron fear of death, but because "I don't fee like I have much purpose in life, some how."

She gave voice to the worst kind o suffering among the sick and dying in ou society. Euthanasia and physician-assisted suicide are both symptoms an cause of that suffering — for they reflec the deadly attitude that these supposedl "unproductive" members of our societ have lives without purpose.

The fact is, people who affirm lif and love from within their suffering ar doing the most important work on earth Their lives and their struggles are fille with far more meaning than the pett day-to-day activities that we call "pro ductive work." It's about time we said s before our most meaningful citizens ar shuffled off into Jack Kevorkian's van

Cardinal Mahony is archbishop c Los Angeles and chairman of the U. bishops' Committee for Pro-Life Activi ties.

Notebook (From Page 4)

As Cardinal Mahony points out, Judge Rothstein seems to be basing her decision on what she considers a person's constitutional right to commit suicide. I'm not going to argue that point with her. She's a lawyer and I'm not. Maybe I do have a constitutional right to kill myself if I'm so minded.

However, I seem to recall that the law in question banned assisted suicides, making it a crime for a doctor to help somebody commit suicide. I don't recall reading anywhere that the law banned unassisted suicide (something that's at least technically illegal in most states already).

If I'm reading things correctly, what Judge Rothstein actually is saying is not that I have a constitutional right to kill myself but that some doctor has a constitutional right to kill me — or anyone else for that matter.

The people who are pushing this whole subject of assisted suicide or "ending the suffering" of terminally ill patients always claim that there will be all sorts of safeguards.

Euthanasia is legal in the Netherlands and the law provides all of those "safeguards." The only problem is that doctors don't always pay any attention to them.

In a recent editorial on the subject of euthanasia, *The Charlotte Observer* cited a survey of Dutch doctors who perform euthanasia. Almost half of them said they don't bother to discuss it with their patients and many said they don't talk to the patients' relatives. They say they just do what they "think the patient would want."

These are the guys Judge Rothstein seems to think should have a constitutional right to kill you or me.

I'm still receiving tearsheets of the "Let's make a date" type ads which are running in some newspapers around the diocese. So far, most do not seem to be too blatant but one copy doesn't always tell the story. Because of space considerations, I'll wait until the next issue to go into this in more detail.

I do want to remind our readers, especially those who hope to have news items or ads published, that we are about to begin our summer schedule of biweekly publication.

Our next issue, May 27, will be the last on the regular weekly schedule. We will resume the weekly publication the end of August.

During the summer, we will be publishing papers dated June 10, June 24, July 8, July 22, Aug.5, Aug.19 and Aug. 26.

Please keep these dates in mind when making plans to publicize coming events. We should receive your copy at least 10 days before the date of publication.

Human (From Page 5)

I don't dispute that a murderer should lose the right to live in society and should be imprisoned for life. But to say a person has committed an unforgivable crime that only death will resolve is to say that when the order of society is disrupted we have no hope of ever restoring it through peaceful and human means.

It is to say that even though a person is imprisoned for life he or she cannot be touched with God's grace and change that life around for good. When we give up on this hope and take the shortcut offered by the death penalty, something human in society is killed.

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the Saints by Luke

ST. BERNARDINO of SIENA

SON OF THE GOVERNOR OF MASSA MARITTIMA, ITALY, WHERE HE WAS BORN IN 1380, BERNARDINO WAS ORPHANED AT AGE 7 AND RAISED BY AN AUNT. HE JOINED A CONFRATERNITY OF OUR LADY WHEN HE WAS 17. LATER, HE RAN THE HOSPITAL AT SIENA DURING A PLAGUE IN 1400. HE JOINED THE FRANCISCANS AND WAS ORDAINED IN 1404. HE WAS A SOLITARY FOR THE NEXT 12 YEARS.

IN 1417, HE BEGAN TO PREACH AT MILAN AND THEN ALL OVER ITALY. IN A SHORT TIME HE ATTRACTED GREAT CROWDS. HE PREACHED DEVOTION TO THE HOLY NAME AND DENOUNCED THE EVILS OF THE TIMES.

BERNARDINO DECLINED TO BE BISHOP OF SIENA IN 1427 AFTER POPE MARTIN V HAD CLEARED HIM OF ALL CHARGES MADE AGAINST HIM BY HIS ENEMIES. HE LATER ALSO DECLINED THE SEES OF FERRARA AND URBINO, AND WAS ELECTED VICAR GENERAL OF THE FRIARS OF THE STRICT OBSERVANCE IN 1430. HE REJUVENATED AND REFORMED THE ORDER, INCREASING ITS NUMBERS FROM 300 TO OVER 4000, AND WAS REALLY ITS SECOND FOUNDER

BERNARDINO RESIGNED AS VICAR GENERAL IN 1442 TO RETURN TO HIS PREACHING AND MISSIONS. HE DIED AT AQUILA WHILE ON A MISSION TRIP ON MAY 20, 1444, AND WAS CANONIZED IN 1450. HIS FEAST IS MAY 20.

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Moms Take Break, Find Faith

Moms attend "A Morning of Reflection on Mothering," at Our Lady of Mercy in Winston-Salem.

Mothers from Our Lady of Mercy in Winston-Salem found a bit of faith during a mini retreat called, "A Morning of Reflection on Mothering."

Led by Trinitarian Sister Miriam Fiduccia, director of Family Life, the moms took a few hours from a normally hectic pace to pray and reflect on the holiness of motherhood.

All too often, Sister Miriam sees parents often loosing sight of ordinary, everyday interactions and events of family life are sacred.

"In the recent pastoral, Follow the Way of Love, the bishops of the United States invited families to reflect on their strengths and their areas that need improvement," said Sister Miriam. "This morning of reflection helped mothers do exactly that."

"Parents, especially mothers, have the greatest opportunity to meet Jesus and serve Him in our own families," said Sister Miriam. "Retreats like this help mothers recognize that motherhood is a sacred calling."

"There is such a need for families and parents to come together, share their needs and concerns, and find support through their parish family," said St. Joseph Sister Gertude Flynn, family life coordinator for Our Lady of Mercy. "We plan to offer more programs to address the many needs of parents in the coming year."

A CATHOLIC
CHILDREN AND FAMILIES FIRST
CAMPAIGN

> In order to overcome today's widespread individualistic mentality, what is required is a concrete commitment to solidarity and charity, beginning in the family with the mutual support of husband and wife and the care which the different generations give to one another. In this sense the family too can be called a community of work and solidarity.
>
> — *Pope John Paul II, Centesimus Annus*

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Little Conchita lives in a small village in the mountains of Guatemala. Her house is made of cornstalks, with a tin roof and dirt floor. Her father struggles to support the family as a day laborer. Your concern can make the difference in the lives of children like Conchita.

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And you can be assured your donations are being magnified and are having their greatest impact because our programs are directed by dedicated Catholic missionaries with a long standing commitment to the people they serve.

Plus, you are your child's *only* sponsor. To help build your relationship, you will receive a picture of your child (updated yearly), information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. ***Become a sponsor today!***

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My support will be: ☐ monthly ☐ quarterly ☐ semi-annually ☐ annually
Enclosed is my first sponsorship contribution of $ __________.
☐ I cannot sponsor now but I enclose my gift of $__________.
☐ Please send me further information regarding:
☐ Sponsorship ☐ Volunteer Program ☐ U.S.Homeless Program
Name ______________________ Phone __________
Address ______________________
City __________ State __________ Zip __________

If you prefer, simply call
CFCA Sponsor Services
1-800-875-6564.

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From dependence to independence to INTERDEPENDENCE

By Father Lawrence E. Mick
Catholic News Service

"To be forced into dependence is slavery. To remain dependent like a child into adulthood is immaturity. To choose freely to enter a relationship of interdependence is part of mature growth."

"I'm not afraid of dying," John said. "I'm 84, I've had a good life and I look forward to eternal life. But I'm terrified at the thought of getting sick and being unable to take care of myself. I hate to think about being dependent on anyone else to take care of me."

John's sentiments are shared by many people. We are strong on independence and self-reliance. But being dependent on others often is viewed as weakness or failure. We want to be independent and stand on our own two feet.

We all begin life in a condition of almost total dependence on parents or other care givers. Without them we would die within a few days. But as we grow, we are taught to become increasingly independent.

The major life-task of adolescence is to establish personal independence, part of the process of preparing to enter the adult world. But achieving independence in adolescence is not the final stage of maturation.

■■■

Beyond independence is interdependence. We have to learn how to become interdependent.

A mature person is able to rely on others and to be relied upon by others. There is a mutuality. This develops in any healthy relationship, whether marriage or friendship or even a business partnership.

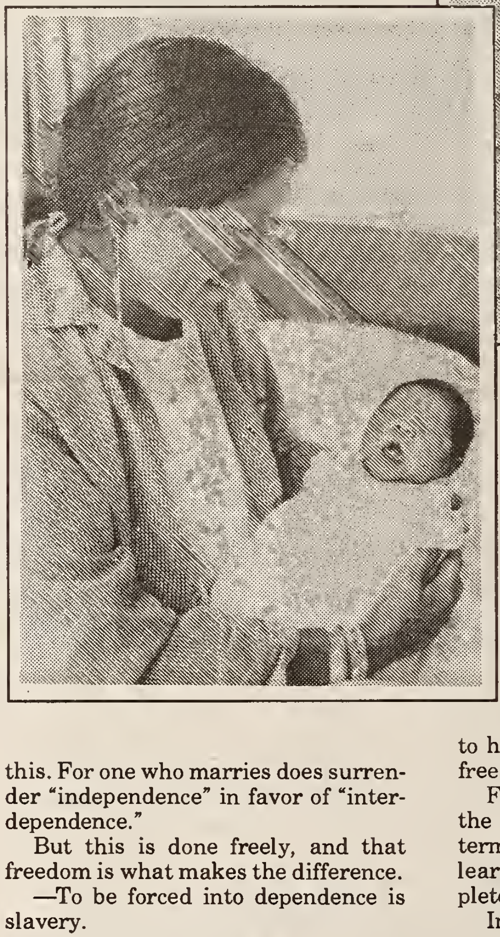
If we are trustworthy people, others are able to depend on us for various needs. In turn, we are able to rely on others for our needs.

Think for example about food, clothing, shelter and 100 other necessities of life. Few of us raise all our own food, much less provide all the things we need.

We depend on farmers and food processors, on herders and textile mills, on fuel producers and telephone workers — on a myriad of people linked in a world that, increasingly, is interdependent.

We are linked to others for emotional and psychological and spiritual needs too. Friends rely on each other for support, encouragement and honest feedback. Good friends know they can trust each other to help meet those needs.

Those who marry choose to entrust their future happiness to a spouse. They choose a relationship of mutual interdependence. Jokes about losing one's independence are common at bachelor parties, and — if it is properly understood — there is some truth in this. For one who marries does surrender "independence" in favor of "interdependence."



CNS photos (L-R) from Mimi Forsyth, the Crosiers\Gene Plaisted, Lisa Kessler Photography

But this is done freely, and that freedom is what makes the difference.

—To be forced into dependence is slavery.

—To remain dependent like a child into adulthood is immaturity.

—To choose freely to enter a relationship of interdependence is part of mature growth.

■■■

In the spiritual life, too, some sense of interdependence is needed.

The church's people are certainly interdependent. That's what it means to be church, to be part of the body of Christ. We are linked to one another at the deepest level of our being, and we need each other for support and growth.

Primarily we are dependent on God. But God has chosen to depend on us too.

God created the world, but invited human beings to tend the garden. Christ founded the church, but called upon disciples to preach the Gospel to the world. And the Spirit inspires us to holiness of life but depends on our free response.

From another perspective, however, the key challenge for most of us in terms of spiritual development is to learn to depend on God more completely.

In human relationships, we should not establish a clinging sort of dependency; this is not healthy for either party and sometimes even becomes an addiction. The person who enables such unhealthy behavior is sometimes called codependent. Codependence is quite different from genuine interdependence.

But with God, things are a bit different. With humans, we seek a mutual interdependence of equals, but we are never God's equals. So in this realm recognizing the truth of things means admitting our ultimate dependence on God and learning to accept it.

We may go through most of our lives feeling that we are quite independent and ignoring how much we need God's love and care. Perhaps it is only when we face illness or incapacity that we are forced to acknowledge our dependence on God.

Many sick and aged people have told me that their illness turned out to be a gift because it taught them how to let go and let God be God. It was important for them to be able to receive from God.

After all, we who are members of the human family end life as we begin it: dependent and unable to provide for our own future.

In the course of life, we experience dependence, independence and interdependence. Knowing when each is appropriate, as well as learning to avoid the pitfalls of codependence, is a sign of mature wisdom.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)

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FAITH alive!

FAITH IN ACTION

At times people feel resistant toward God, even when they don't want to feel that way. "This resistance can sometimes feel like a wall," writes Mercy Sister Maureen Conroy in *Journey of Love, God Moving in Our Hearts and Lives* (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1993. Paperback, $5.95). Underneath this resistance which protects people from feelings of "fear, unexpressed anger or shame," she adds, "is a powerful grace about to emerge, a significant insight about ourselves or an encounter with God."

Reflection: What we fear may be "God's closeness, the intensity of our own feelings, our pain and vulnerability. We might become fearful of losing control or of what God might ask of us," writes Sister Conroy. However, by coming to terms with "our own fearful, angry, shameful selves, we will more compassionately embrace other broken and alienated persons — the poor, the homeless, the sick the suffering." Thus, the encounter with God leads us to other people as well.

A healthy balance

By Brother Cyprian L. Rowe, FMS
Catholic News Service

The Little Prince tamed the fox. en the Little Prince said it was time him to return to his own planet.

The fox said, "I'm going to cry."

'Why?" asked the Little Prince.

'Because in taming me, you made depend upon you."

The fox had gotten accustomed to ding him.

This story reminds me of the diffi- ty human beings have balancing the gs they do alone, their special mis- s, with the things they do together. w do people keep sight of themselves heir needs, talents or goals — while ing and serving others, who in re- n give love and service?

As a psychotherapist, I meet many ple whose lack of balance in this a makes them unhealthy.

People need to be dependent and in- endent at the same time. For some t's not easy.

Alongside our independence, we also de- d upon the butcher, baker, the candle- k maker; we depend people who keep our clean enough to athe, water pure ugh to drink, our is passable.

And if we want to be lthy, we realize — in through all of this — ; each of us must be ful to that special to which God calls

Dialogue is a key to good balance between dependence independence. Reliance on others ht to create a dialogue with them, ween them.

That means that in relying on others n't lose sight of my "self." Instead, kind of reliance that works is the d in which people are able to share. y give and receive.

Let me mention two approaches to that shortcircuit the kind of bal- e I'm talking about. Those who k with people experiencing psychic n see both:

—Belief that the universe exists y to meet "my" needs, "my" de- nds.

—Belief that I have nothing to offer to world around me. (People who ap- r to believe this may hang their ds, their eyes darting about in search of new shadows in which to hide.)

I'M GOING TO CRY!
C. LOWRY

> "People need to be dependent and independent at the same time.... Dialogue is a key to a good balance.... 'I' can be healthy only by standing face-to-face with 'us.'"

Those in the first group have absolutely no idea that the universe exists for any reason other than to respond right now to their every desire! Those in the second group lean on their own sense of worthlessness, using it as an excuse never to give anything to their world. The effect can be to drain energy from others around them.

The person who believes that only his or her own needs are important brushes aside any possibility to experience the human community in a positive way.

There are people who proceed in life as though the cup of "self" is empty, constantly needing to be filled up by others. Actually, such people overlook the beauty within themselves, the gift of God's presence there. This beauty is a gift God wants people to appreciate and share.

There are people who don't seem to grasp that human life demands mutuality. They haven't discovered that "I" can become healthy only by standing face-to-face with "us."

Jesus always lived in community, from his family to the apostles. Scripture is filled with stories of his interactions with the world — walking, talking, touching, being touched.

Understanding his destiny, he uncovered it in a world of people and things. He gave and he received.

(Marist Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland, Baltimore.)

FOOD FOR THOUGHT

Does interacting with others make craftspersons of us all?

I believe it does.

And as craftspersons, we need to weave a fabric of life formed of many strands — strands representing our own needs, gifts and aspirations and those of others; strands representing God's presence.

The fabric we craft is colored by love given and received, and by repeated attempts to respond authentically to others.

It's probably not too surprising that at different points in this process many people leave out one strand or the other. Perhaps they think that the best fabric could be formed of strands representing only themselves, or that the best fabric could be formed by leaving themselves out altogether, overlooking their own worth.

In either case, the result is likely to introduce pain into their lives.

However, one good thing about craftspersons is that if they are displeased by heir first effort, they can try again. If people lose their way by isolating hemselves in self-love or by caring for others in ways that exclude their own mportant needs, they can begin again, this time weaving a richer fabric of life.

David Gibson, Editor, Faith Alive!

FAITH IN THE MARKETPLACE

When is it a strength to rely on others, and why?

"When we're hurting. My wife died last Dec. 25. For the next two months it was a matter of relying on the strength of others to get through. People I didn't even know were friends held me together and sustained me. They directed a Christlike love to me." — Jack Murphy, Warwick, R.I.

"I have a friend who has been sick for three years. He has a malignancy. I'm a eucharistic minister and he must rely on me for the eucharist. But I in a sense also must rely on him. Serving him strengthens my faith and love." —Selicia Brzecki, Pittsford, Vt.

"When individuals take all jobs to themselves, very little happens. In community it is a strength to call forth gifts of others and share the load, and in that sharing to understand that we are all part of one body, each part cannot function without the others." — Cathy Qualls, Greeneville, Tenn.

"During a bereavement process or when you're searching spiritually you need to rely on someone to help you sort it through. Through relying on someone else, you come to the realization that you cannot do it on your own." — Evelyn Talbott, Council Bluffs, Iowa

"Within my own experience, in having a chronically ill person in the family, I have found I need to keep my focus not only on the ill person but also on the other members of the family so that all the focus is not on the ill person. You need to maintain that balance so each person is interdependent on the others. That allows each person to remain free and grow." — Janet Gunther, Council Bluffs, Iowa

"When you feel pretty sure that you're open and receptive to the will of God and trying to do it. You need others to carry out the will of God. It gives more avenues when you work with others to build the reign of God." —Pat Soychak, South Burlington, Vt.

An upcoming edition asks: Are you clear about what your vocation is? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Dependence, yes, but self-reliance too

By Father John J. Castelot
Catholic News Service

Every family in ancient Israel had its "go'el," a protector who defended its interests. Customarily, it was the paternal uncle, then the son, then other relatives who fulfilled this function.

—If an ancient Israelite had to sell himself into slavery because of debt, he would be "redeemed" by one of his near relatives (Leviticus 25:47-49).

—If a person had to sell his family property, the go'el had first priority over all other buyers. It was his duty and right to purchase it in order to keep the family property from being alienated.

■■■

There are many instances of this sort of practice in the Bible. Apparently it was a feature of the general Mediterranean culture.

This culture operated on a system of what is called "patronage." Someone in a higher social or political bracket would "protect" someone in a lower bracket.

Then, in turn, the one thus favored would serve as patron for someone a step below him in the social order, and so on down the line.

This created a structure of interdependence that held society together.

Of course, the patron was far from being unselfishly generous. He expected those he protected to repay him with services.

But the beneficiaries did not become merely passively dependent. The system encouraged them to become more self-reliant and to serve those who had less.

Everyone was dependent, and all were interdependent.

There are evidences of this arrangement in the early Christian communities — the households of faith.

In one sketch of life in the Jerusalem community, Luke tells us: "There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale and put them at the feet of the apostles, and they were distributed to each according to need" (Acts 4:34-35).

Among those most in need of protection were widows. But people are people, and it soon became painfully evident that the Greek-speaking widows were being neglected in favor of the Aramaic-speaking group.

The neglected ones complained to the apostles, who directed them to select seven men of their own background to protect their interests, to act as their go'els.

The widows, in turn, made their contribution to the life of the community. One, Dorcas, used her talents as a seamstress to make "tunics and cloaks" (Acts 9:39). The first letter to Timothy spells out the tasks widows are to carry out (1 Timothy 5:9-10).

Paul admonishes those people who might be tempted to take advantage of the general system to "work with your own hands, as we instructed you" (1 Thessalonians 4:11).

Dependency, yes, but productive self-reliance, too.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Mexican Bishop Travels To Rome To Meet With Vatican Officials

MEXICO CITY (CNS) — Bishop Samuel Ruiz Garcia of San Cristobal de Las Casas, Mexico, traveled in early May to Rome, where he hoped to visit Pope John Paul II in the hospital and meet with other Vatican officials. Father Gonzalo Ituarte, diocesan vicar general, said Bishop Ruiz traveled to Rome at the invitation of Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace, to inform a meeting of the Vatican agency about the situation in his diocese, where a rebellion by largely indigenous peasants erupted Jan. 1. Father Ituarte said May 6 that Bishop Ruiz, who has been accused of doctrinal and pastoral deviations, also planned to visit other Vatican officials. At the Vatican, spokesman Joaquin Navarro-Valls said Bishop Ruiz had come to Rome on his own initiative. The bishop asked to meet with Vatican officials and was not summoned, Navarro-Valls said May 9.

Los Angeles Priest Slain While On Vacation

LOS ANGELES (CNS) — Decrying the murder of Msgr. Louis A. Gutierrez in San Diego, a bishop wondered aloud if the killing would put a face on the mindless violence overtaking the world. "Can't we each do something to make a difference in how people treat each other," asked Bishop Sylvester D. Ryan of Monterey at the priest's May 2 funeral. "Can't we each do something to make the kingdom of God on earth come in peace?" The 61-year-old priest was slain April 26 while on vacation in a San Diego beachfront motor lodge. He had been shot once in the head. A priest friend of his heard the shot from his adjoining room, then heard a door slam. After phone calls went unanswered, the priest friend entered Msgr. Gutierrez' room and found him on the floor.

St. Louis Priest Named Rector Of North American College

WASHINGTON (CNS) — Father Timothy M. Dolan, a priest of the Archdiocese of St. Louis, has been appointed to a five-year term as rector of the North American College in Vatican City. He succeeds Msgr. Edwin F. O'Brien, of the Archdiocese of New York, whose term as rector expires in July. The appointment by the Vatican Congregation for Catholic Education was announced in Washington May 10 by Bishop Edward M. Egan of Bridgeport, Conn., chairman of the North American College board of governors. Father Dolan served on the staff of the Vatican Embassy in Washington from 1987 to 1992. Since then, he has been vice rector of Kenrick-Glennon Seminary in St. Louis, where he is also director of spiritual formation and professor of Church history.

Bishops' Official Says Media Tend To Write Story In Advance

MINNEAPOLIS (CNS) — The head of the U.S. bishops' Office for Media Relations told newspaper ombudsmen that both print and electronic media tend "to have a story written in advance" on the Catholic Church. Msgr. Francis J. Maniscalco, discussing coverage of World Youth Day in Denver last August, said while it is true that Pope John Paul II has chosen to emphasize abortion, contraception and women's ordination, "he hasn't emphasized it to the exclusion of all other issues, as the coverage would imply." Polls on Catholic attitudes on these issues "were often reported as demonstrating a stern pontiff in conflict with his more liberal flock," he added in his speech in Minneapolis May 2.

Cardinal Krol Hospitalized, Resting

PHILADELPHIA (CNS) — Cardinal John J. Krol, admitted to Thomas Jefferson University Hospital in Philadelphia May 9 for congestive heart failure, "is 100 percent better," said his physician, Dr. Joseph Majdan. "He has responded admirably to treatment, he is breathing comfortably and has a robust appetite," Majdan said. He said the cardinal would remain hospitalized for observation on a day-to-day basis. Cardinal Krol, 83, retired as archbishop of Philadelphia in 1988. Majdan said congestive heart failure, in which the heart cannot pump blood as rapidly as necessary, is a common treatable ailment among the elderly.

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Scripture

Readings for the Week of May 22 - May 28

Sunday: Acts 2:1-11; 1 Corinthians 12:3-7,12-13; John 20:19-23.

Monday: 1 Peter 1:3-9; Mark 10:17-27.

Tuesday: 1 Peter 1:10-16; Mark 10:28-31.

Wednesday: 1 Peter 1:18-25; Mark 10:32-45.

Thursday: 1 Peter 2:2-5, 9-12; Mark 10:46-52.

Friday: 1 Peter 4:7-13; Mark 11:11-26.

Saturday: Jude 17:20-23; Mark 11:27-33.

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Helping Hand...

ınieMcVey (c), Hand-to-Hand coordinator, receives a $1,600 check from Grace Narus Maggie Herbstritt. The money was raised by the Columbiettes of Bishop Greco Council ·9 Auxiliary, Clemmons. The Hand-to-Hand program offers education, help in parenting ls and support to young mothers.The Columbiettes is a Catholic women's organization nsored by the Knights of Columbus. The auxiliary, formed in March 1992 at Holy Family ırch in Clemmons, was the first organized in North Carolina. For information about ning an auxiliary, call Maggie Herbstritt at (910) 766-9176.

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vanda (From Page 2)

he victims of the conflict," Caritas ı. It appealed to Rwandan soldiers, itias and the rebel Rwandan Patriotic nt to respect human rights, stop kill- civilians and negotiate a cease-fire.

Caritas asked the United Nations to rease its presence in Rwanda and asked the United Nations, the Organization of African Unity and individual nations to step up efforts to convince Rwanda's interim government, the military and the Rwandan Patriotic Front to begin negotiations.

The civilian population inside Rwanda and refugees who have fled must be protected and guaranteed humanitarian assistance, Caritas said.

Three weeks after the fighting began, representatives of Caritas Rwanda and the Rwandan office of Catholic Relief Services, the U.S. bishops' overseas relief agency, entered the country to assess the needs and the possibilities for distributing aid.

An emergency relief program estimated at more than $1.6 million was launched May 3, Caritas Internationalis said. The three-month program will serve victims in four southern dioceses, including Kigali, the nation's capital and scene of the heaviest fighting. New areas will be added when possible.

The Nairobi office of Catholic Relief Services has been appointed regional coordinator of material aid purchase and procurement.

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Limestone College Honors Sister Mary Hugh Mauldin

GAFFNEY, S.C. — Mercy Sister Mary Hugh Mauldin received a Fullerton Merit Award April 28 during an Honors Convocation at Limestone College in Gaffney. The Fullerton Award is presented to five Limestone faculty members each year. The awards are determined by vote of the faculty as well as by student evaluations and carry with them a monetary gift to each recipient.

This is Sister Mary Hugh's third Fullerton Award since 1987 when she began teaching mathematics and religion at Limestone. Sister Mary Hugh is also the director of McAuley Center located at the Sisters of Mercy Motherhouse in Belmont, N.C.. McAuley Center was established in 1980 to offer religious education programs to adults in the Catholic Diocese of Charlotte. Sister Mary Hugh has been director of the center since it was established.

Sistr Mary Hugh earned a master's degree in mathematics education from North Carolina State University and a master's in theology from St. Bonaventure University. She was born in Honolulu, Hawaii, reared in Salisbury, N.C. and became a Sister of Mercy in 1955.

Sister Mary Hugh is on the board of directors of the Office of Faith Formation for the Catholic Diocese of Charlotte as well as the board at the Oratory in Rock Hill. She also serves as chair of the Coordinating Committee and as faculty secretary at Limestone College.

Students Help Holy Angels Build Riverfront Recreational Facility

BELMONT — Holy Angels is designing and building a unique recreational facility on the portion of the property which overlooks the Catawba River with the help of some friends — at least 75 brothers of the Pi Kappa Phi Fraternity from regional college campuses.

They were all part of the "Give a Push Weekend" on April 16-17. PUSH America is the national service project of Pi Kappa Phi fraternity. Members assist in funding and building recreational facilities for persons with disabilities. Local building contractors volunteered to supervise the event in the spirit of the traditional "barn raising."

A fishing pier, pavilion, beach area overlooking the river and a nature trail are all wheelchair accessible. The residents of Holy Angels (most of whom have multiple disabilities) will have the opportunity to catch fish, dip their feet in the water on a hot day or simply enjoy the sights and sounds of the river.

The children and staff of Holy Angels joined workers during the "Push" weekend — lending a hand occasionally and giving moral support.

"Give a Push Weekend" fostered a unique experience for the Pi Kappa Phi brothers when they came together with the residents of Holy Angels. The brothers met some of the folks who will be using the new facility. The weekend reflected brotherhood in its most genuine form for a cause that will truly reveal the mission of PUSH America.

The weekend began with a blessing and ground breaking ceremony on Saturday, April 16. Special guests included Belmont Mayor Kevin Loftin, Gaston County Commissioner David Ward and Father Francis J. O'Rourke, rector of St. Patrick Cathedral in Charlotte.

During the opening ceremonies, a check was presented to Holy Angels executive director Regina Moody from the Knights of Columbus. The money will be used toward the recreational development of the South Point property.

Pepsi Cola/Seven Up, PYA Monarch, Harris Teeter, Krispy Kreme, the Charlotte Knights, Merita Bakery, Carostate Industries of Ranlo Inc., Winn Dixie, McLean-Bumgardner Funeral Home, Portajon of Gastonia, Fairfield Inn, Pizza Hut, Moore's Snacks and Choice U.S.A. sponsored the "Give a Push Weekend."

Holy Angels' mission is to serve the often complex needs of individuals with varying degrees of mental retardation who may also have multiple disabilities. Holy Angels provides quality, healthy, and safe programs and services in an environment of dignity where loving, living and learning take place.

Bishop McGuinness H.S., the only Catholic high school in the Triad, announces its $10,000 raffle. Proceeds go to upgrade the computer program and improve the library's resources. Only 300 chances will be sold! To purchase a ticket, return the form below along with payment to: **Bishop McGuinness H.S., School Raffle, 1730 Link Road, Winston-Salem, NC 27103.** Thank you for your support of Catholic education, from the students at Bishop McGuinness.

Ticket Sales Limited to 300.. Don't Delay Enter Today!

Ticket Reservation
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$10,000 Grand Prize

Entries Must Be Postmarked by Midnight, May 25

Here's my order for Spring Raffle tickets at a cost of $100 each. I realize that only 300 tickets will be sold and if my order is received after all the tickets have been sold, my money will be refunded in full.

Two ways to get your tickets now! I would like to order _____ tickets.
Here's my check made out to "Bishop McGuinness High School" in the amount of $__________ .
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•••YOUR PAYMENT MUST ACCOMPANY THIS ORDER FORM•••
Drawing will be held Friday, May 27 at the BMHS Athletic Banquet.

Comunidad Hispana
Comuniquémonos

El Padre José Waters trabaja incansablemente con las comunidades de Taylorsville, Newton, Jefferson, Kannapolis y Dobson. El ofrece transporte para llevar grupos a la Misa. Atiende personalmente a los necesitados, los visita en sus hogares y lleva el mensaje de Cristo a los campamentos de campesinos migrantes.

Cómo Ser Un Cristiano Corresponsable

Carta Pastoral De Los Obispos De E.U.

¿Qué significa ser un cristiano corresponsable? Cuidar los recursos humanos y materiales y usarlos responsablemente es una repuesta. Pero ser un cristiano corresponsable significa más. Los cristianos corresponsables aceptan los dones de Dios con gratitud, los cultivan con responsabilidad, los comparten de manera justa y amorosa con los demás y se los devuelven al Señor con creces. "El don que cada uno haya recibido, póngalo al servicio de los otros, como buenos administradores de la multiforme gracia de Dios" (1 Pedro 4:10).

Comencemos por ser discípulo — o sea una persona que sigue a nuestro Señor Jesucristo. Por ser miembros de la Iglesia Jesús nos llama a ser discípulos. Esto tiene serias implicaciones:

* Los discípulos maduros hacen decisión consciente y firme de seguir a Jesús, sin importarles lo que cueste.

* Los discípulos cristianos tienen una conversión — un cambio de corazón y mente que afecta toda la vida — y hacen un compromiso con el Señor.

* Los cristianos corresponsables responden de manera especial al llamado a ser discípulos. La corresponsabilidad tiene el poder de formar y moldear la manera en que entendamos nuestra vida y la estamos viviendo.

Los discípulos de Jesús y los cristianos corresponsables reconocen que Dios es el origen de la vida, el dador de libertad y la fuente de todas las cosas. Estamos agradecidos por los dones que hemos recibido y estamos dispuestos a usarlos de manera que muestren nuestro amor por Dios y por el prójimo. Estudiamos la vida y las enseñanzas de Jesús en busca de una guía para vivir como cristianos corresponsables.

La Biblia contiene un mensaje profundo sobre la corresponsabilidad de la naturaleza. Dios creó el mundo pero se lo encomendó a los seres humanos. Cuidar y cultivar el mundo incluye lo siguente:

* El aprecio entusiasta por las bellezas y maravillas de la naturaleza.

* La protección y la preservación del medio ambiente, que sería la corresponsabilidad ecológia.

* El respeto por la vida humana — protegiendo la vida de cualquier amenaza o ataque y haciendo todo lo posible para enriqucer ese don y ayudarlo a florecer.

* El desarrollo de este mundo mediante el nobre esfuerzo humano — las labores físicas, los negocios y las profesiones, las artes y las ciencias. A ese esfuerzo le llamamos trabajo.

El trabajo es una vocación humana que nos hace sentir realizados. El Concilio Vaticano II señala que, mediante el trabajo no sólo contribuimos a nuestro mundo, sino también al reino de Dios, que está ya presente entre nosotros. El trabajo es nuestra asociación con Dios -- nuestra colaboración divina-humana en la creación. El trabajo ocupa un lugar central en nuestra vida como cristianos corresponsables.

(continuará)

El Padre Paul Gary lleva varios años acompañando a los hispanos de la parroquia San Felipe Apóstol, en Statesville. El les brinda todo el apoyo que puede darles como su pastor y hermano en Cristo, superando la barrera del idioma.

El Padre Peter Jugis celebra la Eucaristía en español todos los domingos en la iglesia del Santo Infante, en Reidsville. Como párroco bilingüe dedica su tiempo a servir a ambas comunidades. En la foto aparece dialogando con un joven mexicano después de la Misa.

Pentecostés: El Espíritu Del Padre Y Del Hijo

En muchas ocasiones, como aparece en el Evangelio, Jesús habla a sus discípulos del Espíritu Santo: lo presenta como el Don, vivo y personal, que recibirán, enviado por el Padre y por El; que los habrá de instruir, consolar, fortalecer y que se quedará con ellos.

Este Don que recibirán los Apostoles, es el Espíritu Santo, Espíritu suyo y del Padre: el Amor que de ambos procede.

Por obra de este entero Amor, Cristo es anunciado y viene al mundo. El Padre pone en El sus complacencias, lo manifiesta los hombres como su Hijo amado; acepta su sacrificio para redención de los hombres, lo exalta y le concede que el mismo Espíritu suyo y del Hijo se extienda sobre todos los redimidos.

En este mismo Espíritu, Jesús, como Hijo, cumple perfectamente la voluntad del Padre celestial: actúa tan sólo por su gloria, lo ama, lo invoca, se abandona en El. Hace que lo conozcan y lo amen todo los redimidos, y a El los encomiend como a sus propios hermanos y hermanas

Cuando Jesús dice: "Hagan ustede como hice yo", nos señala cuál debe se el fin y la fuerza suprema que ha d guiarnos: el Amor, es decir, el Espírit suyo y del Padre, que nos ha sido dado

En la fiesta de hoy, Pentecostés celebramos el acontecimiento memorabl de la venida del Espíritu Santo sobr María y los Apóstoles.

El amor entero, la tercera Persona d la Santísima Trinidad, comienza así habitar en aquel pequeño grupo d elegidos, el templo preparado por Cristo la Iglesia.

Por este Espíritu que habita en alla Jesús quiere a la Iglesia como a Espos amadísima y la Iglesia pued corresponder con un amor digno sobrenatural y grato a Dios.

(Con permiso de los Padres de l Sociedad de San Pablo)

Noticias Diocesanas

Nuestro Obispo Guillermo ha concedido el permiso de regresar a su diócesis de origen en América del Sur, a Padre Aurelio Ferrín López, quien lo pidió por motivos de salud. Todos sentimos la partida del Padre Aurelio, después de haber servido a la comunidad hispana en Charlotte y otras ciudades desde el verano pasdado hasta el presente. Quedamos muy agradecidos por su valioso ministerio, sobre todo, en favor de los encarcelados, los pobres y más necesitados. Oremos por el bienestar de Padre Ferrín y que el Señor le colme d bendiciones.

Noticias Internacionales

CIUDAD DEL VATICANO (CNS — El Vaticano ha aprobado el uso d acólitas (monaguillas) con sujeción a la necesidades pastorales de las iglesia locales..."Puede que un obispo diga qu sí pór razones pastorales, mientras otro diga que no" dijo el portavoz del Vatican Joaquín Navarro-Valls. . .La decisió resuelve una cuestion pastoral, no un cuestión de doctrina.

To Our Friends

There is a reflection about the role of the Holy Spirit in our lives, followed by a summary of the pastoral letter of the U.S. bishops on stewardship. Father Aurelio Ferrin asked Bishop Curlin for return to his home diocese because of his declining health. Permission was granted and we are all sorry for his departure and appreciate his ministry with Hispanics.

Diocesan Support Appeal Results As Of May 10

Charlotte Vicariate
Our Lady of Assumption Church,
Goal: $24,553 Pledges: $34,369

Our Lady of Consolation Church,
Goal: $10,105 Pledges: $18,570

St. Ann Church,
Goal: $52,366 Pledges: $69,193

St. Gabriel Church,
Goal: $176,077 Pledges: $210,858

St. John Neumann Church,
Goal: $61,576 Pledges: $80,159

St. Luke Church,
Mint Hill
Goal: $20,399 Pledges: $18,988

St. Matthew Church,
Goal: $78,733 Pledges: $77,127

St. Patrick Cathedral,
Goal: $51,282 Pledges: $57,835

St. Peter Church,
Goal: $37,015 Pledges: $37,275

St. Thomas Aquinas Church,
Goal: $43,336 Pledges: $46,771

St. Vincent de Paul Church,
Goal: $57,603 Pledges: $65,906

Albemarle Vicariate
St. Francis of Assisi Church,
Mocksville
Goal: $4,868 Pledges: $6,900

Our Lady of the Americas Church,
Biscoe
Goal: $2,701 Pledges: $3,940

Our Lady of the Annunciation
Church, Albemarle
Goal: $17,149 Pledges: $14,510

Our Lady of Lourdes Church,
Monroe
Goal: $16,065 Pledges: $20,973

Sacred Heart Church,
Salisbury
Goal: $37,918 Pledges: $39,755

Sacred Heart Church,
Wadesboro
Goal: $897 Pledges: $1,755

St. James Church,
Concord
Goal: $27,804 Pledges: $26,202

t. James Church,
Hamlet
Goal: $6,674 Pledges: $7,050

t. Joseph Church,
Kannapolis
Goal: $4,687 Pledges: $3,877

Asheville Vicariate
nmaculate Conception Church,
Hendersonville
Goal: $70,064 Pledges: $71,054

acred Heart Church,
revard
oal: $20,761 Pledges: $ 24,274

acred Heart Church,
urnsville
oal: $1,978 Pledges: $1,877

. Andrew the Apostle Church,
Mars Hill
oal: $4,326 Pledges: $3,390

St. Barnabas Church,
Arden
Goal: $27,985 Pledges: $31,574

St. Eugene Church,
Asheville
Goal: $30,152 Pledges: $40,551

St. Joan of Arc Church,
Asheville
Goal: $17,329 Pledges: $17,723

St. John Church,
Tryon
Goal: $10,286 Pledges: $17,218

St. Jude Church,
Sapphire Valley
Goal: $3,965 Pledges: $575

St. Lawrence Church,
Asheville
Goal: $21,844 Pledges: $25,001

St. Margaret Mary Church,
Swannanoa
Goal: $9,925 Pledges: $17,581

Boone Vicariate
Church of the Epiphany,
Blowing Rock
Goal: $533 Pledges: $0

St. Bernadette Church,
Linville
Goal: $7,035 Pledges: $3,050

St. Elizabeth Church,
Boone
Goal: $19,858 Pledges: $21,795

St. Frances of Rome Church,
Sparta
Goal: $3,242 Pledges: $3,480

St. Francis of Assisi Church,
Jefferson
Goal: $3,242 Pledges: $2,798

St. John Baptist de la Salle Church,
North Wilkesboro
Goal: $6,674 Pledges: $8,948

St. Lucien Church,
Spruce Pine
Goal: $3,604 Pledges: $5,209

St. Stephen Church,
Elkin
Goal: $3,242 Pledges: $6,001

Gastonia Vicariate
Christ the King Church,
Kings Mountain
Goal: $3,062 Pledges: $4,463

Holy Spirit Church,
Denver
Goal: $10,828 Pledges: $12,129

Immaculate Conception Church,
Forest City
Goal: $6,674 Pledges: $7,680

Queen of the Apostles Church,
Belmont
Goal: $19,677 Pledges: $24,891

St. Dorothy Church,
Lincolnton
Goal: $9,563 Pledges: $10,795

St. Helen Church,
Spencer Mountain
Goal: $2,334 Pledges: $1,700

St. Mary Church,
Shelby
Goal: $9,744 Pledges: $16,165

Saint Michael Church,
Gastonia
Goal: $45,503 Pledges: $49,875

Greensboro Vicariate
Christ the King Church,
High Point
Goal: $5,771 Pledges: $9,100

Holy Infant Church,
Reidsville
Goal: $5,951 Pledges: $8,154

Immaculate Heart of Mary Church,
High Point
Goal: $39,543 Pledges: $51,517

Our Lady of Grace Church,
Greensboro
Goal: $63,743 Pledges: $81,373

Our Lady of the Highways Church,
Thomasville
Goal: $5,590 Pledges: $9,205

St. Benedict Church,
Greensboro
Goal: $10,828 Pledges: $15,697

St. Joseph Church,
Asheboro
Goal: $13,717 Pledges: $18,766

St. Joseph of the Hills Church,
Eden
Goal: $6,854 Pledges: $6,770

St. Mary Church,
Greensboro
Goal: $15,523 Pledges: $18,840

St. Paul the Apostle Church,
Greensboro
Goal: $64,827 Pledges: $64,789

St. Pius Tenth Church,
Greensboro
Goal: $48,573 Pledges: $45,336

Hickory Vicariate
Holy Trinity Church,
Taylorsville
Goal: $3,062 Pledges: $2,857

Our Lady of the Angels Church,
Marion
Goal: $3,784 Pledges: $6,415

St. Aloysius Church,
Hickory
Goal: $37,737 Pledges: $45,460

St. Charles Borromeo Church,
Morganton
Goal: $12,634 Pledges: $12,986

St. Francis of Assisi Church,
Lenoir
Goal: $8,660 Pledges: $7,970

St. Joseph Church,
Newton
Goal: $12,634 Pledges: $12,785

St. Philip the Apostle Church,
Statesville
Goal: $20,038 Pledges: $21,623

St. Therese Church,
Mooresville
Goal: $25,817 Pledges: $32,303

Smoky Mountain Vicariate
Holy Redeemer Church,
Andrews
Goal: $1,978 Pledges: $2,680

Immaculate Conception Church,
Canton
Goal: $1,436 Pledges: $950

Immaculate Heart of Mary
Church, Hayesville
Goal: $6,674 Pledges: $7,862

Our Lady of Guadalupe Church,
Cherokee
Goal: $1,436 Pledges: $1,465

Our Lady of the Mountains
Church, Highlands
Goal: $6,132 Pledges: $2,250

Prince of Peace Church,
Robbinsville
Goal: $533 Pledges: $660

St. Francis of Assisi Church,
Franklin
Goal: $12,814 Pledges: $12,665

St. John Church,
Waynesville
Goal: $9,565 Pledges: $10,380

St. Joseph Church,
Bryson City
Goal: $2,881 Pledges: $1,672

St. Margaret Church,
Maggie Valley
Goal: $8,119 Pledges: $8,080

St. Mary Church,
Sylva
Goal: $7,757 Pedges: $7,890

St. William Church,
Murphy
Goal: $7,396 Pledges: $9,020

Winston-Salem Vicariate
Good Shepherd Church,
King
Goal: $3,423 Pledges: $5,617

Holy Angels Church,
Mt. Airy
Goal: $6,854 Pledges: $7,686

Holy Cross Church,
Kernersville
Goal: $28,707 Pledges: $32,801

Holy Family Church,
Clemmons
Goal: $50,018 Pledges: $61,342

Our Lady of Fatima Church,
Winston-Salem
Goal: $20,582 Pledges: $19,556

Our Lady of Mercy Church
Winston-Salem
Goal: $35,391 Pledges: $40,814

Our Lady of the Rosary Church,
Lexington
Goal: $9,744 Pledges: $12,865

St. Benedict the Moor Church,
Winston-Salem
Goal: $7,037 Pledges: $7,535

St. Leo Church,
Winston-Salem
Goal: $66,996 Pledges: $83,885

DSA TARGET: $1,806,000
TOTAL PLEDGES: $2,081,673

Diocesan News Briefs

Home Educators Convention

MANASSAS, VA. — The National Association of Catholic Home Educators is presenting its fourth annual convention July 8-9 in Manassas. The convention is for homeschooling Catholics and parents considering homeschooling. There will be more than 100 book fair and curriculum exhibits. For more information, call David Mason at (703) 822-4338.

Friendship And Theology

BELMONT — Belmont Abbey College will host a seminar, "Friendship as a Focal Point of Theology," June 5-8. The seminar will feature presentations by theologians. For more information, call Belmont Abbey College at (704) 825-6890.

Separated, Divorced & Remarried

GREENSBORO — The Separated, Divorced & Remarried group of Greensboro is having a newcomers brunch at Shoney's, Stanley Road off West Wendover at I-40, on Sunday, May 29 at 1 p.m.

Scholarships

CHARLOTTE — Brian MacKenzie, a senior at Charlotte Catholic High School, has accepted a four-year, full-tuition academic scholarship to the College of Arts & Sciences at Vanderbilt University for about $17,000 a year. The scholarship includes up to $4,200 toward the cost of an overseas summer study program. Brian is the son of Kirk and Janet MacKenzie of Charlotte.

Nicole Prascak, a senior at Charlotte Catholic High School, has accepted two scholarships for $2,500 a year to attend Belmont Abbey College. Nicole, the daughter of John and JoAnn Prascak of Charlotte, received a $500 Leadership Scholarship from Belmont Abbey and a $2,000 academic scholarship from the Diocese of Charlotte.

Bishop Curlin Schedule

Bishop William G. Curlin will take part in the following events next week:

May 22:
11:45 am -- Confirmation, Sacred Heart, Salisbury.
4:00 pm -- Celebrant at the Neopyte Mass, St. Paul the Apostle, Greensboro.

May 23:
7:30 pm -- Confirmation, St. Leo, Winston-Salem.

May 24:
7:30 pm -- Confirmation, St. Joseph of the Hills, Eden.

May 26:
7:30 pm -- Confirmation, St. Francis of Assisi, Mocksville.

May 28:
10:30 am -- Confirmation, Our Lady of Mercy, Winston-Salem.

Mayfair '94

CONCORD — St. James and Forest Hill United Methodist churches are presenting "Mayfair '94," a day of activities on the grounds of the churches on Saturday, May 28 from 8 a.m.-2 p.m. All proceeds will benefit Cooperative Christian Ministry.

Catholic Home Educators

WINSTON-SALEM — Catholic Home Educators of the Triad will meet on Monday, May 23 at 10 a.m. For location and information call Mary Beth Young at (910) 764-0269.

Older American's Month

CHARLOTTE — The Charlotte Mecklenburg Council on Aging will present the following programs the week of May 22:

May 22; "Sunday for Seniors," at the Senior Center, 1 p.m.-3:30 p.m. For more information, call (704) 522-6222.

May 23; "Piano & Saxophone Concert," at the Jewish Community Center, 11 a.m.-noon, For reservations, call Sue Klein at (704) 366-5007, ext. 230.

May 24; "Second Annual Fun with Fitness," Grady Cole Center, 1 p.m.-3 p.m. To regiser, call Cilla Laula or Yo Eilmes, (704) 335-5392.

May 24, 25; "55 Alive Defensive Driving Course," 9 a.m.-1 p.m. To register, call Nancy Hiley, (704) 334-4637.

May 25; "Queen City Brass & Omnimax Film," 1 p.m. — lunch and program at Spirit Square, 3 p.m. — "Blue Planet," Discovery Place Ommnimax Theater. For reservations, call Karen Beach at (704) 372-9664.

Father/Son Fertility Program

GREENSBORO — The annual Father/Son Fertility Appreciation Program for 11-14-year-old boys is Sunday, June 12 at St. Pius Tenth from 1 p.m.-4:30 p.m.

The educational program is presented by the Diocese of Charlotte's Natural Family Planning Center to promote respect and appreciation for human sexuality. Speakers will discuss the physical and emotional changes of early adolescence and encourage communications between parent and child.

Refreshments will be served. Cost is $10 per family. The program is open to the public. Reservations are required by June 9. To register, call Pam Smith at the Faith Formation Office at (704) 331-1723 or Tracy Welliver at (910) 272-4681. For more information, call Jay Hamilton at (704) 663-6411.

Talk On Fatima

CHARLOTTE — Patty Kersey will speak about her recent pilgrimages to Fatima, Lourdes and Betania at St. Thomas Aquinas Church on May 23. Her talk will follow a video showing at 7 p.m.

Family Bible School

BELMONT — Family Bible School is a program for all ages at Queen of the Apostles Church, June 19-22, from 6:30 p.m.-8:30 p.m. Dinner will be served at 5:30 p.m. For information, call Anne Roy at (704) 263-5826.

Summer Bible Institute, 1994

ROCK HILL — The Oratory will host a Summer Bible Institute scripture week from Sunday, July 31 to Friday, Aug. 5.

Paulist Father Lawrence Boadt, Biblical studies teacher at Washington Theological Union and editor for the Paulist Press, will present a course on "Discovering the Book of Ezekiel." Jesuit Father Daniel Harrington, author and teacher at the Weston School of Theology in Cambridge, Mass., will teach "The Dead Sea Scrolls and the New Testament."

The institute is open to all interested in scripture study and enrichment.. Tuition for both courses is $100, $55 separately. Room and meals are available for an additional fee. For information and registration, write to The Oratory, P.O. Box 11586, Rock Hill, SC 29731 or call (803) 327-2097.

Spiritual Journey Workshop

MAGGIE VALLEY — Jesuit Father Paul V. Robb, founder of the Institute for Spiritual Leadership in Chicago, will present "Journey Toward Spiritual Maturity and Companionship," a workshop at Living Waters Catholic Reflection Center.

The first session on self knowledge and the dynamics of conversion wi the person is June 19-25. The sec session on the process of conversi June 26-July 2. Cost is $265 per ses or $500 for both. Group discounts available. For registration and info tion, call Living Waters at (704) 3833.

Vacation Family Program

ASHEVILLE — This year's V tion Family Program, "Come Along Jesus," at St. Joan of Arc Church is 19-23, from 6 p.m.-9 p.m., with dinn 6 p.m. For registration or informa call the education office (704) 255-0 or the church office (704) 252-315

Vacation Bible School

CHARLOTTE — Our Lady o Assumption Church is offering Vac Bible School for children 3 years o 4th grade from June 27-July 1. Regi tion is in May after each weekend M Space is limited. Fees are $10 fo child and $15 for two or more chil from the same family.

The Catholic News & Herald comes parish news for the dioc news briefs. Good photographs, pr ably black and white, also are welc Please submit news releases and pl at least 10 days before the date of lication.

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World and National Briefs

uling Could Increase Pressure n States To Fund Abortions

WASHINGTON (CNS) — A dge's ruling that federal Medicaid olicy supersedes state law on abortion nding points up the need for further ngressional action, according to an ficial of the U.S. bishops' Secretariat r Pro-Life Activities. Gail Quinn, ex-utive director of the secretariat, was mmenting May 9 on the decision three ys earlier by Denver-based U.S. Dis-ct Judge Edward Nottingham, who id the Hyde Amendment prohibiting deral funding of abortion except in se of rape, incest and threats to the other's life requires states to fund abor-ns in those cases. Nottingham issued a rmanent injunction against enforce-ent of an amendment to the Colorado nstitution that had banned abortion nding except to save the mother's life. thus threw out all restrictions on ortion funding in the state.

rents, Students, Teachers ive Catholic Schools High Marks

DAYTON, Ohio (CNS) — Nearly e out of 10 parents who send their ildren to Catholic elementary and sec-dary schools say the teaching of mo-ity and values influenced their deci-n, according to a five-year study by University of Dayton. Teachers in tholic schools give them their highest rks in academic quality. Most stu-nts rated their teachers and the cur-ulum higher than athletic and social grams, and religion, contrary to popu- belief, is important to them, according to Don Frericks, assistant dean in the university's School of Education and director of the Office of Educational Services. The university conducted written surveys between 1988-93 in Catholic urban and rural elementary and secondary schools in California, Iowa and Ohio. In all, 13,603 parents, students and teachers responded.

Change In Interdiction Policy Was Sought By Church Advocates

WASHINGTON (CNS) — A Clinton administration decision to stop sending Haitians back home without asylum hearings was called encouraging by the national director of Catholic refugee assistance programs. Just days before President Clinton announced Haitians would be screened for asylum eligibility at sea or in a third country, 33 U.S. bishops and the heads of 262 Catholic religious communities sent him a letter asking for an end to the repatriation policy. Clinton announced May 8 that Haitians would no longer be intercepted at sea and sent back home without hearings, a policy instituted under then-President Bush and continued by Clinton despite his campaign promises to reverse it. Jesuit Father Richard Ryscavage, executive director of the U.S. Catholic Conference's Migration and Refugee Services, said Clinton's plan "will, at a minimum, place the United States in compliance with its international obligation for the protection of refugees."

Gacy Executed As Last-Minute Clemency Pleas Rejected

CHICAGO (CNS) — Serial killer John Wayne Gacy, convicted in the murders of 33 young men and boys, was executed May 10, ending efforts by his lawyers and death penalty opponents — including the Catholic bishops of Illinois — to stop the execution. The state's bishops in a May 2 statement reaffirmed their opposition to capital punishment and reiterated their belief that life is sacred. Gacy, one of the worst serial killers in U.S. history, was executed by lethal injection at Stateville Correctional Center in Joliet.

Abortion Protesters Ordered To Pay $1.2 Million To Planned Parenthood

HOUSTON (CNS) — A Houston jury May 9 ordered groups that oppose abortion and their leaders to pay Planned Parenthood more than $1 million in punitive damages atop $200,000 in actual damages for disrupting abortion clinic business in Houston during the 1992 Republican National Convention. The award was the largest ever assessed against abortion protesters. Jurors ordered punitive damages of $350,000 from Operation Rescue; $150,000 from its former director, the Rev. Keith Tucci; $355,000 from Rescue America; and $155,000 from its national director, Don Treshman. The defendants said they would appeal. Planned Parenthood of Southeast Texas, owner of one of the 10 abortion clinics in Houston at which abortion opponents protested during the convention, was the only one to file suit for damages.

Bishops Express Fear For Catholics In Serb-Controlled Areas

ZAGREB, Croatia (CNS) — The Catholic bishops of Bosnia-Herzegovina expressed fear for the lives of Catholics in Serbian-controlled territory. Tens of thousands of Catholics face discrimination by Serbs, they said in a statement issued at the end of a May 6 meeting. They asked Serbian authorities to permit the safe return of displaced Catholics to their homes and to provide a just distribution of humanitarian aid. Their statement was reported by the Catholic Press Agency of Zagreb. The bishops said 40 percent of the Catholics in the Sarajevo Archdiocese, 80 percent of the Catholics in the Banja Luka Diocese and more than 50 percent of the Catholics in the Mostar Diocese live in Serbian-controlled territory. Most Catholics are Croats.

Synod's Joyful End Dampened By Continued Fighting In Rwanda

VATICAN CITY (CNS) — Like at the opening Mass for the special Synod of Bishops for Africa, the joyful singing and dancing that marked the synod's conclusion was dampened by sadness and horror over the continued fighting in Rwanda. More than a month of fighting in the African nation brought a death toll of some 200,000 people, according to U.N. estimates. "During this month the African continent — with its rich potential, but also not a few problems — has been at the center of the Church's attention," Pope John Paul II said, reciting a midday prayer from his hospital room. "The tragic news coming from Rwanda saddened the beginnings of this work and, unfortunately, there still seems to be no glimmer of a true turn toward peace," he said in the message broadcast to St. Peter's Square after the synod's closing Mass.

Pope Offers Condolences For Murdered Missionaries

VATICAN CITY (CNS) — Pope John Paul II offered his condolences to Algerian Catholics and prayed for reconciliation and dialogue after two French missionaries were murdered in Algiers. Assumptionist Sister Paule-Helene Raymond, 67, and Marist Brother Henri Verges, 64, were shot and killed May 8 at the cultural center and library which the Marists run in the Algerian capital. The motive for the killings was not known. According to witnesses, Sister Paule-Helene opened the door of the center to two young men thinking they wanted to use the library. When they said they did not have a library card, she brought them to Brother Verges to obtain one. The youths shot the two religious and fled the center. Another Marist brother heard the shots and found Sister Paule-Helene and Brother Verges dead.

Historian Denies Vatican Had Role In Nazi's Escape

ROME (CNS) — A Vatican historian, denying charges aired May 5 on ABC-TV's "Prime Time Live," said the Vatican did not help the escape of an ex-SS official currently sought by Italy as a World War II criminal. However, it is possible that Church people acting independently assisted the Nazi's flight to Argentina after the war, said the historian, Jesuit Father Robert Graham, a U.S. priest who helped edit an 11-volume series of Vatican World War II documents. The priest-historian was commenting on statements made in Argentina by Erich Priebke, wanted by Italy in connection with the 1944 mass execution in Rome of 335 Italians in reprisal for a bomb attack which killed 33 Nazi troops.

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Vatican Approves U.S. Confirmation Ages

WASHINGTON (CNS) — The Vatican has ratified for a five-year period the U.S. bishops' decision that confirmation should ordinarily be administered between the ages of 7 and 18 among Latin-rite Catholics in the United States.

The bishops voted overwhelmingly at their New Orleans meeting last June to adopt a flexible national policy because of the diversity of current practices around the country and the lack of consensus in the church today as to the best age for the sacrament.

Within the established wider age range a bishop may choose a more specific range as the ordinary age for reception of the sacrament in his diocese.

In the Diocese of Charlotte, confirmation candidates must have completed their sophomore year in high school and/or be 16 years of age.

Confirming in high school is the culmination of years of instruction, building to this moment of grace, said Bishop William G. Curlin, bishop of the 46-county Diocese of Charlotte. "Young people say to me constantly, 'I see this as a beginning of a mature relationship with Jesus, not just an end of religious instructions.'"

Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, and Msgr. Robert N. Lynch, NCCB general secretary, formalized the Vatican-approved decision in a decree of promulgation dated May 1. It was mailed to the bishops of the country before it was made public May 10.

The decree established the five-year period as starting July 1, 1994, and ending July 1, 1999.

Cardinal Bernardin Gantin, prefect of the Congregation for Bishops, sent the Vatican's Latin-language decree, dated Feb. 8, formally ratifying the U.S. decision and recognizing its conformity to canon law, the general law governing the church.

He said approval was given for five years "in order that the bishops, with the lapse of time and the addition of new perspectives, may again raise this question and bring a norm once again to the Holy See for review."

The U.S. decree reads: "The National Conference of Catholic Bishops hereby decrees that the sacrament of confirmation in the Latin rite shall be conferred between the age of discretion, which is about the age of 7, and 18 years of age, within the limits determined by the diocesan bishop and with regard for the legitimate exceptions given in Canon 891, namely, when there is danger of death or where in the judgment of the minister grave cause urges otherwise."

The bishops adopted it last June by a vote of 186-17.

Behind their decision to maintain a wide age range was a complicated history dating back to 1983, when the new Code of Canon Law established the age of discretion as the time for confirmation unless a bishops' conference determines otherwise.

In 1984 the bishops voted to leave the age of confirmation up to each bishop in his own diocese. It was an approach adopted in the 1980s by at least four other bishops' conferences, including those of Mexico and Canada, and approved by Rome.

But in what NCCB officials termed an "administrative oversight," the U.S. conference failed to submit their 1984 decision to Rome for the necessary confirmation. When this was discovered in 1991, the NCCB submitted it to Rome.

But Rome in the meantime had stopped approving decisions that set no specific age or age range. It asked the bishops to come back with a more specific decision.

A national survey of bishops, pastors and diocesan religious education, youth ministry and liturgy personn revealed a wide spectrum of views every group on the preferable age confirmation. It found that no single or age range enjoyed the support o majority of the bishops or other chu leaders.

Associate Editor Joann Keane c tributed to this article.

Members of St. Joan of Arc in Asheville confirmation class join Bishop William G. Cu and Father Morris Boyd following their celebration. The students include: Tammy Boy Carla Cathey, Rebecca Causey, Michelle Horton, Aaron Kalarovich, Sean O'Connell, Z Reilly, Kelly Sutphin, Jamie Vaughan and catechist, Tim Reilly. Photo by JOANN KEA

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Archbishop Donoghue's Pilgrimage To Rome

SENTIRE CUM CHRISTO

ATLANTA — Itinerary of Archbishop John F. Donoghue's pilgrimage:

June 26 — Leave Atlanta to connect in New York to Rome via Delta.

June 27 — Arrive in Rome, optional walking tour to St. Peter's Basilica.

June 28 — Tour of Rome, including religious sites, Colosseum, Forum, Trevi, St. Peter's Basilica, Church of St.Peter in Chains, Basilica of St.Paul's Outside the Walls.

June 29 — Papal Mass at which Archbishop Donoghue will receive the pallium. Evening reception for American archbishops at North American College.

June 30 — Mass at St. Peter's altar. Papal audience with Archbishop Donoghue. Continue sightseeing in Rome: Villa Borghese, Spanish Steps, Pantheon, Piazza Navona.

July 1 — Vatican Museum and Sistine Chapel, Basilicas of St. Mary Major and St. John Lateran, Holy Stairs, Chapel of Domine Quo Vadis, Appian Way to the Catacombs, Tivoli and Villa D'Este.

July 2 — Full day excursion to Florence, visit the Basilica of St. Maria Dei Fiore, Baptistery, bell tower by Giotto, Academy of Fine Arts, Piazza Della Sinoria.

July 3 — Full day excursion to Assisi.

July 4 — Full day excursion to Naples and hydrofoil trip to Capri. Visit Blue Grotto (sea permitting), garden of Augustus, travel back by hydrofoil, visit Sorrento and return to Rome on coast road.

July 5 — Return to Atlanta.

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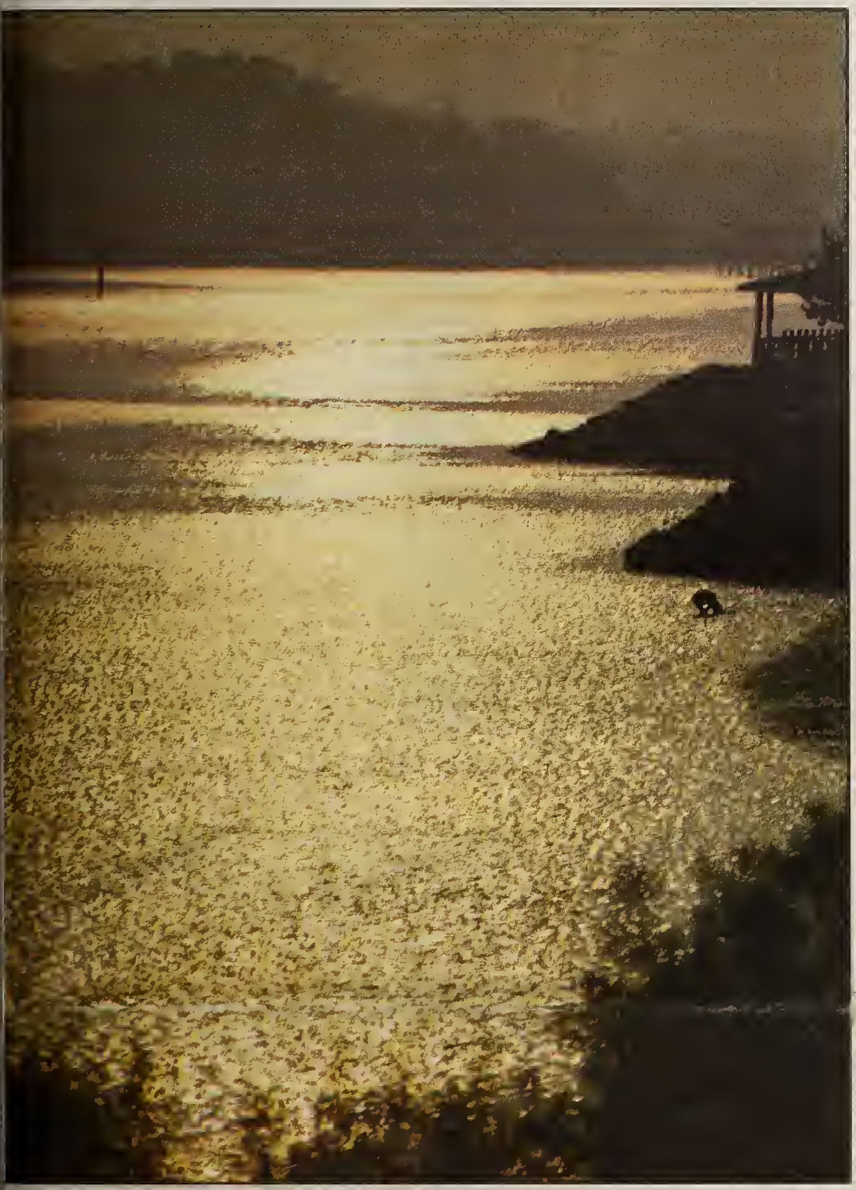

The sun reflects a glistening band of gold over the water at sunrise on the Intracoastal Waterway near Ocean Isle, N.C. See annual resort area summer Mass schedule on Pages 7-10. Photo by JOANN KEANE

ecular Franciscan Order Gains oothold In Charlotte Diocese

By CAROL HAZARD
Associate Editor

Tired of buying into materialism? u aren't alone.

With the 1990s shaping up to be a riod of re-evaluation, people are turn- g more to spiritual matters. That in- des interest in religious orders for lay ople.

The largest community, the Secular anciscan Order, is made up of people o make life-long commitments to brace the simplicity and humbleness St. Francis.

SFO membership in North Carolina s leapt from a handful to 100 with re than 25 in formation within the past e years. Although membership has clined nationally from 25,000 to 20,000 the last 10 years, some areas are owing signs of vigorous activity.

"The whole Southern part of the untry is moving," said Richard Morton, tional SFO minister, Minneapolis. e're getting younger, more profes- nally oriented people who are taking dership roles."

While the average age of members in Midwest and the Northeast is 60 s, the Diocese of Charlotte is attract- people in their 30s, 40s and 50s.

"For many of us, the ways of the world have not been satisfactory," says Leslie Wanchick, 43, a clinical researcher and formation coordinator for the Winston-Salem St. Clare Fraternity. The fraternity has 20 active members in the 30- to 50-age range with five people in formation.

"You can't help but be excited by the way Francis followed Christ," Wanchick says. "He was so radical. He gave so completely with so much joy. You can't help but want to imitate him just a little."

The arrival of Franciscan friars in the Diocese of Charlotte in 1987 sparked renewed interest here in the secular order. The order has taken root.

Charlotte, Winston-Salem, Hickory, Franklin and Hendersonville have established fraternities. Greensboro hopes to get one going. Still another is being reactivated in Asheville. A plan to regionalize the fraternities next fall is expected to bolster the small, but growing army of God. Fraternities in the Carolinas, eastern Alabama, eastern Tennessee and northern Georgia will be linked together as the Brothers and Sisters of St. Francis.

See **SFO,** Page 2

Scanning The Catechism

Four Main Parts Make Up Book

WASHINGTON (CNS) — The new *Catechism of the Catholic Church*, scheduled to appear for the first time in English June 22, is an official, approved synthesis of what Catholic Christians believe.

The catechism, first completed in French and approved by Pope John Paul II in 1992, is intended as a standard reference work to be used around the world in many languages.

It has 2,865 numbered paragraphs and marginal cross references throughout to other paragraphs that deal with the same or closely related themes. The one-volume text, over 800 pages in the U.S. edition — including more than 100 pages of indexes — is divided into four main parts.

The Apostles' Creed is the framework for Part 1. It describes basic Catholic beliefs about God — Father, Son and Spirit — and about such things as creation, human nature, angels, sin, revelation. It discusses Jesus' birth, life, passion, death and resurrection for our redemption, the Church, Mary, heaven, hell and so on.

Part 2 is built around the sacraments. It focuses on the liturgy and sacramental life — especially the Eucharist — through which the people assemble to bless and worship God. It is especially through the liturgy that Christ's saving work is again revealed and made present to each new generation of his disciples.

Part 3 is built first around discipleship and life in Christ and the Spirit and then around the 10 Commandments. It spells out Catholic understanding of the moral law that people are called to follow, but it places that within the deeper context of the law of love and the Christian belief in redemption, grace, justification and following Christ who is "the way, the truth and the life."

The Lord's Prayer forms the main basis for Part 4, on Christian prayer. It talks about the meaning and importance of prayer in Christian life, ways Old Testament and New Testament figures prayed and various forms and attitudes of prayer in Church tradition. It then breaks apart the Our Father — "the most perfect of prayers" — analyzing what it teaches Christians about prayer.

As Pope John Paul put it in his formal announcement ordering the catechism's publication: "The four parts are related to one another: The Christian mystery is the object of faith (first part); it is celebrated and communicated in liturgical actions (second part); it is present to enlighten and sustain the children of God in their actions (third part); it is the basis for our prayer, the privileged expression of which is the Our Father ... (fourth part)."

The word "catechism" comes from the Greek verb *katechein*, which means to teach orally. Early Christians used the term to refer to instruction in the elements of the faith. Those who were being instructed were called catechumens.

Over the centuries there were many commentaries and manuals for instructing people in the faith, but "catechism" became the standard term for such texts only after the appearance of Martin Luther's *Kleiner Katechismus* (*Little Catechism*) in 1529. His *Grosser Katechismus* (*Big Catechism*), a more detailed compendium for teachers and preachers, appeared the following year.

See **Introduction,** Page 16

Area Faith Formation Director Made Habit Of Lighting Lives

By CAROL HAZARD
Associate Editor

LEWISVILLE — Eunice Guld, northern regional director of Faith Formation, let her light shine. A friend to all, she was a spark of enthusiasm, a source of joy and an inspiration to keep the faith in the most trying circumstances.

Battling one form of cancer or another for the past 10 years, Guld was determined to live as fully as possible for as long as she could. She died at age 54 on Friday, May 20 after bouts of bone, spine, liver and lung cancer. Her funeral was Monday, May 23 at Holy Family Church, Clemmons.

"She brought to her ministry as regional director of Faith Formation a joyful spirit that lifted the hearts of all who knew her," said Bishop William G. Curlin, who visited Guld twice in the last several weeks.

"I express in the name of the Diocese of Charlotte prayerful condolences and the assurance of our prayers to her husband, Tony, and to her children, Tony and Amanda. May God welcome her into the company of the faithful in heaven."

At the Mass of Christian Burial, Father Tom Walsh spoke about her wonderful gift as a person who tried to live the values of the Beatitudes. "Her gift was life," he said. "She lived in the Kingdom of God. She set up the banquet, and if you didn't come that was your problem."

See **Guld,** Page 13

Summer Schedule

The Catholic News & Herald now begins its summer schedule of bi-weekly publication. Our next issue will be published June 10. We will resume weekly publication with the issue of Aug. 26.

SFO (From Page1)

"The baby boomers are starting to come back to the Church," says Mary Ethier, formation coordinator for the Asheville fraternity. "They have bowed out of religion so long, they want to do something over and above (attending church). They want to give back to God."

People are hungry not only for a deeper spirituality, but also for community, Ethier says. The Secular Franciscans provide both. They pray for one another and back each other up in good times and bad. They are family — a replacement for the vanishing large, extended bloodline family — despite a cross-section in age, background and culture.

Fred Tsai — scholar, professor, journalist and translator — is the patriarch and mentor for the Charlotte fraternity. A Secular Franciscan for 30 years, Tsai was founding editor for *Reader's Digest* in Hong Kong and worked for the first Chinese bishop, the late Bishop Francis Hsu. At age 75, he is still in demand as a Chinese scholar.

Yet, unless pressed, Tsai doesn't talk much about himself. "He is an outstanding example for us in his quiet wisdom," says Marcia Ebner, minister of the St. Maximilian Kolbe Fraternity, Charlotte. "We absorb his Franciscan atmosphere of humility and quiet spirituality."

For Ebner, a two-year member, it wasn't enough to be a good Catholic. She had been searching for a deeper expression of her faith.

"What drew me to the Secular Franciscans was that this wasn't just a passing interest like joining a prayer group and moving on to something else. This was serious."

People feel called to join the order, she says. "That's the difference between Secular Franciscans and good Catholics ... Joining the order doesn't necessarily change you on the outside, but now you don't walk by yourself, you walk with your brothers and sisters."

Candidates must be active Catholics, and at least 21 before they can join. The formation period is one year in addition to a three-month inquiry session. Even so, the requirements are not as stringent as one might think, Ebner says.

The order is "for every day Catholic people who have a spark of desire to possess light where was darkness," a brochure on the order says. "You do not have to be holy ... but you should at least have the desire to know and serve God and others more fully."

Secular Franciscans promise to spend time every day in morning and evening prayer and reflection. They also profess to attend monthly fraternity meetings.

Although St. Francis — the son of a wealthy merchant who lived 800 years ago in Assisi, Italy — relinquished all worldly goods to follow Christ, Secular Franciscans are bound by the spirit not the letter of his exemplary lifestyle.

"There's nothing wrong with owning a house or a car; it's when those things become God, that's where the problem comes," says Mary Pollich, a five-year member of the Charlotte fraternity. "Material things mean nothing if you don't have inner spirituality, a relationship with God."

"Franciscans don't buy into the way of the world, but transform the world by living the Gospel values," says Capuchin Father Allen Dec of Immaculate Conception Church, Hendersonville. The Capuchin community is one of three in the First Order of Franciscans.

Married, single, widowed, divorced, St. Francis' followers quietly set about to fulfill the Gospel at home and in the workplace. Their motto — "From Gospel to life and life to Gospel" — seems simple enough, but practicing it in a consumer-oriented society is challenging.

Pollich, an insurance agent, says she could make more money if she was less ethical. But she doesn't oversell. She looks at the customers' needs, not available limits, to determine coverage.

"The motto sounds easy until you try it," says Jennye Taylor Johnson, a 43-year-old business development coordinator for an architectural, engineering and design firm in Charlotte. "It's hard to live the gospel life in a workplace where everyone doesn't share your ideals."

Her challenge, she says, is to remember "we are all human beings and we are all loved by God no matter if someone is driving me crazy."

As a self-described headstrong person, Johnson works hard at relinquishing control. When she succeeds, life is "inevitably" easier, she says. "That's not to say you become a wimp. That's not it at all."

As a Secular Franciscan, she is more aware of her offenses, she says. "I know when I am doing wrong, and sometimes I can catch myself and curb my tongue before I offend someone."

Fred Tsai and Marcia Ebner of the St. Maximilian Kolbe Fraternity of the Se
Franciscan Order, Charlotte. Photo by CAROL HAZA

Although not required to do so, Johnson wears her Tau around her neck every day as a personal reminder of her commitment. The Tau — T-shaped icon for the Franciscans — symbolized for St. Francis hope amid confusion. A sign of a "new and humble people of God," it is a mark of Jesus and his work of love.

Another cherished item for Johnson is an "ugly, gray bowl with a crack in it." To her, however, the bowl is "beautiful." "It reminds me of my sinful nature and my need to empty myself of my own agendas so I can leave room for God."

As a Franciscan, she doesn't have to be perfect. She just has to leave room — and plenty of it — for God.

For information about the Charlotte St. Maximilian Kolbe Fraternity, call Marcia Ebner, (704) 362-2705. The
next informational meetings are
12 and June 17, both 2 p.m.-3:30
at St. John Neumann Church.

Franciscan Father Bob Mena
beginning an SFO formation prog
at St. Pius Tenth
Greensboro. The first meeting is a
church June 12 at 12:30 p.m. For
information, call the church at (
272-4681.

For information about
Hendersonville Our Lady of the
Fraternity and the Asheville St. C
Fraternity, call Mary Ethier, (704)
7334, or Helen Turek, (704) 684-1
The contact person for the Win
Salem St. Clare Fraternity is L
Wanchick, (910) 722-1455. Minist
the Hickory Brother Francis Frate
is Bill Brockhoff, (704) 464-5113.
information about the Franklin L
Waters Fraternity, call St. Franc
Assisi Church, (704) 524-2289.

Pope Hopes To Be Out Of Hospital By Weekend

ROME (CNS) — Greeting visitors from the window of the hospital room where he has been recovering from a broken leg for more than three weeks, Pope John Paul II said he hoped his next Sunday address would take place at the Vatican as normal.

The pope explained part of the reason he was kept in the hospital past his expected release date of May 21 for treatment of a broken thigh bone.

Orthopedic surgeons and a variety of other specialists "have cared for me and have examined me," he said May 22, making his first public appearance at the window of the Gemelli hospital. "I have never been examined like this in my life," he said. "They are thoroughly examining me. I hadn't known that some of those organs existed."

But, he said, the doctors and nurses have promised he could leave soon.

"I hope you don't come here again," he told the small crowd gathered outside his window. "Go to St. Peter's, to that other window" next week.

For the fourth Sunday in a row, the pope recorded his Sunday midday prayer and address. The message was broadcast to St. Peter's Square, where thousands usually gather under his apartment window to see him and receive his blessing. The May 22 address was broadcast as usual, but then the shutters on his hospital window were opened, and Pope John Paul appeared to thank the crowd.

Doctors treating the pope since he slipped getting out of the bathtub April 28 said they probably would keep him in the hospital at least until May 24. Joaquin Navarro-Valls, the Vatican spokesman, told Vatican Radio that the extra days were not surprising given that Pope John Paul wanted to return to work at the Vatican and not go directly to his summer villa at Castel Gandolfo.

During his main address to the crowd, Pope John Paul prayed that the Holy Spirit, sent forth in a special way on Pentecost, would bring comfort to "the martyred people of Rwanda and Bosnia, and to all nations which are at war." He prayed that the Spirit would "touch hearts, enlighten minds and give rise to desires and proposals for peace."

The day before, in a written message to thousands of Italian children celebrating the 150th anniversary of the Holy Childhood Association, the pope thanked all the children in the world who share the Church's missionary commitment by their donations to Holy Childhood.

"The faith you have in Jesus and your love for him, united with the enthusiasm and imagination typical of young people, makes you able to 'color the world,' to make it more beautiful and more just, overcoming poverty, diseases and hatreds which, unfortunately, cause so much suffering, even for the smallest," he said.

Also May 21, Pope John Paul had a
private audience with Silvio Berlus
Italy's new prime minister. Berlus
told reporters after the 20-minute
ence that he thought the pope was d
"very well."

"It seems to me that the wo
behind him," the prime minister
"He can't walk very easily, but I thi
will be able to in a few days, and
take up his normal activity."

Volunteers Neede

HIGH POINT—Maryfield N
ing Home is in need of caring vo
teers, men and women, to help
various activities with the elderly..
time that can be spared to help m
the residents' lives more meaningf
needed. For information, call
Hockett at (910) 869-8186 or Sa
Piasecki at (910) 454-4112.

Members of the Class of 1994 of the diocesan lay ministry training program gather for their graduation ceremonies May 14 at St. Gabriel Church in Charlotte.
Photo by JOANN KEANE

A CATHOLIC
CHILDREN AND FAMILIES FIRST
CAMPAIGN

It is not only poor children, however, who are vulnerable and in need of our concrete commitment; all children need our active concern. The children of affluence, too, can experience poverty, a spiritual and moral poverty.

— *Putting Children and Families First*

Lay Ministry Graduates Stronger In Faith, Renewed In Spirit

By JOANN KEANE
Associate Editor

CHARLOTTE — Seventy voices proclaim the word with more confidence, thanks to the office of lay ministry.

On May 14, 70 individuals filed into St. Gabriel church, receiving certificates signifying the completion of nearly 100 hours of lay ministry training. They emerged as graduates of the second class for lay ministry offered by the Diocese of Charlotte.

Over the last two years, the graduates have given readily of their time, meeting for the better part of one Saturday each month.

For the second time in four years, the Office of Lay Ministry has enhanced the spirituality of individuals yearning for deeper faith. By virtue of baptism, everyone is called to ministry, said Mercy Sister Mary Timothy Warren, Office of Lay Ministry director, Lay ministry prepares individuals to respond to that baptismal vow, by exploring their giftedness, and determining how their gifts may be used in response, she said.

Developed as a result of the 1986-87 Diocesan Synod, the program was established to empower lay people to minister more effectively and become more involved in the Church.

"The lay ministry program was designed for men and women who desire to grow in competence and confidence, and to minister to others in their families, church, and the marketplace," said Sister Timothy. The program is a prerequisite for individuals entering the permanent diaconate and the diocesan program for training spiritual directors.

Jane Keifer, western regional coordinator for the Office of Faith Formation, said she found the training to be invaluable. Keifer entered the lay ministry program three years ago. In addition to self-fulfillment, she hoped to evaluate and recommend the training for others. The skilled and knowledgeable catechetical leader broadened her spirituality. "I highly recommend it to everyone who wants to deepen their faith," said Keifer.

In his homily, Bishop William G. Curlin likened the graduation to being commissioned. "It's not like a high school graduation," said the bishop. "By accepting the certification, you're saying, my life and gifts are Yours, Jesus; walk the earth in me," he said.

The class of 1996 begins training in the fall, with classes offered at three sites: St. Barnabas in Arden, St. Gabriel in Charlotte, and Our Lady of Grace in Greensboro. For information, contact Mercy Sister Timothy Warren, Office of Lay Ministry, 1621 Dilworth Road, East, Charlotte, NC 28203, or (704) 334-1805.

Retiring Nun Was Specialist In Teaching Learning Disabled

CHARLOTTE — One of the Charlotte area's foremost leaders in reading education for Learning Disabled (LD) children, Mercy Sister Eugenia Hartman, will retire from Dore Academy when the special school's term ends in June.

Sister Eugenia, who joined the Sisters of Mercy of North Carolina in 1941, has been associated with the reading program at the non-denominational, private school since its founding in 1978. At one time principal of Dore's lower school, she stepped down in 1988 "to work more closely with the children."

Sister Eugenia has taught more than 1,000 LD children to read over the past 19 years. "Her work establishes the foundation which permits our staff to bring the children up to grade level — the objective of Dore Academy training," said Principal Cathy Schlesinger.

Sister Eugenia says she "always knew" her life's work was to teach children to read. "It became apparent to me as I taught in various Mercy schools that some children, obviously bright, could not learn by conventional techniques. When Dr. (Mary D.) Dore decided to found a school exclusively for the Learning Disabled, I found my second vocation." Dore, a school psychologist, elected to found the not-for-profit academy in Charlotte in 1978.

SISTER EUGENIA HARTMAN

Sister Eugenia used the Orton, Gillingham, Stillman phonics-based approach in teaching reading. Even so, her original vocation and experience are evident. "When you teach LD children, you learn to appreciate an idea or so from the Holy Spirit." Sister Eugenia has degrees from Belmont Abbey College and Appalachian State University. She is certified in learning disabilities, elementary education and administration.

Have you given thought to being a priest in the Diocese of Charlotte?

Contact :
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $______ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Time To Go

It must be apparent to many people — with the possible exception of President Clinton — that Dr. Joycelyn Elders is becoming more and more of a liability to his administration.

The surgeon general's public pronouncements on such subjects as abortion, homosexuality and assisted suicide have offended large numbers of Americans — and not just Catholic Americans.

While some of her views — like those on abortion — seem to match those of Clinton, others are diametrically opposed to the president's public statements.

A case in point is her recent declaration of support for physician-assisted suicide. In a taping for a Detroit television news show, she said that families and doctors should be allowed to choose assisted suicide for seriously ill patients. She also said she does not consider Dr. Jack Kevorkian, who has helped about 20 people commit suicide, a criminal.

Elders was quoted as saying, "If Dr. Kevorkian was working with his patients and the family and this is their decision, I do not feel I can step in the middle of that decision." She compared the choice to the process women go through in considering abortion.

In his 1992 presidential campaign, Clinton said several times that he opposed Kevorkian's efforts. In response to a Catholic News Service survey of candidates, Clinton said, "I do not support doctor-assisted suicide."

Richard M. Doerflinger, associate director of the U.S. bishops' Secretariat for Pro-Life Activities, says Clinton went so far as to say that he would veto any bill to legalize assisted suicide.

Doerflinger has called in the president to "reclaim authority over his administration..."

He is not the only one who is asking Clinton where he stands on statements by Elders. Since March, Cardinal James A. Hickey of Washington has been asking Clinton whether Elders was speaking for the administration when she has attacked religious teachings on sexual activity, voice approval of adoption by homosexual couples and supported homosexual activity.

If she does not agree with the administration's policies, she should resign. If she does not resign, it would appear that Clinton's only choice is to fire her.

The sooner the better. Her departure already is overdue.

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Pro-Life Corner

Respect Life

Pray To End Abortion
Mecklenburg County, 4 clinics, 8,062 abortions
Buncombe County, 3 clinics, 2,770 abortions
Forsyth County, 2 clinics, 2,775 abortions
Guilford County, 2 clinics, 4,653 abortions
(Information from Christian Action Council)

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

Because of the illness and hospitalization of Pope John Paul II, the column The Pope Speaks which usually appears in this space is not running this week. It will return.

For The Record

BOB GATELY

Editor's Notebook

There is among the letters to the editor in this issue one which criticizes *The Catholic News & Herald* for carrying a story which the letter writer says was "offensive" to our readers.

(The writer did not ask that her name be withheld, but I am doing so in order to eliminate any possibility of embarrasment.)

The story in the April 1 issue was about a statement by Cardinal Jose Sanchez, prefect of the Vatican's Congregation for the Clergy, regarding ordination of women. The letter writer interprets the cardinal's statement as being male supremacist. Personally, I don't think it was and I doubt that Cardinal Sanchez intended it as such. So readers can judge for themselves, I'm repeating the pertinent part of the story which refers to the difference in the understanding of the Eucharist and ministry between the Catholic Church and churches which ordain women.

"It is necessary to understand how the Catholic Church sees the relationship a priest has to Christ and to the Eucharist in order to understand why it does not consider itself able to ordain women, said Filipin Cardinal Jose T. Sanchez. 'The Eucharist, which is th memorial of the saving sacrifice of the Lord, is the roo of the being and action of the priest,' said the cardinal prefect of the Congregation for the Clergy."

I still find nothing that can be interpreted as *mal* supremacy.

See **Notebook,** Page

Letters To The Editor

Women priests

To the Editor:

I am writing in reaction to the statement of Vatican spokesman Cardinal Sanchez, reported in your April 1 edition, concerning the subject of women priests. He said, in essence, that men have a special relationship to Christ that women cannot share. If Jesus Christ had ever said anything like that, I would not be a Christian.

Male supremacist thinking is as evil as white supremacist thinking. It is painful to hear it coming from the highest levels of my Church.

My conscience will not let me ignore this. Did you not realize how offensive that report would be to your readers?

Name withheld
Winston-Salem

Thanks for generosity

Dear Bishop Curlin:

I express my gratitude to you and to all in the Diocese of Charlotte for the generous 1993 offering of $37,017 for the Propagation of the Faith and $539 for the Society of St. Peter Apostle.

I recently had the great joy of visiting the Central African Republic where the Church is celebrating the first centenary of the initial arrival of missionaries. To see how much God has accomplished in so short a time through these dedicated missionaries — and those whose prayers and sacrifices have supported them — is truly to witness a miracle of His transforming grace.

It is our support of this missionary activity, Pope John Paul reminds us, which "renews the Church, revitalizes faith and Christian identity, and offers fresh enthusiasm and new incentive" (*Redemptoris Missio* 2). Animating the missionary spirit is the paramount objective of the Propagation of the Faith and I know you will encourage this spirit. I am very grateful for the effective collaboration of your Diocesan Director, Msgr. Arthur Duncan.

With all personal and prayerful best wishes, I a

Fraternally in Christ,
Most Reverend William J. McCormack, D.D
Society for the Propagation of the Faith

Dear Msgr. McSweeney:

May I take this opportunity to express my deepes gratitude for your generous donation of $35,220.99 t assist us with our earthquake relief and recovery.

It was good of you to remember us during thes difficult times and we are greatly encouraged with th overwhelming positive support, assurance of praye and general assistance coming from so many differen directions to assist us here in Southern California.

Our people continue forward with their lives an their futures, strengthened by faith, and I am hopef that in the coming weeks and months we will begin t emerge from this most difficult calamity.

As we continue to assess all the damages and needs your gift will be of great assistance.

May I ask you to express the collective gratitude the entire Archdiocese of Los Angeles to the people the Diocese of Charlotte for this generous gift and t assure all your people of my own gratitude and assu ance of special prayers.

Asking God's blessings upon you, and with kinde personal regards, I am

Gratefully yours in Christ,
Cardinal Roger Mahoney
Archbishop of Los Angeles

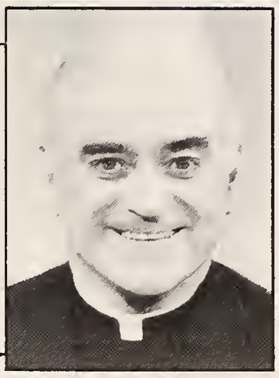
Dear Msgr. McSweeney:

I wish to express my gratitude to you and the peop of the Diocese of Charlotte for your most generous gi of $38,289.88 to help rebuild the Catholic Church Central and Eastern Europe.

See **Letters,** Page

The Five Gospels

FATHER JOHN CATOIR



Light One Candle

Have your read about the Scripture olars who assert that Jesus never said out 80 percent of the words attributed Him in the Bible? One of the latest oks on this theme is the Scholar's rsion (SV) of the Bible, entitled *The e Gospels* (Polebridge Press). This is ew Testament translation with comntaries which was produced by 74 olars who boast that no ecclesial body e their book an imprimatur. It seems ne that's precisely the problem.

The text is printed in four colors, red icating the words Jesus actually spoke ording to these scholars, pink indicat- probability, they say the pink texts nd like Jesus but they're not certain. ey doubt if He spoke the text printed in y and they are certain He never spoke words printed in black. Black of rse is the most predominant color.

How did they arrive at this multiored text? They did it by taking a vote. se scholars of different faiths, and ne perhaps of no faith, simply voted each text. Since a democratic process used, a majority of 38 votes deteried the outcome one way or the other. If 35 said they were certain Jesus spoke these words and 39 were doubtful, the passage would be cast in pink, not red. Draw your own conclusions about the validity of such a process.

In my judgment they lost some credibility when they included a fifth Gospel, the Gospel of Thomas. The Catholic Church rejected this Gospel centuries ago as heretical because of its Gnostic errors. The Gospel of Thomas has 114 sections, but only about 10 lines are in red ink in the scholars' version, nearly all of the remaining portions are in black. It makes you wonder, why the Gospel was included in the first place.

In the Gospel of Matthew the scholars accept the fact that Jesus actually spoke many of the words in the Sermon on the Mount. For instance, these words of Jesus are deemed authentic: "Don't react violently against the one who is evil; when someone slaps you on the right cheek, turn the other as well. When someone wants to sue you for your shirt, let that person have your coat along with it. Further, when anyone conscripts you for one mile, go the extra mile, and give to the one who begs from you."

Fortunately, this passage is the heart of the message of Christ. It's nice to know that even in the unauthorized Bible, the Good News is still intact. God is revealed as one who loves and forgives.

The claim that Jesus never spoke 80 percent of the words attributed to Him is not a problem for Catholics. They have a teaching authority to clarify the validity and meaning of each text. Whether a particular sentence contains exactly the same words that Jesus spoke 2,000 years ago is not the real issue; after all His language was Aramaic which was later translated into Greek, Latin and then English. There inevitably will be semantic problems in such a sequence of translations, but we have the sense of His message, and we have the consensus of the Fathers of the Church, and the Magisterium, to guide us along the way in our interpretation of revelation.

(For a free copy of the Christopher News Note, "Understanding The Bible," send a self-addressed, stamped envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

St. Paul's Missionary Spirit In Hi-Tech Guise

FATHER EUGENE HEMRICK

The Human Side

Imagine a satellite scanning the ted States to seek out the best of l's work. Then imagine that work ng compiled and televised to audies across the country.

This is being done by the Catholic ecommunications Network of erica, founded by the U.S. bishops as nstrument of evangelization and pasl services. It follows St. Paul's misnary principle that God's gifts are t shared through communication.

CTNA's primary goal is to assist the orities of our bishops by informing ut and inspiring responses to the pasl needs of Catholics.

Those who work for CTNA may be best-kept secret in the Church. Under leadership of its board of directors, ded by Bishop James Malone of ungstown, Ohio, and its president, Peter Dirr, efforts are under way to e its work better known.

CTNA would like to transmit its grams into all Catholic parishes as l as many other institutions. CTNA is ated in Washington, D.C., at the U.S. ops' conference and has direct ac- to global church and secular information that daily floods into the nation's capital.

The network also is blessed with the collective experience and wisdom of the bishops and their staffs. Daily the network's own staff scans these sources to learn where the best in ministry is being conducted and how it can be globally communicated.

It is no secret that lay ministry is growing by leaps and bounds. Responding to this, CTNA developed programs on the Rite of Christian Initiation of Adults with Dr. Thomas Morris and other noted presenters; catechetical formation with Father John Pollard, Sister Maria de la Cruz Aymes and other noted experts; spiritual formation with Dr. Susan Muto and Father Adrian van Kaam; and Scripture study with Blessed Sacrament Father Eugene LaVerdiere.

Appreciation for the cultural background of the Church's people is a priority of the bishops. To respond to this priority, CTNA has offered programs like "Take 2," which addresses challenges that face African-American families, and "Nuestra Familia," a Spanish-language program produced by the Hispanic Telecommunications Network in San Antonio.

The network has offered a series for certification in bereavement counseling by Patrick del Zoppo, Ph.D., which awarded more than 800 certificates. Other bereavement series with Del Zoppo have focused on counseling for those affected by the death of someone close to them, and, in a special series, the losses experienced by teens and young adults.

CTNA also offers programs featuring bishops. In one recent program produced by the Diocese of Pittsburgh, Bishop Donald Wuerl focused on the place of Mary in our lives. The program not only gave viewers a theological understanding of Mary, but it was beautifully blended with rich spirituality and spoke to the heart as well as the head.

With all the heavenly insight St. Paul had, I'm confident he never envisioned his missionary spirit being spread in this hi-tech manner. Hi tech, yes. But CTNA still does a good job in keeping true to the missionary spirit's early tradition.

Isn't it remarkable how things have developed since St. Paul's time! I think he'd be amazed and happy.

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Teaching Teens How To 'Say No'

MARTHA W. SHUPING, MD

Crosswinds

My job involves work with teens. I know that two of the girls are ually active. One girl said she didn't ly want to but felt pressured. The r girl said she didn't plan to but into situations she didn't know to get out of. What advice can I them?

Surprisingly, many teens who have lon't really want to but haven't made stic plans to help them to "just say Most frequently, sexual activity ng teens takes place, not on a "date," when the young couple are together no particular plans. So it would e sense to plan ahead for some type ctivity either with friends or in a ic place, avoiding situations where will be uninterrupted privacy.

Another thing that may sound obvious, but isn't, is that girls should not allow any type of touching that would be arousing to their boyfriends — no touching of any area that normally would be covered by clothing. Girls sometimes feel that they want to allow this as a way of being close or they may feel it is a harmless way of holding their boyfriends' interest. But a high percentage of males will take this as an invitation to further activity and, once aroused, will be much more motivated to continue rather than stop.

A large number of teens who are sexually active are also using alcohol which lowers inhibitions. It's much harder to say no after a few drinks. Some men take advantage of this by deliberately trying to get their dates to drink for this very reason. Young people should be encouraged to avoid drinking alcohol but also to avoid situations and activities where alcohol is likely to be available, since they can't control their partner's drinking or their partner's behavior while intoxicated.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Act For All Seasons This Summer

JAMES KELLEY

Estate Planning

Many people's thoughts turn to estate planning this time of year when they are planning a vacation or other trip. Family reunions and other gatherings, which commonly take place in the summer, also cause us to think about the future.

I'd like to share a few questions and answers commonly asked by people planning their estates. A will is usually the centerpiece of an estate plan. However, some people have undertaken extensive estate planning and may be using "living trusts" or other "will substitutes" for making sure all of their property is handled as they wish.

Q: What happens to my property if I don't have a will or other legally recognized plans to distribute my property?

A: The state of North Carolina has laws that say how property is to be distributed to family members at a person's death if there is no will or other legal arrangement. Family members receive predetermined shares, regardless of need or merit. In fact, no one outside your family can receive your property according to state laws.

Q: When is estate planning necessary?

A: The best answer is also the simplest: Everyone who owns anything and wants a say in its ultimate distribution needs to make sure his or her wishes are legally recorded. A will, life insurance, retirement accounts, joint ownership, and trusts can be used.

Q: What can I do in my estate planning?

A: A will, living trust, or other estate planning arrangement can be especially important...

- If you have minor children or others who depend on you; in your plans, you can recommend a guardian for them.

- If you wish to provide *unequally* for children, grandchildren, or others.

- If you wish to remember anyone outside your family, or if you wish for a distant relative to receive more than might be his or her share by law.

- If you wish to minimize estate taxes so that more of your property can be used as you specify.

- If you wish to include bequests to favorite Catholic causes, your parish, or the Diocese of Charlotte.

Q: How can a will or living trust be changed?

A: It's a simple matter for you and your attorney. Most experts recommend reviews every few years or whenever a significant change occurs in your life. Whenever you'd like to change your plans, don't write in the change on your original will or trust. Contact your attorney who will make sure the change is recorded properly and is legally valid.

Most people would agree that having an estate plan is wise and prudent. However, some experts estimate that as many as half of Americans die without valid, up-to-date wills, a sobering indication of the lack of estate planning.

If you have been putting off this important responsibility, why not call your attorney this summer and take the steps necessary to complete or update your estate plan, including your will or trust? If you don't have an attorney, as friends or relatives you trust for a recom mendation or contact the local bar asso ciation.

Call (704) 331-1709 or write to m at the Diocese of Charlotte, 1524 Eas Morehead St., Charlotte, NC 28207, fo our free booklet on estate planning at n obligation. An estate plan is part of ever Catholic's wise stewardship of asset allowing you to fully carry out you responsibilities to your family and you Church.

James Kelley is director of develo ment for the Diocese of Charlotte.

Jesus' Descent Into 'Hell'

FATHER JOHN DIETZEN

Question Box

Q. In our Scripture session the question was raised: What does the Creed mean when it says Jesus descended into hell? (Ohio)

A. Our word hell comes from an old Teutonic word, "hela," which means a hidden or covered place. In earlier English usage it meant any kind of a pit or dark hole. The word is a translation of a Latin (and Greek and Hebrew) term which means the lower regions, a name for the place where people go after death, without regard for any condition of reward or punishment.

Our language is always changing, of course. Today's meaning of the word is considerably different. Its appearance in the English Apostles' Creed, however, is now so traditional that a change is not likely.

Q. Could I follow up on your answer to the question about the placement of the tabernacle for the veneration of the Eucharist? You referred to several Church documents saying the tabernacle should be in a separate room from the body of the church. A friend of mine said she saw in a Catholic newspaper that present Church law contradicts what you said. She showed me a quote from canon law which says the tabernacle should be in a part of the church that is prominent, conspicuous, beautifully decorated and suitable for prayer. She showed me a clipping that said it is no longer legal for the tabernacle to be hidden or hard to find, or which makes no provision for private devotion. What do I answer? (Kentucky)

A. It has never been legal for the tabernacle to be hidden, or hard to find, or which makes no provision for private devotion. In fact, every Catholic regulation on this matter is to encourage and make more authentic all our Eucharist-centered worship and prayer.

As I indicated in the column to which you refer, that has always been true, including in those documents, such as the Roman Missal, which provide for a separate area, even a separate room, for reservation of the Blessed Sacrament for prayer.

The new code of canon law does not remove that provision. The very beginning of the code (Canon 2) says explicitly, "current liturgical norms retain their force unless a given liturgical norm is contrary to the canons of the code."

No scholar I know of has ever suggested that the law you quote is in any way contrary to the previous liturgical norms. It is rather a strong support and clarification of those norms. As I explained, churches which follow Catholic guidelines on placement of the altar and tabernacle are not "hiding" the tabernacle.

Rather than making prayer before our Lord in the Eucharist difficult, such regulations attempt to honor all aspects of our eucharistic life (sacrifice, sacrament and veneration) in the manner they deserve.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should l sent to Father Dietzen at the same a dress.)

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Notebook (From Page 4)

I realize that there are Catholics who do not agree with all of the positions of the Church.

However, as the official newspaper of the Diocese of Charlotte, we have a duty to report the positions which the Church takes on various issues. As long as the Church teaches that only men can be priests, we will support and report on that position.

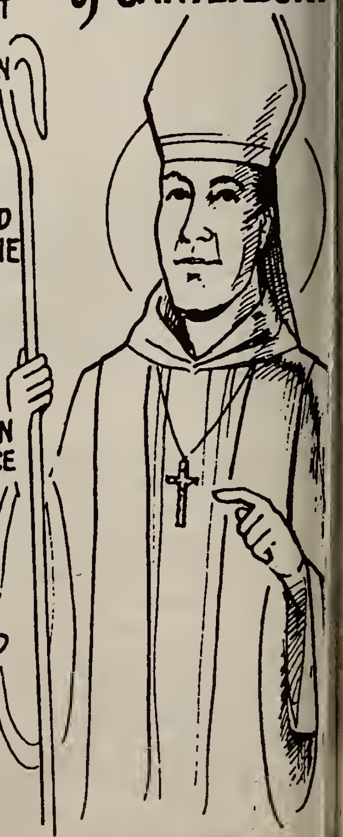
And, quite frankly, I fail to see how any Catholic can be offended by reading the teachings of the Church.

I assume that these comments also will serve as an answer to the reader who wrote to ask me if the paper supports "the company line." I hope I have made it clear that we support the official teachings of the Church, if that's what he means by company line.

There are independent Catholic newspapers — including some very good ones — which present differing views on Church teachings and positions. Anyone who wants to read such views can subscribe to them.

the Saints by Luke

ST. AUGUSTINE of CANTERBURY



A ROMAN AND PRIOR OF ST. ANDREWS MONASTERY IN ROME, HE WAS SENT WITH ABOUT 40 OTHER MONKS BY POPE ST. GREGORY THE GREAT TO EVANGELIZE THE ENGLISH IN 596. ALTHOUGH THE GROUP DESIRED TO TURN BACK, GREGORY REFUSED TO LET THEM DO SO, AND THEY LANDED ON THE ISLE OF THANET IN ENGLAND IN 597. THEY WERE FAVORABLY RECEIVED BY KING ETHELBERT OF KENT, WHO WAS BAPTIZED THE YEAR OF THEIR ARRIVAL. AUGUSTINE THEN WENT TO FRANCE TO BE CONSECRATED A BISHOP AND ON HIS RETURN WAS HIGHLY SUCCESSFUL, MAKING THOUSANDS OF CONVERTS.

AUGUSTINE BUILT A CHURCH AND A BENEDICTINE MONASTERY ON LAND GIVEN HIM BY THE KING BUT COULD NOT CONVINCE THE BISHOPS OBSERVING CELTIC RITES TO ADOPT ROMAN PRACTICES. THEY ALSO REFUSED TO RECOGNIZE HIM AS THEIR METROPOLITAN.

AUGUSTINE SPENT THE REST OF HIS LIFE WORKING IN KENT AND ESTABLISHED SEES AT LONDON AND ROCHESTER. HE DIED ON MAY 26, 604, THE FIRST ARCHBISHOP OF CANTERBURY AND "THE APOSTLE OF THE ENGLISH."
HIS FEAST IS MAY 28.

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Summer Mass Schedule

For Parishes in Mountain And Coastal Areas In The Carolinas

A Supplement To The Catholic News & Herald Diocese of Charlotte May 27, 1994

They devoted themselves to ... the communal life, to the breaking of bread and the prayers. (Acts 2:42) St. Margaret Church, Maggie Valley

Photos by JOANN KEANE

I lift up my eyes toward the mountains; whence shall help come to me? My help is from the Lord, who made heaven and earth. (Psalm 121) View from the Blue Ridge Parkway.

Dear Readers;

Summertime and the living is easy. It's that time of year for walks in the sand and hikes in the mountains. A time to reflect on nature: God's creation.

For the convenience of our diocesan vacationers, *The Catholic News & Herald* publishes a Mass schedule for parishes in resort areas in the Carolinas.

Mountain areas in western North Carolina are part of the Diocese of Charlotte. The N.C. coast is part of the Diocese of Raleigh and the S.C. coast is part of the Diocese of Charleston.

Have a peaceful, safe and joyful summer.

The staff of *The Catholic News & Herald.*

May He rule from sea to sea, and from the river to the ends of the earth. (Psalms 72:8) Gentle sea breeze, Ocean Isle.

Diocese of Charlotte

ANDREWS
Holy Redeemer, 32 Aquone Rd., (Sun.) 11 a.m.

ARDEN
St. Barnabas, Crescent Hill Rd., (Sat.) 5:30 p.m.; (Sun.) 8:30, 11 a.m.

ASHEBORO
St. Joseph, 512 W. Wainman Ave., (Sat.) 5:30 p.m.; 7 p.m. (Spanish); (Sun.) 8:45, 11:15 a.m.; 1 p.m. (Spanish)

ASHEVILLE
St. Eugene, 72 Culvern St., (Sat.) 5:30 p.m.; (Sun.) 8:30, 11 a.m.
St. Joan of Arc, 919 Haywood Rd., (Sat.) 5 p.m.; (Sun.) 8:30, 11:30 a.m.
St. Lawrence, 97 Haywood St. (Sat.) 5 p.m.; (Sun.) 9, 11:30 a.m.; 5 p.m. (Latin)

BLOWING ROCK
Epiphany, Galax Lane, June-Sept: (Sun.) 11:30 a.m.; July-Aug. (Sun.) 9, 11:30 a.m.

BOONE
St. Elizabeth, 701 Meadowview Dr., (Sat.) 5:15 p.m.; (Sun.) 8:30, 11 a.m.

BREVARD
Sacred Heart, 4 Fortune Cove, (Sat.) 5:30 p.m.; (Sun.) 8:30, 10:30 a.m.

BRYSON CITY
St. Joseph, Main St., (Sat.) 7 p.m.; (Sun.) 11:15 a.m.

BURNSVILLE
Sacred Heart, Summit St., (Sun.) 11:30 a.m.

CANTON
Immaculate Conception, Newfound St., (Sun.) 8:30 a.m.

CHEROKEE
Our Lady of Guadalupe, Hwy. 441 North & Lambert Rd., (Sat.) 5 p.m.; (Sun.) 9 a.m.

ELKIN
St. Stephen, 101 Hawthorne Drive, (Sun.) 11:15 a.m.

FRANKLIN
St. Francis, 150 Maple St., (Sat.) 5 p.m.; (Sun.) 11 a.m.

HAYESVILLE
Immaculate Heart of Mary, Hwy. 64 West, (Sat.) 4 p.m.; (Sun.) 9 a.m.

HENDERSONVILLE
Immaculate Conception, 229 6th Ave. West, (Sat.) 4, 6 p.m., (Sun.) 7:30, 9, 11:30 a.m.; 1 p.m. (Spanish)

HICKORY
St. Aloysius, 902 2nd St. N.E., (Sat.) 6 p.m.; (Sun.) 8, 11 a.m.

HIGHLANDS
Our Lady of the Mountains, 518 W. 5th St., (Sat.) 7 p.m.; (Sun.) 9 a.m.

HOT SPRINGS
Chapel of the Redeemer, Hwys. 25 & 70, Call (704) 622-7366 for Masses

JEFFERSON
St. Francis of Assisi, Main & Ivy Sts., (Sat.) 5 p.m., (Sun.) 9 a.m.

LENOIR
St. Francis of Assisi, 1025 College Ave. S.W., (Sat.) 6 p.m.; (Sun.) 9 a.m.

LINVILLE
St. Bernadette, Hwy. 105 across from Grandfather Golf & Country Club, (Sat.) 4:30 p.m.; (Sun.) 10 a.m.

MAGGIE VALLEY
St. Margaret, 1422 Soco Rd., (Sat.) p.m.; (Sun.) 7:30, 9 a.m.

MARS HILL
St. Andrew the Apostle, 100 We Brook, (Sun.) 9 a.m.

MURPHY
St. William, 109 Andrews Rd., (Sat.) p.m.; (Sun.) 11 a.m.

NORTH WILKESBORO
St. John, 117 C.C.Wright School Rd (Sat.) 5:30 p.m.; (Sun.) 9 a.m.

ROBBINSVILLE
Prince of Peace, Hwy. 129 S. at ci limits, (Sat.) 6 p.m.

SAPPHIRE VALLEY
St. Jude, Hwy. 64 (7 miles past po office), (Sat.) 5 p.m.; (Sun.) 5 p.m.

SPARTA
St. Frances of Rome, Hendrix Rd. Highland Dr., (Sun.) 11:15 a.m.

SPRUCE PINE
St. Lucien, 503 Summit St., (Sun.) a.m.
SWANNANOA
St. Margaret Mary, 102 Andrews P (Sat.) 5:30 p.m.; (Sun.) 8:30, 11 a.m.

SYLVA
St. Mary, 2 Bartlett St., (Sun.) 9, a.m.

TRYON
St. John the Baptist, 600 Laurel Av (Sat.) 5 p.m.; (Sun.) 8:30, 11 a.m.

WAYNESVILLE
St. John, 409 Church St., (Sat.) 5: p.m.; (Sun.) 11 a.m.

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iocese of Raleigh

UXTON
ur Lady of the Seas, Masses at uxton United Methodist Church, Hwy. 2, (Sun.) 3:30, 5 p.m.

AROLINA BEACH
nmaculate Conception, 800 St. Joph St., (Sat.) 5 pm.; (Sun.) 10, 11 a.m.

ASTLE HAYNE
t. Stanislaus, 4849 Castle Hayne Rd., at.) 5:30 p.m., (Sun.) 8, 10:30 a.m.

DENTON
t. Anne, 207 N. Broad St., (Sun.) 8,):30 a.m.

LIZABETH CITY
oly Family, 1453 N. Road St., (Sat.) 5 m., (Sun.) 9:30 a.m.

AMPSTEAD
. Jude, Topsail Jr./Sr. High School, 3 U.S. Hwy. 17 N., (Sun.) 9:30 a.m.

AVELOCK
nnunciation, U.S. Hwy. 70, (Sat.) 30 p.m.; (Sun.) 9, 11:30 a.m.

hotos by JOANN KEANE

JACKSONVILLE
Infant of Prague/Holy Spirit, 214 Marine Blvd., (Sat.) 5 p.m.; (Sun.) 8, 10 a.m., 12 p.m.

KILL DEVIL HILLS
Holy Redeemer, 1206 N. Virginia Dare Trail, (Sun.) 8, 10 a.m.

NAGS HEAD
Holy Trinity, Whalebone Junction, (Sat.) 6 p.m.; 7:30 p.m. (Spanish); (Sun.) 9, 11 a.m.

NEW BERN
St. Paul, 3005 Country Club Rd., (Sat.) 5 p.m.; (Sun) 8, 10:30 a.m., 12:15, 6 p.m.

OCRACOKE
Anunciation, Ocracoke Fire Hall, (Sun.) 11 a.m.

PINEHURST
Sacred Heart, 413 McLean Rd., (Sat.) 3:45, 5:15 p.m.; (Sun.) 11 a.m.

SHALLOTTE
St. Brendan, 5101 Ocean Hwy. W. (Sat.) 5 p.m.; (Sun.) 8, 10:15 a.m.

SOUTHERN PINES
St. Anthony Padua, 160 E. Vermont Ave., (Sat.) 5 p.m.; (Sun.) 9, 11 a.m.

SOUTHPORT
Sacred Heart, 5269 Dosher Cutoff S.E., (Sat.) 5 p.m.; (Sun.) 8:30, 11 a.m.

SURF CITY
St. Mary-Gate of Heaven, 420 N. Topsail Dr., (Sat.) 5 p.m., (Sun.) 10 a.m., 12 p.m. (July-Sept.)

SWANSBORO
St. Mildred, 616 Sabiston Dr., (Sat.) 4, 6 p.m.; (Sun.) 8, 11 a.m.

WASHINGTON
Mother of Mercy, 111 W. 9th St., (Sat) 5:30 p.m.; (Sun.) 7:30, 10:30 a.m.

WILMINGTON
St. Mark, 1011 Eastwood Rd., (Sat.) 6 p.m.; (Sun.) 8:15, 11 a.m.

St. Mary, 412 Ann St., (Sat.) 5:30 p.m.; (Sun.) 8:30, 11 a.m.
UNC - Wilmington Catholic House, 201 University Union, (Sun.) 10 a.m.

WRIGHTSVILLE BEACH
St. Therese, 209 S. Lumina Ave., (Sat.) 5:30 p..m.; (Sun) 8, 10 a.m.

Diocese of Charleston

BEAUFORT
St. Peter, Lady's Island Blvd., #802 W., (Sat.) 5:30 p.m., (Sun.) 8:30, 9:45, 11 a.m.

BLUFFTON
St. Andrew, off Hwy 278, (Sat.) 6 p.m.; (Sun.) 10 a.m.

BONNEAU
Our Lady of Peace, 224 Murry's Ferry Rd., (Sun.) 11 a.m.

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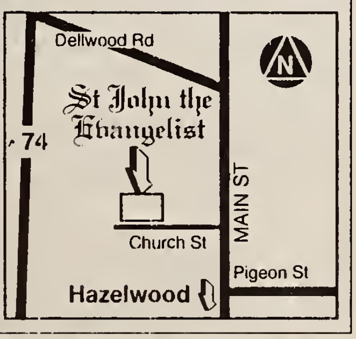

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CHARLESTON
Blessed Sacrament, 5 St. Theresa Dr., (Sat.) 6:15p.m.; (Sun.) 9, 11 a.m., 6:15 p.m.
St. John Baptist, 120 Broad St., (Sat.) 6:15 p.m.; (Sun.) 8, 11 a.m., 6:15 p.m.
The Citadel, Blessed Sacrament Chapel, (Sun.) 9:30 a.m., 6:30 p.m.
Nativity, 1061 Folly Rd., (Sat.) 6:15 p.m.; (Sun.) 8, 10 a.m., 12 p.m.
Our Lady of Mercy, 77 America St., (Sun.) 12 p.m.
Sacred Heart, 888 King St., (Sat.) 5:30 p.m.; (Sun.) 8, 11 a.m.
St. Joseph, 1695 Wallenberg Blvd., (Sat.) 6:30 p.m.; (Sun.) 8, 10 a.m., 12 p.m.
St. Mary, 89 Hasell St., (Sun.) 7:30, 10:30 a.m.
St. Patrick, 134 St. Philip St., (Sat.) 6 p.m.; (Sun.) 8, 10:30 a.m.

EDISTO ISLAND
Sts. Frederick & Stephen, Hwy. 174, (Sun.) 11:30 a.m.

FOLLY BEACH
Our Lady of Good Counsel, 56 Center St., (Sat.) 5 p.m.; (Sun.) 9 a.m.

GARDEN CITY
St. Michael, 574 Cypress Ave., (Sat.) 5:30 p.m.; (Sun.) 7:30, 9, 11 a.m.

GEORGETOWN
St. Cyprian, 1905 Front St., (Sun.) 9 a.m.
St. Mary, Highmarket and Broad Sts., (Sat.) 7 p.m.; (Sun.) 10 a.m., 7 p.m.

GOOSE CREEK
Immaculate Conception, 510 St. James Ave., (Sat.) 6 p.m; (Sun.) 7, 8:30, 11 a.m.

HAMPTON
St. Mary, 505 E. 5th St., (Sun.) 9 a.m.

HANAHAN
Divine Redeemer, 1106 Fort Dr., (Sat.) 5 p.m.; (Sun.) 8:30, 11 a.m.

HARDEEVILLE
St. Anthony, 19 E. Main St., (Sat.) 8 p.m.; (Sun.) 8 a.m.

HILTON HEAD
Holy Family, 24 Pope Ave., (Sat.) 5 p.m.; (Sun.) 8:30, 10, 11:30 a.m.
St. Francis by the Sea, 45 Beach City Rd., (Sat.) 6 p.m.; (Sun.) 7:30, 9, 10:30 a.m., 12 p.m.

JOHNS ISLAND
Holy Spirit, 2545 Bohicket Rd., (Sat.) 5:30 p.m.; (Sun.) 9, 11 a.m.

MONCKS CORNER
St. Philip Benizi, Old Hwy. 52 So., (Sat.) 5:30 p.m.; (Sun.) 9 a.m.

MOUNT PLEASANT
Christ Our King, 1122 Russell Dr., (Sat.) 6 p.m; (Sun.) 8, 10 a.m., 12, 7 p.m.

MYRTLE BEACH
St. Andrew, 503 37th Ave. N., (Sat.) 5, 7 p.m.; (Sun.) 7:30, 9, 11 a.m.

NORTH CHARLESTON
St. John, 3921 St. John's Ave., (Sat.) 6 p.m.; (Sun.) 8, 10 a.m., 12 p.m.
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Our Lady, Star of the Sea, 1000 8th Ave. N., (Sat.) 5 p.m.; (Sun.) 8, 10 a.m., 12 p.m.

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Precious Blood of Christ, Waverly-Shell Rd., (Sat.) 5 p.m.; (Sun.) 8, 10:30 a.m.

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St. Anthony, Hwy. 17, (Sun.) 11 a.m.

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St. James the Greater, Catholic Hill, (Sun.) 12:30 p.m.

ST. HELENA ISLAND
Holy Cross, Seaside Rd., (Sun.) 9:45 a.m.

SULLIVAN'S ISLAND
Stella Maris, 1204 Middle St., (Sat.) 5:30 p.m.; (Sun.) 8, 10 a.m.

SUMMERVILLE
St. John the Beloved, 28 Sumter Ave., (Sat.) 5:30 p.m.; (Sun.) 7:30, 9, 10:30 a.m., 12, 6 p.m.
St. Teresa the Little Flower, 11001 Dorchester Rd., (Sat.) 5:30 p.m.; (Sun.) 8:30,11 a.m., 7:30 p.m.

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St. Anthony, 925 S. Jeffries Blvd., (Sat.) 7 p.m.; (Sun.) 10 a.m.

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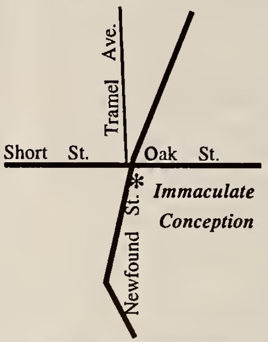

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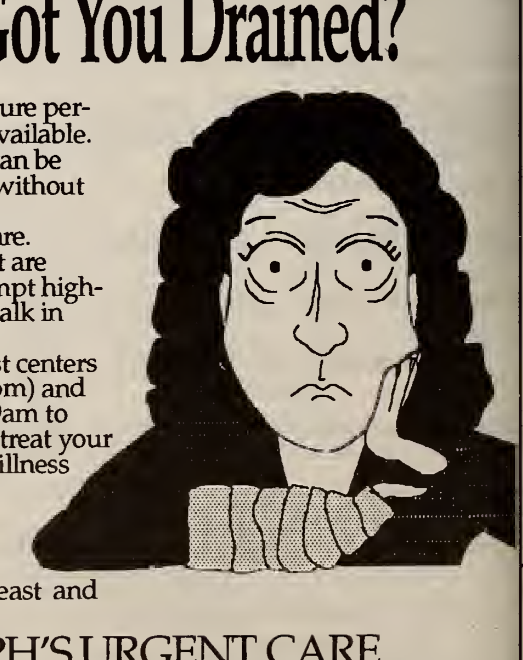

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People In The News

pal Assailant Says He Acted cording To Divine Plan

MILAN, Italy (CNS) — The Turk- n terrorist who shot and wounded Pope hn Paul II in 1981, Mehmet Ali Agca, id he is convinced he acted in accor- nce with a divine plan. In an interview blished May 13, exactly 13 years after e shooting in St. Peter's Square, Agca opped all reference to alleged plots at he had described to investigators in evious years. Agca, who is serving a e sentence in Italy for the shooting, eated in detail the bizarre religious ims he first made several years ago. said he was convinced he was "Jesus rist, sent to earth to announce to the rld that the destruction of humanity is minent and will occur in this genera- n." He said he was certain his action ainst the pope was connected with the rd secret of Fatima. The secret, tied to arian apparitions at Fatima, Portugal, known to the pope but has never been de public. Some have speculated that nvolves predictions of a world cata- sm.

pe Asked To Perform Additional atification On Sri Lanki Visit

COLOMBO, Sri Lanka (CNS) — shop Thomas Savundaranayagam of fna, Sri Lanka, has asked Pope John ul II to beatify two Jaffna laymen ring his scheduled visit to the island- tion next January to beatify Joseph z, an Indian missionary. In a letter to pope on behalf of the Catholics of the r-torn Jaffna peninsula, Bishop vundaranayagam said there is a connection between the two martyrs and Father Vaz. Bishop Savundaranayagam said that "it was during (Father) Vaz's first visit to Jaffna that Dutch colonizers arrested the leading Catholics of Jaffna and killed Don Pedro, Manuel de Silva and six others whose names are not known," UCA News, an Asia church news agency based in Thailand, reported. Pedro, de Silva and their companions were leaders of a congregation captured Dec. 25, 1689, while assembled for Christmas Mass celebrated by Father Vaz in mainly Catholic Sillalai, northwest of Jaffna.

Extension Society Establishes Fund Named For Late Archbishop

CHICAGO (CNS) — The Catholic Church Extension Society, which supports missions in impoverished and isolated areas of the United States, has established a fund named in honor of the late Archbishop John L. May of St. Louis. The archbishop, who died March 24, was Extension's fourth president and served as vice chancellor of the Extension board of governors during his tenure in St. Louis. The Archbishop John L. May Memorial Fund will be used to help build a mission chapel in the Diocese of Mobile, Ala., where he had served as bishop. "Archbishop May sought to right injustices. He defended people who strived towards racial equality" and he "felt devoted to spreading the Gospel throughout the home missions," said Father Kenneth Velo, Extension president.

Institute Of Lay Ministry Graduates...

After more than three years of arduous study, nine lay ministers from the Diocese of Charlotte and one from the Diocese of Charleston graduated May 15 from a program offered by the Institute of Lay Ministry at Loyola University of New Orleans. The program offers opportunities for master's degrees in religious education or pastoral ministry. Attending the graduation were (front, l-r) Barbara Martin, facilitator, St. Matthew, Charlotte; Denise Schweitzer, graduate, St. James, Concord; Roger Hull, graduate, Lutheran Church, Concord; Connie Milligan, graduate, St. John Neumann, Charlotte; Bryna Bozart, graduate, Mercy Hospital, Charlotte; Eileen Andrews, graduate, St. James, Concord; Kelley Gamber, graduate, Florence, S.C.; (rear, l-r) Barbara Otto, graduate, All Saints Catholic School, Charlotte; Betsy Desnoyer, graduate, AllSaints Catholic School, Charlotte; Judith Roberts, certification, The Oratory, Rock Hill, S.C.; Notre Dame Sister Carol Symons, St.Michael, Gastonia; Joanna Case, facilitator, St. Patrick Cathedral, Charlotte.

Brazilian Cardinal Gets Japanese Interfaith Award

TOKYO (CNS) — An interfaith Japanese foundation has honored Brazilian Cardinal Paulo Evaristo Arns of Sao Paulo for helping foster interreligious cooperation in the cause of world peace. The Niwano Peace Foundation presented Cardinal Arns with the Niwano Peace Prize and a $200,000 award in Tokyo May 11, UCA News, a Thailand-based Asia church news agency, reported. The foundation's seven-member committee, representing Buddhists, Christians and Muslims, nominated the Franciscan cardinal for promoting democracy and human rights in Brazil and for efforts to save the environment in South America and abroad. In accepting the prize, Cardinal Arns, 72, said that the struggle to promote peace is ecumenical and interreligious.

Archbishop Asks People To Go To Weekday Masses

NEWARK, N.J. (CNS) — In a pastoral letter on the Eucharist, Archbishop Theodore E. McCarrick of Newark urged his people to attend Mass once or twice during the week as well as on Sundays. He also asked them to prepare better for Mass and to approach the Eucharist with a greater sense of reverence. The pastoral, titled "All Praise and All Thanksgiving," with accompanying pastoral guidelines, was published as a four-page insert this spring in *The Catholic Advocate*, Newark archdiocesan newspaper.

Employment Opportunities

irector of Music: Parish of 750 families. Strong background and understanding f post-Vatican II liturgy; proficient organist/pianist; experienced in working with ntor, choir and assembly. Works collaboratively with pastoral staff and Litur- cal Commission in planning the celebrations of the community. Salary commen- rate with qualifications. Send resume, references and cover letter stating personal sion of ministry within the Church today to: Search Committee, St. Pius X hurch, 2210 N.Elm St., Greensboro, NC 27408.

Scripture

Readings for the Week of May 29 - June 4

unday: Deuteronomy 4:32-34, 39-40; Romans 8:14-17; Matthew 28::16-20.

onday: 2 Peter 1:2-7; Mark 12:1-12.

uesday: Zephaniah 3:14-18 or Romans 12:9-16; Luke 1:39-56.

ednesday: 2 Timothy 1:1-3, 6-12; Mark 12:18-27.

hursday: 2 Timothy 2:8-15; Mark 12:28-34.

riday: 2 Timothy 3:10-17; Mark 12:35-37.

aturday: 2 Timothy 4:1-8; Mark 12:38-44.

Readings for the Week of June 5 - June 11

unday: Exodus 24:3-8; Hebrews 9:11-15; Mark 14:12-16, 22-26.

onday: 1 Kings 17:1-6; Matthew 5:1-12.

uesday: 1 Kings 17:7-16; Matthew 5:13-16.

ednesday: 1 Kings 18:20-39; Matthew 5:17-19.

hursday: 1 Kings 18:41-46; Matthew 5:20-26.

riday: Hosea 11, 1:3-4, 8-9: Ephesians 3:8-12, 14-19; John 19:31-37.

aturday: Acts 11:21-26, 13:1-3; Matthew 10:7-13.

Situations Wanted

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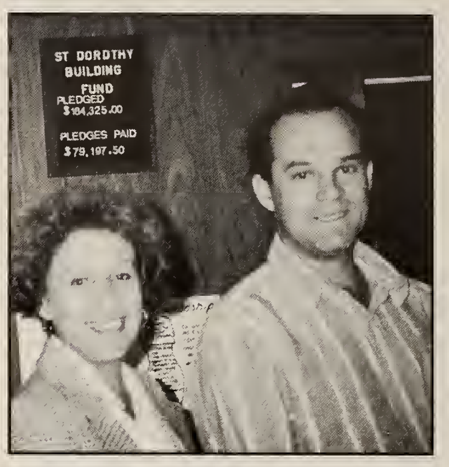
Comunidad Hispana Comuniquémonos

La Comunidad De Lincolnton

Arturo y Justina Ríos llegaron hace un año a la comunidad de Lincolnton, procedentes de Texas, con sus hijos Frendi y Raúl. Merce Ibarra, hermano de Justina, vive con ellos.



Elieth y Delio Quesada han sido por varios años líderes muy activos en la parroquia de Santa Dorotea, Lincolnton.

Bera Tamayo Jewell es periodista y tiene experiencia en relaciones públicas. Le gust vivir en contacto con la naturaleza en el áre de Lincolnton. Casada con un americano, tiene dos hijos, Everet de 9 años es un "niñ milagro" y Eboni, niña de 10 años.

Fiesta De La Santisima Trinidad

No estamos solos. La liturgia de este domingo nos invita a reflexionar sobre el fundamento de nuestra fe. Nosotros creemos en Dios Padre, Hijo y Espíritu Santo. Dios no es un idea, sino una Persona. El es la vida. Es la salvación que se nos ofrece a todos nosotros en Jesucristo. Dios se nos ha manifestado para salvarnos y para salvarnos en la más alta manifestación de sí mismo: un solo Dios en tres personas divinas, la Santísima Trinidad: Padre, Hijo y Espíritu Santo. El Padre es la primera persona de la Trinidad y nos llama a la salvación con inmensa benevolencia: quere la felicidad de todos sus hijos.

El Hijo, Jesucristo, es la segunda persona y se hizo nuestro hermano y por nosotros murió en la cruz, pagando con su sangre por todos nuestros pecados. El Espíritu Santo es la tercera persona de la Santísima Trinidad que, enviado por el Padre y el Hijo, lleva a cabo la obra de la salvación.

Las tres divinas personas son único Espíritu purísimo, único ser perfectísimo, único principio y fin de todas las cosas. Un solo Dios que nos habla a todos nosotros como amigos personales y a todos nos invita para que vayamos jubilosos a la casa común, como cantamos en nuestra liturgia.

No estamos solos, ni somos huérfanos. Somos parte de una gran familia. Dios nos ama, como amó a Jesús, pues somos miembros de su Cuerpo Místico y estamos vivificados por el mismo Espíritu. La fiesta de la Santísima Trinidad debe llenar nuestro corazón de esperanza.

Con permiso de los Padres de la Sociedad de San Pablo

Noticias Diocesanas

Retiro Matrimonial

Un equipo procedente de la Florida vendrá a dirigir este retiro para matrimonios, del 3 al 5 de junio, 1994, en la casa de retiros de la diócesis en Maggie Valley. Comenzará el viernes a las 6:30 p.m. y terminará el domingo hacia las 12:30 p.m. El costo será de $60. Para más información pueden llamar al Padre Jose Waters, (704) 632-8009.

Ministros Laicos

Terminaron sus estudios por dos años en la Diócesis de Charlotte los siguientes hispanos: Arlid Barrera, Micki Cazares, Evelyn y Manolo Esquivel, Mónica Friedman, Denise Hernandez, Toni y Zaydee López Ibañez y Luis Wolf. Ellos asistieron a las clases del Lay Ministry Training en San Gabriel, Charlotte. Felicitamos a los nuevos Ministros Laicos.

Escuela de Ministerios

Invitamos a todos a participar en la próxima sesión que tratará de un tema importante "Principios de Pastoral Hispana", dada por Lydia Menocal y Ronald Cuadra, quienes vendrán de Miami como profesores del Instituto Pastoral del Sureste (SEPI). La fecha será el 11 y 12 de junio, 1994. Tendrá lugar en el Centro Católico Hispano de Charlotte, de 9:00 a.m. a 5:00 p.m. Inscríbase cuanto antes al (704) 335-1281.

Retiro Para Jóvenes y Adultos

Fray Arturo Cooney, OFM Capuchino, vendrá de Michigan a dirigir nuestro retiro anual en el Catholic Conference Center de Hickory, del 17 al 19 de junio,1994. Más información con elCentro Católico Hispano (704) 335-1281.

Cómo Ser Un Cristiano Corresponsable

Obispos de E.U.

(Continuación)

Jesús llama a sus discípulos a un estilo de vida diferente — el estilo cristiano de vida — del cual forma parte la corresponsabilidad. Pero Jesús no nos llama como seres sin nombre de una muchedumbre sin rostro. El nos llama individualmente por nuestro nombre. Cada uno de nosotros, sacerdote, religioso o laico; casado o soltero; adulto o niño, tiene una vocación personal. Dios quiere que cada uno de nosotros desempeñe un papel único en su plan divino.

El reto, entonces, es poder discernir cúal es el papel, nuestra vocación, y responder con generosidad a este llamado del Señor. La vocación cristiana implica ser corresponsables. También Cristo nos llama a ser corresponsables de la vocación personal que hemos recibido de Dios.

Como corresponsables de los dones de Dios no somos beneficiarios pasivos. Cooperamos con Dios en nuestra redención y en la redención de otras personas. También estamos obligados a ser corresponsables de la Iglesia, colaboradores y cooperadores en la continuación del trabajo redentor de Jesucristo, que es la misión esencial de la Iglesia. Esta misión: la predicación y la enseñanza, el servicio y la santificación, es nuestro trabajo. Es la responsabilidad personal de cada uno de los que se consideran corresponsables de la Iglesia.

Cada miembro tiene una función diferente que desempeñar dentro de la misión de la Iglesia:

- los padres que educan y guían a sus hijos a la luz de la fe;
- los feligreses que trabajan concretamente de distintas maneras para convertir a sus parroquias en verdaderas comunidades de fe y fuentes de servicio a toda la comunidad;
- todos los católicos que dan generosamente su apoyo, su tiempo, dinero, oraciones y servicio personal de acuerdo a sus circunstancias, a los programas e instituciones de la diócesis y de la Iglesia universal.

Las personas que deciden vivir como discípulos y cristianos corresponsables se enfrentan a serios obstáculos.

En los Estados Unidos y otras naciones desarrolladas, la cultura secular dominante contradice en mucha formas las convicciones de nuestr tradición religiosa sobre el significad de la vida. Esta cultura frecuentement incita a los individuos a centrarse en sí en los placeres. Muchas veces e demasiado fácil ignorar las realidade espirituales y negar a la religión un pape en la formación de los valores humano y sociales.

Como católicos que hemos penetrad en esta corriente de la socieda estadounidense y recibido sus beneficio muchos hemos sido influenciados po esta cultura secular. Sabemos lo qu significa luchar en contra del egoismo la avaricia y reconocemos que es má difícil para muchos aceptar las exigencia de ser cristiano corresponsable.

La vida de un cristian corresponsable trata de imitar la vida d Cristo y después de Jesús, vemos e María el ejemplo ideal. La madre d Cristo supo vivir su ministerio en espírit de fidelidad y servicio, ella respondi generosamente al llamado. (Lc. 1:2 56).

Parte central de nuestra vocació humana y cristiana, como también de l vocación que cada cual recibe de Dio es que seamos corresponsables de todo los dones que hemos recibido. Dios no da este taller divino-humano, este mund y esta Iglesia nuestra. El Espíritu no muestra el camino. La corresponsabilida cristiana es parte de nuestro camino.

Office for Publishing and Prom tion Services, USCC (800) 235-8722

To Our Friends

There is a reflection on the feast of the Trinity and we complete the summary of the pastoral letter of U.S. bishop on stewardship. Couples are invited t a retreat in Maggie Valley, June 3-5 and the Ministry School, June 11-12 will be on pastoral principles.

ice Guld, northern regional director of Faith Formation who died May 20, enjoys some t moments at the Catholic Center in Charlotte in February 1992.

Photos by JOANN KEANE

ld (From Page 1)

Despite nausea from chemotherapy pain from the cancer, Guld contin- to work until the annual Secretaries reat last October at the Catholic Con- nce Center, Hickory. She organized retreat as she had for the past three rs.

While there, she spoke with *The holic News & Herald* about coping 1 cancer. No matter that she was in a elchair at the time. Her love for life ne in the face of her terminal illness.

"The doctor is aghast at my level of vity," Guld said. Although she didn't out as much as she used to covering)0 miles a year in the diocese, she aged to keep in touch with the 29 shes in the northern region.

"I feel like I am being held up by rybody," Guld said. "Everybody has n so good to me."

"Eunice loved life, people, her job, hter," said Do Morris, secretary for Office of Faith Formation. "Every- should know a Eunice in their life ... She'd tell a joke and she'd be laughing so hard, you'd be laughing with her before she got to the punchline."

"She always had a story, she always had a laugh," said Susan Brady, regional director of Faith Formation for the Charlotte area. "All she had to do was walk into a room and she would create community. She enabled everyone else to enjoy themselves in a spirit of freedom."

Guld became the northern regional director in 1990. In July 1989, she was named a diocesan elementary school consultant. Prior to that she was director of religious education at Holy Family Church and Immaculate Heart of Mary Church, High Point.

Guld is survived by her husband, Anthony J. Guld Jr.; son, Anthony M. Guld, 23, and daughter, Amanda, 12. She is also survived by her father, George Mingis of Pennsylvania and Florida; sisters Gerry Machall and Gigi Mingis and brother Daniel Mingis.

atholic Family Conference Set

BLOOMINGDALE, Ohio (CNS) — Apostolate for Family Consecration ects to attract 8,000 people for its ond international *Totus Tuus* Con- nce Nov. 18-20 in Philadelphia.

The conference will celebrate the r of the Family and will feature among speakers three cardinals who head can offices.

Totus tuus, Latin for "all yours," is e John Paul II's motto expressing his cation to the Blessed Virgin Mary.

Jerry Coniker, founder and presi- t of the Bloomingdale-based stolate for Family Consecration, said the conference will anticipate "the public reign of Christ" and will focus on the pope's Marian spirituality.

Heads of Vatican agencies slated to speak at the meeting are Cardinals Francis Arinze of the Pontifical Council for Interreligious Dialogue, Jose T. Sanchez of the Congregation for the Clergy, and Alfonso Lopez Trujillo of the Pontifical Council for the Family. Also scheduled to speak is Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States.

Registration information can be obtained from Apostolate for Family Consecration, Seminary Road, Box 151, Bloomingdale, OH 43910-0150. Telephone (800) FOR-MARY.

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Grotto Rededicated...

Msgr. John J. McSweeney, chancellor and vicar general of the Diocese of Charlotte, blesses the grotto at St. Joseph Church in Mt. Holly. The blessing served as a rededication of the grotto built in the early 1950s by Estelle and Maude Kearns. The women originally built the grotto in thanksgiving for the safe return of two nephews serving in World War II.

Photo by JOANN KEANE

Letters (From Page 4)

Now in its fourth year, the NCCB's Office to Aid the Church in Central and Eastern Europe provides support of the formation and training of priests, religious, and lay leaders; the training of catechists; the religious formation of the laity, especially young people; the conduct of religious communication and evangelization; and the capacity for social ministry.

Our efforts are supported almost entirely through the annual national collection for Central and Eastern Europe. With gratitude for your prayers and generosity of you and the people of the Diocese of Charlotte, we remain confident that the Church will be renewed through the power of the Holy Spirit and will bring the light of faith into the hearts of all God's people.

Sincerely yours,
Msgr. R. George Sarauskas
Executive Director

Altar girls

To the Editor:

Wow! Talk about missed opportunities! Instead of welcoming girls to service at the altar of God in your April 22 edition, we found a front page article full of non-committal statements from Church officials ... and rationalizations lest anyone think that the Church is changing. This was followed by an editorial warning readers that change wasn't going to occur overnight. Wow! Is this any way to welcome someone into service? Is the Church's hierarchy so devoid of joy that they can't celebrate the inclusion of more people into the service to God?

It is ironic that in the same issue that could not welcome girls into service, the laity was reminded once again of the crisis in vocations (*Catholics Worldwide Pray For Vocations*). Tragically, these two issues are directly related. A Church that cannot or will not celebrate the joy of service is not going to be able to effectively transmit that joy to others. Because that joy is not transmitted, the call to service goes not to vocations inside the Church, but to those vocations outside the Church. Instead of praying for vocations, let's pray for a Church that can joyfully celebrate service to others and welcome those who feel that joy into their midst. The vocations will then, perhaps, take care of themselves.

Respectfully,
Tom and Stephanie Fielder
Charlotte

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

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Diocesan News Briefs

Installation Video

CHARLOTTE — The video of the Installation Mass of Bishop William G. Curlin as third bishop of the Diocese of Charlotte is available for $19.95. Fourteen hours of film footage has been edited to capture the highlights of the installation on a one-hour video. For a copy, send $19.95 to The Diocese of Charlotte, Office of Telecommunications, 1524 East Morehead St., Charlotte, N.C. 28237.

Monks Scholarship

BELMONT — Benedictine Abbot Oscar Burnett of Belmont Abbey presented a fully paid, four-year scholarship to Belmont Abbey College to Patrick Leonard, graduate of Benedictine Military School, Savannah, Ga. The Crescat Scholarship, which is sponsored by the monastic community of Belmont Abbey, covers room and board, tuition, books and fees as well as funds for a travel/study summer program following the student's junior year.

Competition for the scholarship is open to graduates of Benedictine-sponsored prep schools. Students from 35 secondary schools are eligible. Applicants must have a strong academic record and be recommended by the school's headmaster.

Third Order Inquiry Meeting

GREENSBORO — St. Pius Tenth Parish is beginning a formation program for the Secular Franciscan Order for men and women in the Greensboro Vicariate. The first informational meeting is June 12 at 12:30 p.m. at the church. Franciscan Father Bob Menard, pastor of St. Pius Tenth, is the regional spiritual assistant for this order and will initiate the formation. Anyone wanting information or entrance into the order is invited to attend. If unable to attend the first meeting, but would like to be included in subsequent meetings, call Teresa Sullivan, (910) 282-8844.

Bishop Curlin Schedule

Bishop William G. Curlin will take part in the following events during the next two weeks:

May 29:
11:00 am --Confirmation, Our Lady of Consolation, Charlotte.

May 31:
7:00 pm -- Confirmation, Holy Trinity, Taylorsville
For Hispanic community.

June 1:
7:00 pm -- Baccalaureate Mass for CCHS, held at St. Gabriel, Charlotte.

June 2:
7:00 pm -- CCHS Graduation
Ovens Auditorium.

June 3:
7:00 pm --Baccalaureate
Mass
for Bishop McGuinness
St. Leo, Winston-Salem.

June 4:
4:00 pm -- Celebrant
at the Neophyte Mass,
St. Margaret,
Maggie Valley.

June 5:
10:00 am -- Confirmation
Holy Infant, Reidsville.
3:00 pm -- Blessing of
Maryfield Nursing Home's
Pepetural Adoration.

June 7:
7:00 pm -- Confirmation,
St. Lucien, Spruce Pine.

50 Plus

CHARLOTTE — The 50 Plus seniors of St. John Neumann will meet Wednesday, June 8 at 11 a.m. in the church hall. Larry Springle of WBTV will be the guest speaker. Immediately after, the group will go to the Golden Corral for lunch, Dutch treat.

Vespers Service

BELMONT — A Service of Vespers at Belmont Abbey Church is Sunday, June 5 at 5:15 p.m., followed by the Cuthbert E. Allen Dinner and Memorial Lecture at 6 p.m.

Camp Gabe

CHARLOTTE — Summer day camp sessions for children pre-kindergarten-10 years of age will begin on June 13 at St. Gabriel Community Center. For information, call (704) 846-6558.

CCHS Commencement Exercises

CHARLOTTE — Charlotte Catholic High School's 39th annual commencement exercises will be Thursday, June 2 at 7:30 p.m. at Ovens Auditorium. On Wednesday, June 1, the senior class will celebrate a Baccalaureate Mass at St. Gabriel Church at 7:30 p.m.

CCHS Student Receives Scholarship

CHARLOTTE — Melanie Doule, a senior at Charlotte Catholic High School, has accepted two scholarships totaling $9,000 per year to attend The Catholic University of America. Doule received the Cardinal Gibbons Scholarship for academic merit, recommendations, extracurricular activities and outstanding citizenship worth $6,000 per year for four years, and the Catholic University Dean's Scholarship worth $3,000 per year for four years.

Separated, Divorced & Remarried Meeting

GREENSBORO — The monthly meeting of the Separated, Divorced and Remarried Catholic Group is Friday, June 3 from 7 p.m.-8:30 p.m. at the University Catholic Center, 1331 W. Friendly Ave. "Happiness is a Choice," a video by John Powell, will be shown. Dinner will follow at Spring Garden Brewery, 714 Francis King. Newcomers are welcome.

Conflict Resolution

CHARLOTTE — A Creative Conflict Resolution seminar for couples will be presented at St. Peter Church in the parish hall from 6:30 p.m.-8:30 p.m. on the following Sundays: June 26, July 19, and July 24. The cost is $50 per couple. Speaker Gary Nelson will focus on ways to deal effectively with the important people in one's life and methods of dealing with conflict. Call Mary Jo Holtman at Catholic Social Services, (704) 343-9954, for information.

Caring Hearts-Grief Outreach

CHARLOTTE — Beginning in June, Caring Hearts-Grief Outreach, a support group for parents who have lost a child or children through death, will meet at a new location at St. Ann Church in the parish center. The meetings will be the first and third Thursdays of each month from 7 p.m.-9 p.m. For information, call Sara at (704) 536-2460 or Maureen at (704) 545-9466.

Pathfinders

CHARLOTTE — Pathfinders, a peer support group for separated or divorced Catholics, meets every Tuesday night from 7:30 p.m.-9 p.m. at St. Gabriel Church. For information, call Martin at (704) 523-1708.

Friendship And Theology

BELMONT — Belmont Abbey College will host a seminar, "Friendship as a Focal Point of Theology," June 5-8. The seminar will feature presentations by theologians. For more information, call the college at (704) 825-6890.

Father/Son Fertility Program

GREENSBORO — The annual Father/Son Fertility Appreciation Program for 11-14-year-old boys is Sunday, June 12 at St. Pius Tenth from 1 p.m.-4:30 p.m.

The educational program is presented by the Diocese of Charlotte's Natural Family Planning Center to promote respect and appreciation for human sexuality. Speakers will discuss the physical and emotional changes of early adolescence and encourage communications between parent and child.

Refreshments will be served. Cost is $10 per family. The program is open to the public. Reservations are required by June 9. To register, call Pam Smith at the Faith Formation Office at (704) 331-1723 or Tracy Welliver at (910) 272-4681. For more information, call Jay Hamilton at (704) 663-6411.

Inner Healing Retreat

HICKORY — Father Richard Farwell and Bobbie May will direct "Inner Healing (Healing the Child Within)," at the Catholic Conference Center July 14-17. The retreat is designed as a journey toward discovery of the child within that leads to God's healing. Cost is $154 based on double occupancy. Forward $20 non-refundable deposit to St. Dorothy Church, 148 St. Dorothy's Lane, Lincolnton, N.C. 28092. For information, call Bobbie May at (704) 327-8692.

Family Bible School

BELMONT — Family Bi
School, a program for all ages at Qu
of the Apostles Church, is June 19
from 6:30 p.m.-8:30 p.m. Dinner wil
served at 5:30 p.m. For information,
Anne Roy at (704) 263-5826.

Spiritual Journey Workshop

MAGGIE VALLEY — Jesuit
ther Paul V. Robb, founder of the In
tute for Spiritual Leadership in Chica
will present "Journey Toward Spiri
Maturity and Companionship," a wo
shop at Living Waters Catholic Ref
tion Center.

The first session on self knowle
and the dynamics of conversion wi
the person is June 19-25. The sec
session on the process of conversio
June 26-July 2. Cost is $265 per sess
or $500 for both. Group discounts
available. For information, call Liv
Waters at (704) 926-3833.

Vacation Family Program

ASHEVILLE — This year's Va
tion Family Program, "Come Along V
Jesus," at St. Joan of Arc Church is J
19-23, from 6 p.m.-9 p.m., with dinn
6 p.m. For information, call the edu
tion office, (704) 255-0149, or the chu
office, (704) 252-3151.

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World and National Briefs

njunction Threatened Against Abortion Clinic Access Bill

WASHINGTON (CNS) — Pro-life groups are threatening to seek an injunction against a bill imposing prison terms and stiff fines on abortion protesters who hreaten violence or intimidate abortion clinic workers or patients. The Freedom of Access to Clinic Entrances Act, also known as FACE, received final Senate approval on a 69-30 vote May 12; the House passed the compromise version of he bill, 241-174, a week earlier. President Clinton, who has strongly backed he bill and made its passage a priority, was certain to sign it. "The day President Clinton signs FACE, American Life League will be in court seeking an injunction to prevent this new law from going into effect," said Judie Brown, president of the Stafford, Va.-based league. Jay Sekulow, chief counsel of the American Center for Law and Justice, aid the law "is likely to be challenged in he courts on the grounds of violating pro-life demonstrators') free-speech ights."

Catholic Agency Left Alone To Process Haitian Refugee Group

WASHINGTON (CNS) — The Catholic Church's refugee resettlement program now is the only agency processing Haitian asylum seekers after the Immigration and Naturalization Service egan requiring applicants to check in egularly or risk being returned to detenion while their cases are pending. The Clinton administration agreed in early May to permit about 400 Haitians who arrived in south Florida April 22 to emain in the United States and apply for political asylum. Migration and Refugee Services of the U.S. Catholic Conference is the only nongovernmental agency elping to resettle those Haitians. The ther church resettlement agency, the Church World Service Immigration and Refugee Program of the National Council of Churches, announced May 9 it was withdrawing from the Haitian program. he decision was made to protest the equirement by the Department of Justice, which oversees INS, that asylum pplicants check in with resettlement agencies biweekly at first and then monthly.

atican Advance Team Plans Baltimore Visit, Locals Get Ready

BALTIMORE (CNS) — A Vatican advance team is scheduled to visit Baltimore June 9 to check out potential sites for Pope John Paul II's planned Oct. 23 visit there. To prepare for the advance team's arrival, officials from the Baltimore archdiocese, Baltimore City, the state of Maryland and the Secret Service have been meeting to figure out just what needs to be planned. Plans are still very sketchy. Although the number of hours the pope will be in Baltimore are not yet known, archdiocesan spokesman Bill Blaul said it will be "less than a sunrise to sunset." The pope is to arrive in New York Oct. 20, address the U.N. General Assembly Oct. 21, and return to Rome Oct. 23 after stops in New York, Newark, N.J., and Baltimore.

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RU 486 To Get U.S. Tests, Abortion Drug Called Human Pesticide

WASHINGTON (CNS) — An agreement by a French drug manufacturer allowing its controversial RU-486 abortion pill to be produced for clinical trials in the United States was decried as using women as guinea pigs "to test this new human pesticide." In a deal that took over a year to negotiate, the manufacturer of the drug, Roussel-Uclaf, announced May 16 that it was turning over all U.S. patent rights to the New York-based nonprofit Population Council, which will seek a manufacturer. Clinical trials for 2,000 women at 12 sites should start in early autumn, and approval by the Food and Drug Administration should come in 15 to 22 months, FDA commissioner David Kessler told a subcommittee of the House Small Business Committee. U.S. Rep. Chris Smith, R-N.J., said the agreement between Roussel-Uclaf and the Population Council would use women "as guinea pigs to test this new human pesticide."

Retirement Fund For Religious Collects $25.5 Million In '93 Appeal

WASHINGTON (CNS) — The Retirement Fund for Religious appeal conducted last December collected more than $25.5 million, making it the second largest sum since the collection started in 1988. The top amount, collected in 1990, was $25,595,976, compared to the 1993 figure of $25,509,204. About $150 million has been contributed since the campaign's beginning. Proceeds of the 1993 collection are being distributed to 647 orders throughout the country. Grants range from $300 to $660,000 based on a formula that takes into account the order's size, its financial need and the average age of its members. Nationwide, 167 of the United States' 188 dioceses participate in the collection. Those not participating either operate their own fund drives or had started local collections before the national appeal began.

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Bishop Writes Christopher To Express Concern Over China

WASHINGTON (CNS) — As the deadline approaches for the United States to decide whether to renew favorable trade treatment for China, the U.S. bishops' conference has expressed concern to Secretary of State Warren Christopher over the Asian nation's human rights policy. Bishop Daniel P. Reilly of Norwich, Conn., chairman of the U.S. bishops' Committee on International Policy, wrote Christopher to express concern for the "lack of improvement, and in some cases serious deterioration" of religious liberty in China. President Clinton has pledged to revoke China's trading privileges if it does not show "overall, significant progress" on human rights by June 3. China has warned the United States that U.S. businesses will suffer should their low-tariff status be revoked.

Cardinal Repeats Plea To President To Disavow Elder's Remarks

WASHINGTON (CNS) — Cardinal James A. Hickey of Washington has again asked President Clinton to disavow comments made by Surgeon General Joycelyn Elders about homosexuals, religion and traditional families. In a May 16 letter, Cardinal Hickey told the president he is disturbed by attacks Elders has made on the views of religious groups. It was the cardinal's second letter to the president on the matter and followed Clinton's reply to a March letter from Cardinal Hickey. Clinton's April response said "people of good will can and do differ in their approaches to the vexing issue of homosexuality," even among religious denominations. "All Americans have a right to know whether or not Dr. Elders is speaking for your administration," the cardinal wrote. "As we both know, there are strong efforts at the federal, state and local levels to translate the position she espouses into legislation and policy that encourage and support alternative lifestyles as substitutes for the family. About such issues no administration can remain neutral."

Inner City Catholic Teachers Go To National Institute

WASHINGTON (CNS)—Twenty-two Catholic school teachers and youth ministers from some of the nation's toughest neighborhoods are slated to attend a special institute at Harvard University this summer on teaching children spiritual and moral development. The program, in its second year now, is called "Teaching for Spiritual Growth Institute." It is led by Pulitzer Prize-winning author Robert Coles, a child psychiatrist at Harvard noted for his research on the impact of spiritual values on children in poverty. It is a joint project of the National Catholic Educational Association, the Jesuit-sponsored Weston School of Theology in Weston, Mass., and private foundations in FADICA, the acronym for Foundations and Donors Interested in Catholic Activities. The teachers in the program receive an expense-paid fellowship to attend the June 20-30 program.

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Vatican Says Development, Solidarity Are Key To Population Issues

VATICAN CITY (CNS) — The best response to the difficulties population growth causes in some parts of the world is promoting development and solidarity, not imposing birth control programs, said a new Vatican document. Rich nations which promote birth control as the real solution to the problems of the developing world seem "to express a refusal on the part of the rich to face the true causes of underdevelopment," said the document released May 13 by the Pontifical Council for the Family. The document, "Ethical and Pastoral Dimensions of Population Trends," was the result of almost five years of consultation with theologians, demographics experts and pastoral workers. It was published as a guide for bishops' conferences and other groups interested in studying and explaining the church's teaching on population issues.

Mexican Bishop Ends Week Of 'Very Positive' Talks At Vatican

ROME (CNS) — Mexican Bishop Samuel Ruiz Garcia, whose political and pastoral positions have made him a controversial figure in Vatican eyes, ended a week of what he called "very positive" talks with top Vatican officials. Bishop Ruiz, who heads the southern Mexican diocese of San Cristobal de Las Casas, held meetings May 8-16 with officials ranging from the secretary of state, Cardinal Angelo Sodano, to Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation. The encounters were "cordial and respectful," and those he met with offered no criticism of his policies, he said at a Rome press conference May 16. Bishop Ruiz said he came to Rome because he wanted to personally explain to leading Church authorities "our task of mediation and dialogue for peace." He said he was pleased at the level of Vatican interest and support.

Catholic, Orthodox Leaders Call For Bosnian Peace

SARAJEVO, Bosnia-Herzegovina (CNS)—Leaders of Russian and Serbian Orthodox and the Croatian Catholic churches called for immediate peace in Bosnia and said the 25-month-old civil war is a sin against any religion. But Bosnia's Muslim leader refused to sign their declaration, frustrating efforts to bring together church heads from all three sides for the first time since the war broke out. "It is high time to say that peoples in this region must stop destroying each other," said the declaration signed by Russian Patriarch Alexei II, Serbian Patriarch Pavle and Cardinal Franjo Kuharic of Zagreb, Croatia. "It is time to recall that the present tragic conflict in the Balkans represents a sin against every religion," they said.

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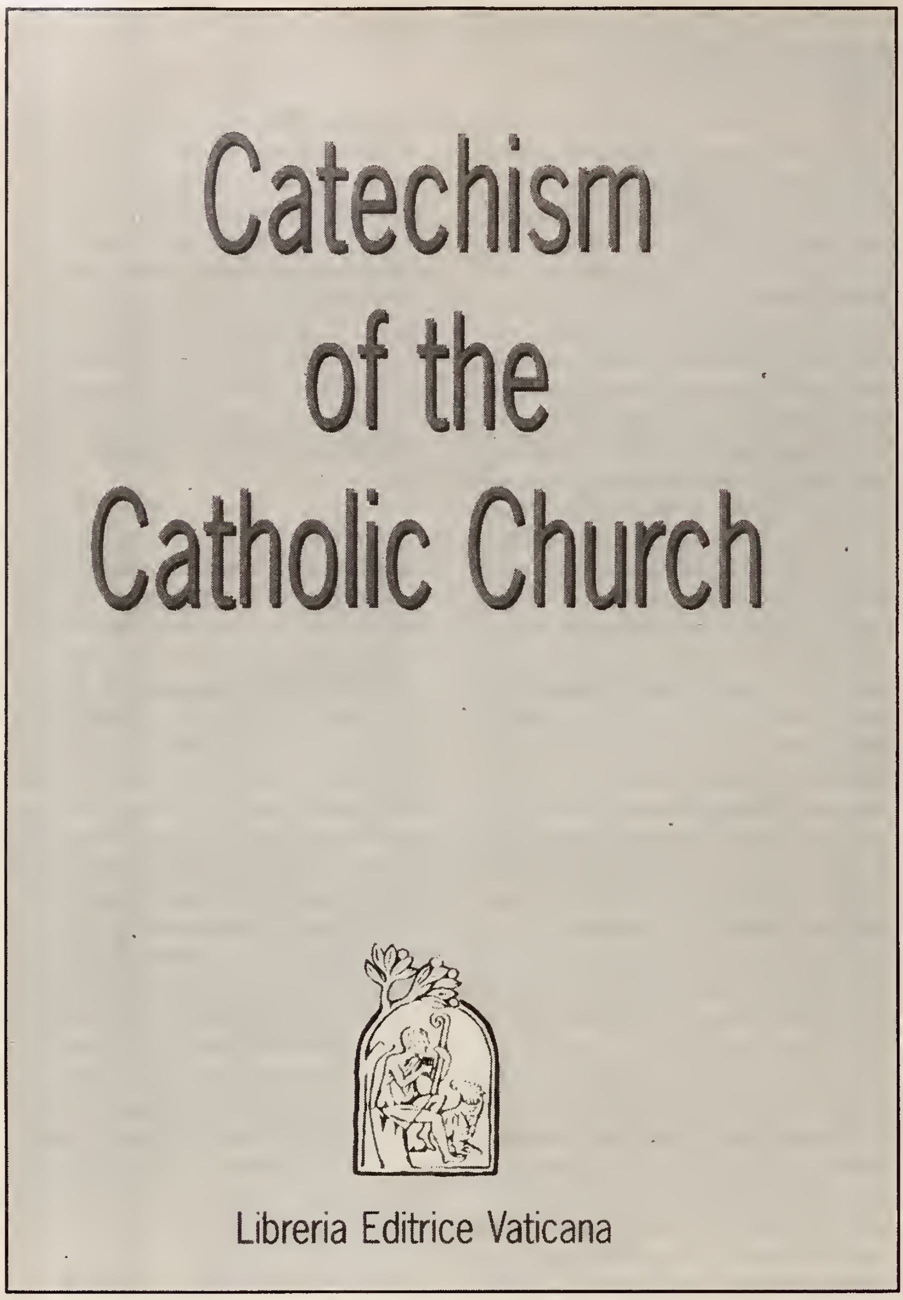
Catechism
of the
Catholic Church

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New Catechism Part Of Church Developments Since Vatican II

WASHINGTON (CNS) — Several key church documents since the Second Vatican Council have paved the way and set a context for the new *Catechism of the Catholic Church.*

The most important documents for the whole Church in the catechetical field since Vatican II are:

General Catechetical Directory.

It was mandated by Vatican II's Decree on the Bishops' Pastoral Office in the Church and issued in 1971 by the Congregation for the Clergy, the Vatican agency responsible for overseeing catechetics. It outlined the essential content and basic theological and pastoral principles for sound catechetics. It was addressed primarily to bishops' conferences. It called on them to adapt it to their local cultural and pastoral conditions through their own directories and, if appropriate, national catechisms.

Rite of Christian Initiation of Adults.

Issued in 1972, this liturgical text marked the modern-day revival of the catechumenate to prepare non-Catholic adults for their sacramental initiation into the Church. While it is not a catechetical text, its approach to adult religious formation has profoundly influenced the Church's whole understanding of catechetics.

Apostolic Exhortation on Evangelization, Evangelii Nuntiandi.

It was issued by Pope Paul VI in 1975 on the basis of the conclusions of the 1974 world Synod of Bishops, which had evangelization as its theme. It stressed that the Church's primary task is preaching the Gospel and that methods of presentation may change, but "the essential content, the living substance ... cannot be ignored without seriously diluting the nature of evangelization itself."

Apostolic Exhortation on Catechetics, Catechesi Tradendae.

It was issued by Pope John Paul II in 1979 on the basis of the 1977 world Synod of Bishops, which had catechetics as its theme. The pope stressed the need for a systematic catechetics that presents the Christian message in its entirety, but he also emphasized that catechetical teaching is a communication of the mystery of the living God, not just a body of abstract truths or formulas to be known.

Adult Catechesis in the Christian Community.

It was issued in 1990 by the International Council for Catechesis, an official advisory body to the Congregation for the Clergy. It presents principles and guidelines for adult catechesis, which the Church has come increasingly to see as the central task in its whole catechetical enterprise.

Catechism of the Catholic Church.

It was approved and issued in French by Pope John Paul II in 1992 and completed in English for publication in June 1994. Started as a result of a suggestion by Cardinal Bernard F. Law of Boston at the 1985 world Synod of Bishops, it was written under a papal commission in consultation with the world's bishops. It is a compendium of Catholic beliefs structured around the four pillars of faith: creed, sacraments, commandments and prayer.

The bishops of the United States responded to the *General Catechetical Directory's* norms and guidelines with several major national documents:

To Teach as Jesus Did.

This 1972 pastoral letter outlined the basic principles, goals and forms of the Church's educational ministry in the United States.

Basic Teachings for Catholic Religious Education.

This 1973 statement of the bishops was essentially an "American rewrite" of the *General Catechetical Directory's* chapter on "Outstanding Elements in the Christian Message." Much of it was simply an editing of the Vatican text into a more direct American style of shorter, livelier sentences. But it also expanded on the Vatican text in some areas, notably in its more detailed summary of a Christian's duties toward God, neighbor and self.

Sharing the Light of Faith.

Begun in 1973, approved by the bishops in 1977 and approved by Rome in 1978, this text was subtitled, *National Catechetical Directory for Catholics of the United States.* The product of a more extensive national consultation than ever previously held in the U.S. Church, it was the first such national directory to receive approval from Rome and it has remained a major guiding force behind Catholic catechetical texts in the United States.

Guidelines for Doctrinally Sound Catechetical Materials.

This 1990 statement by the bishops, intended primarily for catechetical authors and publishers, set out principles of content, spirit and methodology of good catechetics.

Catechism History At A Glance

WASHINGTON (CNS) — Here is a quick glance at the history of the new *Catechism of the Catholic Church*:

— 1985: At world Synod of Bishops in October Cardinal Bernard F. Law of Boston suggests developing an authoritative catechism or compendium of doctrine for the whole Church. The synod proposes it to Pope John Paul II. The pope immediately agrees.

— 1986: The pope appoints a commission of cardinals and bishops in July to oversee preparation of catechism. Commission holds first meeting in November.

— 1987: Catechism outline is developed, international team of experts critiques preliminary draft.

— 1989: Two more drafts are done. Second of these is sent to all bishops in November for first global consultation.

— 1990: Comments and more than 24,000 proposed amendments by world's bishops are reviewed.

— 1991: Four successive revisions are carried out, amending and gradually refining the whole text.

— 1992: Commission in February completes and approves definitive text in French to submit to pope. Pope reviews it and approves it in June. It is published in France in November.

— 1993: Translations in other major Western languages except English appear.

— 1994: Vatican completes final revisions of English translation. Publication dates are set for late May in Australia, Ireland and United Kingdom, June 22 in United States and Canada.

Introduction (From Page 1)

Like the new catechism, Luther's catechisms were divided thematically into four parts, but in different order. He put the commandments first, then creed, then prayer, and finally sacraments.

The first official Catholic catechism for the whole Church was mandated by the Council of Trent. Completed in 1566, it was called the *Catechismus Romanus* (*Roman Catechism*).

It divided Christian teaching under the same four headings as Luther but rearranged them in the order of creed, sacraments, commandments and prayer. That approach put the sacraments back into a more integral place in the plan of redemption and set morality within the context of faith. The new catechism, the first official catechism for the whole Catholic Church since the *Roman Catechism*, duplicates the basic structure used in the 16th-century text.

The 400-page *Roman Catechism* was written primarily for parish priests as a manual to guide them in instructing the people. Similarly, the new catechism directed primarily to bishops as the fir pastors and teachers of the faith in the dioceses.

Paragraph 12 of the catechism, aft describing bishops as its primary aud ence, says that after bishops it is a dressed to catechetical writers and pul lishers, to priests and to catechists. It presented as useful reading for all Cath lics and other Christians as well.

Many older U.S. Catholics reca being taught the faith through the *Balt more Catechism*. A simplified version the *Roman Catechism*, it was mandate by the U.S. bishops in 1884 and con pleted in 1885. The bishops issued revised version in 1941.

There are two major differences b tween the "Baltimore Catechism" a the new catechism:

— The *Baltimore Catechism* w written in question-answer format: "Wh made you? God made me. Who is Go God is the supreme being who made things." The new catechism is in straig expository form and gives far more d tailed treatment of Catholic teachings

— The *Baltimore Catechism* is example of what catechists call a "min catechism," aimed at students and i tended for classroom use. The new ca echism is an example of what is calle "major catechism," a reference work f teachers rather than a text for learne Its language, length and style are w beyond the capacities of most childre and even adults will find the organizati of the material driven more by syste atic concerns for a comprehensive p sentation than by teaching methodol gies.

In some senses the new catechis combines in a single volume both tra tional forms of catechetical texts, t major catechism and the minor catechis At the end of each thematic secti typically several pages long, is a mu shorter summary of the essential e ments of doctrine contained in that u always highlighted under the headi "In Brief."

Someone who reads just the sum ries will have a "minor catechism," less than 100 pages — a simplified ex sition of the essentials of what Cathol believe.

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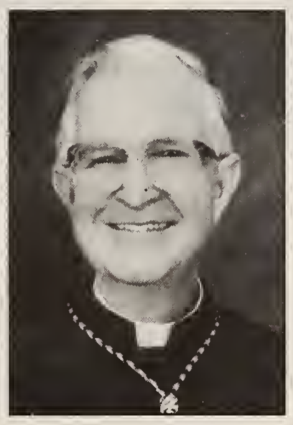
THE CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 38 • June 10, 1994

From the desk of Bishop William G. Curlin



"The bishops of the world have received an Apostolic Letter from the Holy Father, Pope John Paul II, affirming 'the Church does not have the authority to ordain women to the priesthood.' For those who hold the Holy Father in deep esteem and respect as the Vicar of Christ, his letter confirms the Church's teachings on priestly ordination.

Pope John Paul II has not dismissed the magnificent contributions by women to the life of the Church and its mission of salvation. Rather, the Holy Father has chosen to uphold the tradition held and taught by the Catholic and Orthodox Churches for the past 2000 years.

Today, some non-Roman Catholic Churches ordain women to their respective ministries. While not denying their right to do this, the Holy Father recognizes that our Church's theology concerning ordained priestly ministry differs from theirs. As the Chief Shepherd of the Universal Church, he recognizes a need to clearly restate the Church's tradition concerning ordination to the priesthood. It is obvious that he does not want to mislead individuals with the hope that the Church's tradition is now subject to change in accord with that belief held by non-Roman Catholic Churches.

For those whose theology of the priesthood coincides with that of some non-Roman Catholic churches, Pope John Paul II's letter will be a source of disappointment. This is certainly not the intent of the Holy Father. I pray that all will carefully read and interpret his letter as a sincere conviction to reaffirm the Church's tradition regarding priestly ordination.

I support Archbishop William Keeler, president of the National Conference of Catholic Bishops, who urges us to prayerfully understand this affirmation of the Church's authentic teaching and to accept it lovingly and see in it a call for us to live out fully our fundamental Christian vocation according to the gifts we have been given by God."

U.S. Church Leaders Say Pope's Letter Does Not Limit Women

WASHINGTON (CNS) — U.S. Church leaders welcomed Pope John Paul II's apostolic letter that reaffirmed the Church ban on women priests, but said it should not be seen as diminishing the importance of women in the Church's life.

Although all the U.S. bishops commenting on the May 30 letter said they would support it, Archbishop Rembert G. Weakland of Milwaukee said his obedience to the document "will not be done without much sacrifice and inner searching."

Restricting priestly ordination to men in the Catholic Church "does not limit the potential of women in the Church," said Baltimore Archbishop William H. Keeler, president of the U.S. bishops' conference.

"The Church is completely committed to the equality of all persons in dignity and nobility," he said. "The Church however does not accept an understanding of equality which ignores the unique roles and gifts of women and men."

The pope's apostolic letter, titled "On Reserving Priestly Ordination to Men Alone," says the Church's ban on women priests is definitive and not open to debate among Catholics. The all-male priesthood does not represent discrimination against women, but fidelity to Christ's plan for the Church, the pope said.

In his statement, Archbishop Keeler urged "all those who may find this further affirmation of the Church's authentic teaching difficult to accept to receive it lovingly, pray for understanding and to see in it a call for them to live out fully their fundamental Christian vocation according to the gifts that they have been given."

Archbishop Weakland, who has urged that the Church not close the door to women's ordination, admitted that he was among those who would have trouble with the pope's letter.

"I certainly will be obedient to this command," he said. "Yet, in a spirit of filial loyalty, I must also express my own inner turmoil at this decision. I know that in the long run my obedience will result in a deepening of my faith, but I state sincerely that it will not be done without much sacrifice and inner searching."

Questioning the letter's effects on Catholic women, on theologians and on ecumenical dialogue, the Milwaukee archbishop said Pope John Paul "has certainly thought of these consequences."

"We must trust that the Holy Father is sensitive to the reactions this declaration will cause," he said. "We must also trust that, in his pastoral concern, he will help us face the difficulties which this declaration will pose for the faith of many."

Cardinal James A. Hickey of Washington called the letter "a decisive and conclusive reaffirmation of the Church's teaching on the ordination of women."

"In reaffirming the seriousness with which the Church holds this doctrine, the Holy Father has done the Church a great service," he said in a statement. "If we follow his teaching, we shall better understand the roots of the ministerial priesthood and its true role of service in the life of the Church."

See **React,** Page 3

The Bishop's Blessing...

Bishop William G. Curlin blesses Thomas Wall as Jim and Sarah Wilkinson look on during a recent visit to Holy Infant Parish in Reidsville. Photo by JOANN KEANE

Catholic News & Herald Wins Two National Writing Awards

WESLEY CHAPEL, Fla. — *The Catholic News & Herald* brought home two national writing awards from the Catholic Press Association.

The awards — both to Associate Editor Carol Hazard — were announced May 27 at the annual CPA convention at the Saddlebrook Resort in Wesley Chapel, outside of Tampa.

Hazard was awarded third place for "best personality profile" for her story of Oratorian Father Conrad Hoover and his ministry to people with AIDS. "Moving piece about ministry to AIDS," says the May 1994 awards issue of *The Catholic Journalist*, the CPA's publication. "Hazard includes input from a number of key and interesting sources for a comprehensive article."

The first place winner in this category for diocesan newspapers with circulations of 17,001 to 40,000 was the *Catholic Bulletin*, St. Paul-Minneapolis.

Hazard also won third for "best feature story" for a story about confession making a comeback. "Great lead, short and to the point, a different perspective on what could be a routine topic," *The Catholic Journalist* says. *The Vermont Catholic Tribune,* Burlington, Vt., placed first in the category for newpapers of this size.

The Catholic News & Herald, serving 46 counties in western North Carolina, has a circulation of 33,780. Completing its third year of publication, the diocesan newspaper won two honorable mention awards for photography by Associate Editor Joann Keane at the 1993 convention.

See **Awards,** Page 3

SENTIRE CUM CHRISTO

June 7, 1994

Dear Brothers and Sisters in Christ,

Too often, you and I have witnessed the heartbreaking pain that individuals and families are experiencing with the ever-increasing tragedy of AIDS in our world. Both national and international statistics tell us that AIDS is rapidly increasing throughout the world, claiming men, women and children as victims.

As ministers of God's compassion, we are called by Christ to stand beside all who are suffering in our world. Indeed, ministry to those who suffer is a vital part of Christian witness. Sadly, individuals and families experiencing the pain of AIDS are being shunned and often treated as unwanted in some communities. Fear continues to divide people!

Our Church must stand beside those who bear this tragedy. *For this reason, I urge you to join me in St. Patrick's Cathedral on Sunday, June 26, 1994 at 3 p.m. for a concelebrated healing Mass that begs God's infinite compassion and healing upon all who carry this heavy cross; those with HIV AIDS, their parents and loved ones, their friends and all who offer them loving care.* In a world paralyzed with fear, this is the hour for the Church to bear witness to that love that Jesus Christ prayed for on the eve of His death. It is His plea for a unity of hearts!

The Holy Father, Pope John Paul II, reminds us that it is our duty to serve the sick and the suffering as an integral part of the Church's mission. He calls upon dioceses and communities to be involved in the pastoral care of the sick and to support activities on their behalf. To minister to the sick is to remind ourselves of our need for reconciliation, healing, forgiveness and hope in eternal life. We must also commit ourselves to do all that we can to educate ourselves and members of our faith communities about this disease to prevent acting out of fear and ignorance. Christian charity demands always acting with the understanding and compassion of Jesus Christ.

Prayerfully in the Lord,

+ William G. Curlin

Bishop William G. Curlin
Bishop of Charlotte

1521 Dilworth Road • Charlotte, NC 28203 • (704) 376-4337

Knights of Columbus Family of the Year winner Gary Vaccaro of Goldsboro accept congratulations from State Deputy James Neely as Debbie Vaccaro and State Secretar Luther Stultz look on. Photo by CHARLIE BOWLIN

Knights Of Columbus Gather For 74th Annual State Convention

By CHARLIE BOWLING

HIGH POINT — Nearly 600 members of the North Carolina Knights of Columbus attended the annual state convention May 20-22 at the Embassy Suites Hotel. Delegates from 80 communities participated along with family members. There are 40 Councils in the Charlotte Diocese and 40 in the Raleigh Diocese.

State Deputy James L. Neely announced that more than $600,500 had been raised in the recent "Operation Lamb" fund raiser, a statewide Tootsie Roll sale. "We have just gone over the $6 million mark since we started 20 years ago in helping mentally handicapped children," Nealy said.

With no administrative costs, the only expense is the candy. "All of the proceeds go directly for the kids," said Neely, a member of Immaculate Heart of Mary, High Point.

State Warden Tony Petite, a member of Holy Cross, Kernersville, spoke about the various state-wide sports programs for youth. In recent months, local councils sponsored basketball free-throw contests and bowling.

The state organization announced that 85 percent of all councils actively participate in all state-wide programs.

All state officers were reelected b the delegates for another year.

North Carolina ranked fourth in th entire order in membership growth wit an increase of 5.2 percent in 1993. Ther are more than 7,500 Knights in Nort Carolina.

At an awards luncheon, Gran Knight Jerry Kolb accepted an Opera tion Lamb award for Council 770, Cha lotte, for raising $16,638 for mentall handicapped children. Other awards ir cluded recognition of children for the poems and essays on vocations and pa triotism.

Bishop William G. Curlin of th Diocese of Charlotte encouraged th Knights to continue their work. "W (Catholics) are no longer just 2 perce of North Carolina." he said. "We are real presence, the fastest growing d nomination in the state, and we are he to stay!"

This year's theme, "In Solidari With Our Priests," drew praise fro Bishop Curlin, himself a Fourth Degr Knight. "In solidarity with our priests he said, "please God, make that con true ... We need to be a friend to o priests. Help us with your encourag ment."

Supreme Director Frank M. Jac son, keynote speaker at the banqu praised the leadership in North Caroli for ranking high in all programs e dorsed by Supreme Headquarters.

B.J. Taylor of Council 8570, Ho Mills, was named Knight of the Ye Lee Reinhardt of Council 770 in Ch lotte was honored as North Caroli Golden Knight of the year, the high award. reserved for those over 50 w 15 or more years of service. His broth Father Leo S. Reinhardt of Albers, I was honored the same weekend by Jaycees of Albers as the outstandi citizen of the community for 1993-9

The Best Large Council award w to Cary 6650 with 181 members; B Medium Council went to Hope M 8870, and Best Small Council was w by Wendell 10892, which has only members and is in its second year. G and Debbie Vaccaro of Goldsboro w named Family of the Year.

Convention Chairman Bob Lodd recognized the four newest counc Edenton 11180, Wake Forest 112 Roxboro 11235 and Smithfield 112

Also praised for his devotion to Knights was State Chaplain Father R ert Lawson of Pinehurst, who was re pointed for 1994-95.

Reidsville Parishioner Loses Battle With AIDS

By GLENN COOK

REIDSVILLE — An 18-year-old Reidsville youth who gave his life to help other children throughout the world with AIDS died of complications from the disease on Wednesday, June 1.

Brian Douglas Hare, a 1993 graduate of Rockingham County Senior High School, died at home with his family at his side.

"He was truly a hero and a pioneer who made life easier for the children who followed him," Hare's father, Pete, said.

The Hares are parishioners of Holy Infant, Reidsville.

A hemophiliac, Brian was the fifth child in the world to take AZT, one of several treatments designed to battle the AIDS virus. Working with doctors at the National Institute of Health in Bethesda, Md., he was the first child in the world to take DDI, DDC and 3TC — three experimental drugs derived from AZT.

In the mid 1980s, Brian contracted HIV — the virus that causes AIDS — from a series of blood transfusions to treat his hemophilia.

"The medicine he took to save his life took his life," Hare said.

Still, he said, that didn't stop Brian from embracing the medical community.

"He went through many spinal taps and operations to find out how (AIDS) medicines were affecting him," Hare said. "They learned so much from Brian that they can help children in the future who have this disease.

"Brian touched many hearts all over the world," his father said. "Doctors from different countries would call to see how he was doing. The doctors at the NIH are all saints."

Brian entered the final stages of AIDS in August. In October — the month his family went public with his illness — he fought pneumonia followed by seizures and pancreatis. He lost his hearing shortly before the end, his father said.

"Graduating from high school was what kept Brian going all of these years," he said. "His biggest goal in life was to graduate on time with his class. He missed many, many months of school, but he always made up his work, and that enabled him to stay up with his grades and graduate."

RCSHS Principal Raymond Cooke said Brian was "a very rare individual."

"He missed a lot of class time, but when he was in attendance he tried very hard to do well," Cooke said.

Brian, who would have been 19 in October, resembled Ryan White, the youth whose fight against AIDS received national publicity. White, 18, who counted superstars Michael Jackson and Elton John among his friends after fighting to return to his Indiana high school, died in 1990.

"If you looked at Brian, you saw Ryan White," Hare said. "Both were very frail. Brian was very small, but he thought he was 6-foot-6. He still liked to do as much as he could. He liked to show his truck (in the Untouchable Mini-Truck Club) and won trophies doing that.

"Brian had AIDS, but AIDS didn't have Brian for a long time."

Hare said his son was treated at the NIH for almost six years and was of the first children on "protocol" — in line for experimental treatments — in an effort to find a cure for AIDS. At the institute, the Hare family met "people from all over the world with children who have AIDS," including the children of "Starsky

See **Hare**, Page 9

React (From Page 1)

Archbishop J. Francis Stafford of Denver welcomed the letter as "an intelligent, articulate close to a sometimes heated discussion." Through his letter, Pope John Paul "reminds us that the assumptions we make in our secular, political culture cannot determine how we think about, and practice, our religious beliefs," Archbishop Stafford added.

Cardinal Bernard F. Law of Boston said the letter "will challenge those whose understanding of men and women is defined by similarity of roles and functions" and also serves as a challenge to theologians.

"The Holy Father has indicated most clearly that speculation on this issue is vain if it implies the possibility of a change in teaching," Cardinal Law said. "That being the case, the faithful theologian will serve the Church by taking this teaching as a point of departure in his or her scholarly research and reflection."

Cardinal Anthony J. Bevilacqua of Philadelphia stressed in a statement that the pope's letter "does not detract from the dignity and vocation of women."

"In fact, the Holy Father emphasizes that the presence and role of women in the life and mission of the Church is 'absolutely necessary and irreplaceable,'" he said. "My hope is that the firmness and clarity of this apostolic letter will end the confusion on this point that has been experienced by some Catholics in recent years."

Bishop James T. McHugh of Camden, N.J., said the pope's letter calls Catholics to uphold the ban on women's ordination "in the face of objections, ridicule, and on the part of some, rejection."

But, he added, the letter "does not question the equality of women and men as persons, the holiness of women, their commitment or contributions to the Church. It does not underestimate the importance of women in the Church's mission or its ministries ... It simply affirms that true to the teaching and example of Christ, the Church has no authority or reason to ordain women to priesthood."

Bishop Leroy T. Matthiesen of Amarillo, Texas, said bishops and priests have an important task in following up on the papal letter — "to invite and enable the presence of women and to encourage them to exercise their roles in the Church in important, meaningful and nondiscriminatory ways."

Archbishop Daniel M. Buechlein of Indianapolis said the pope's letter was part of "an ongoing process, and a steady stream of documents, clarifying the distinction between the welcome and burgeoning role of the laity in the Church and that of ordained ministers."

Awards (From Page 1)

CPA membership includes 166 diocesan newpapers in the United States, five U.S. Catholic newspapers, 13 Eastern-rite publications, eight diocesan newspapers in Canada, two Canadian national newspapers and three other Canadian newspapers. It also includes 253 U.S. Catholic magazines and 21 Canadian magazines. Circulation for all U.S. and Canadian publications is 26,842,846.

Top 1994 award winners were the *National Catholic Register*, Studio City, Calif., and diocesan newspapers in St. Cloud, Minn., Pueblo, Colo., and Gallup, N.M. The newspapers won first place for "general excellence."

CAROL HAZARD

Other first-place winners included:

- Best news reporting originating with the paper on a state or local matter, national newspaper — *Catholic New Times*, Toronto; newspaper up to 17,000 circulation — *Catholic Sentinel*, Portland, Ore.; 17,001-40,000 circulation — *The Tidings*, Los Angeles; over 40,000 circulation — *Catholic New York*, New York.
- Best news story on a national event or issue: *The Catholic Free Press*, Worcester, Mass., and *Catholic Herald*, Milwaukee, Wis., tied for first place.
- Best news reporting on an international event or issue: *The Catholic Sun*, Syracuse, N.Y.
- Best investigative reporting: *The Compass*, Green Bay, Wis.
- Best analysis, background or roundup reporting: *The Catholic Bulletin*, St. Paul-Minneapolis, Minn.
- Best editorial on a local issue: circulation up to 17,000 — *The Messenger*, Belleville, Ill.; 17,001 to 40,000 circulation — *New Catholic Explorer*, Joliet, Ill.; circulation over 40,000 — *The Catholic Voice*, Omaha, Neb.
- Best editorial on a specifically national or international issue; national newspaper — *National Catholic Reporter*, Kansas City, Mo.; circulation up to 17,000 — *The Catholic Transcript*, Hartford, Conn., and *The Messenger*, first-place tie; 17,001 to 40,000 circulation — *New Catholic Explorer*; circulation over 40,000 — *St. Cloud Visitor*, St. Cloud, Minn.
- Best editorial page: *National Catholic Reporter.*
- Best editorial section: *The Catholic Sentinel*, Portland, Ore.
- Best feature story, national — *Catholic New Times*; circulation up to 17,000 — *Catholic Sentinel*; circulation over 40,000 — *The Catholic Standard and Times*, Philadelphia.
- Best personality profile, national — *Our Sunday Visitor*; Huntington, Ind., circulation up to 17,000 — *Catholic Sentinel*; circulation over 40,000 — *The Evangelist*, Albany, N.Y.
- Best general commentary column: *The Catholic Free Press.*
- Best photo originating with the paper:

(A) Best feature photo, black and white: *St. Cloud Visitor*.

(B) Best feature photo, color: *Catholic New York*, and *Catholic Herald*, Superior, Wis., first-place tie.

(C) Best news photo, black and white: Catholic News Service, Washington.

(D) Best news photo, color: Catholic News Service.

(E) Best portrait photo, black and white: *Catholic Herald*, Superior, Wis.

- Best use of art or graphics: *Pittsburgh Catholic.*
- Best example of effective advertising promotion: *The Catholic Standard and Times.*
- Best example of circulation promotion: *The Progress*, Seattle.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

June 1, 1994

Dear Friends in Christ:

Again, we come to you on behalf of Pope John Paul II and the annual Holy Father (Peter's Pence) collection, which supports his spiritual and charitable works. During the Holy Father's historic visit to our country for World Youth Day in Denver, we were encouraged by his presence with us, and blessings continue to flow from that wonderful event.

His challenge to our Church to "Build Your Lives on Christ" is the theme of this year's Collection for the Works of the Holy Father. Through our participation in this annual appeal, we support Pope John Paul II in his worldwide mission to the universal Church.

With the present economic conditions in our country, we are aware of the layoffs in many companies and the job insecurity many people are experiencing. Yet, we are aware of the generous sacrifices you have made each year to support the mission of the Church: to bring the loving presence of Jesus to your neighbors and to all people throughout the world. Supporting the Holy Father in his pastoral care for the worldwide Church is one way that you can extend the Church's mission.

We are grateful for your generous response to the Holy Father Collection on the weekend of June 25-26. Your contribution will help enable the Holy Father to have a greater impact in this troubled world.

Wishing you and yours God's blessings, I am

Sincerely in Christ,

Curtiss P. Todd

Rev. Mr. Curtiss P. Todd
Vice Chancellor

1524 E. Morehead Street Charlotte, N.C. 28207

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Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $______ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Diocese of Charlotte, Office of Development, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Build Your Lives on Christ

Those words are the theme of this year's Peter's Pence Collection for the Works of the Holy Father.

They recall Pope John Paul II's challenge to young people and to the whole Church last year in Denver to place our faith at the center of our lives. Speaking at World Youth Day, he called on the faithful to "offer your ... energies and your talents to building a civilization of Christian love."

For young people to flourish, the family must nurture and support them. In his World Peace Day statement in this International Year of the Family, Pope John Paul emphasized the relationship between the family and peace. He called for structures to be set up to support families affected by war and other devastating misfortunes.

The Holy Father has a unique mission as a spokesperson for peace and freedom. In his numerous pastoral visits throughout the world, he brings comfort and courage to those who struggle against poverty and oppression.

In his message to the pope on the 15th year of his pontificate, President Clinton said that "no individual has done more to promote human freedom and political democracy in recent years" than Pope John Paul II.

The pope reminds world leaders of their responsibility to pursue peace and to care for the most vulnerable. He reminds all Christians of our calling to "be witnesses of God's love for the innocent and the weak, for the poor and the oppressed."

We can offer our support for the pope's mission and message of peace through the annual Peter's Pence Collection which will be taken up in the Diocese of Charlotte at all Masses during the weekend of June 25-26.

This annual worldwide collection, now formally known as the Collection for the Works of the Holy Father, also enables him to extend the Church's care and concern by providing emergency relief to countries devastated by natural disasters.

The money also helps maintain Vatican diplomatic offices in 145 countries around the world and assists with the worldwide administration of the Church.

More than 98 cents of every dollar contributed to the collection goes directly to concerns designated by the pope. Less than two cents is used for the collection's administrative costs.

We urge you to be generous.

THE CATHOLIC
NEWS & HERALD

MEMBER cpa CATHOLIC PRESS ASSOCIATION

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Pro-Life Corner

Respect Life

A Father's Prayer For Courage

Heavenly Father, in your divine plan You allow evil to exist in the world which You created. You have given me, a father, the responsibility to watch over, guide and protect my children from evil. Give me the wisdom to teach my children the difference between truth and error and good and evil. Help me to be courageous in facing the forces of evil which try to destroy our children's lives. Give me the fortitude to speak the truth when instructing and correcting my children. We ask this in Jesus' name, who died for the truth and conquered the evil one, in union with the Holy Spirit, one God forever and ever. Amen.

HAPPY FATHER'S DAY

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope: Suffering Part Of Leading Church

VATICAN CITY (CNS) — Pope John Paul II, back at the Vatican after a month in the hospital, said his suffering is an important part of leading the church into the next millennium.

"I must lead the Church of Christ into the third millennium with prayer and various initiatives," he said May 29. "But I have seen that is not enough; it must be led with suffering."

Pope John Paul said he was offering his suffering in a special way for the family, which is threatened by a variety of economic, political and social policies.

Five days before he was scheduled to meet President Bill Clinton, he said he must share his reflections on the family and his suffering with the powerful of the world.

The pope recited the midday Angelus prayer and spoke to pilgrims in St. Peter's Square on his second day back at the Vatican after four weeks in the hospital for treatment of a broken leg.

During his recovery from surgery to replace the top of his thigh bone with a prosthesis, the pope said he meditated on his suffering, both the first time he was in Rome's Gemelli Hospital — after the May 1981 assassination attempt — as well as after his recent accident.

"And I found alongside me once again the grand figure of Cardinal Stefan Wyszynski, primate of Poland, who at the beginning of my pontificate told me: 'If the Lord called you, you must lead the church into the third millennium.'"

The pope said he understood after the assassination attempt that prayers and projects would not be enough, that he would have to make sacrifices and suffer for the church.

"But why now? Why this year? Why in this Year of the Family?" he said he asked.

"Because the family is threatened, the family is under attack. Therefore the pope must be attacked, the pope must suffer, so that every family sees, so that the world sees, that there is a Gospel, the Gospel of suffering with which one must prepare for the future," he said.

The pope said May 29 that he has a duty to explain the threats facing the family "to the powerful of the world whom I must meet again and with whom I must speak."

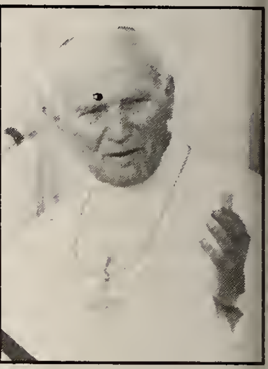
"But what arguments do I have?" he asked. "I am left with this argument of suffering. And I would like to tell them so they would understand it."

At the end of May, the month dedicated to Mary, Pope John Paul prayed that she would hear the pleas of the Christian community.

"May she bless, above all, young people and families and obtain for all, especially nations at war, the invaluable gift of agreement and peace," he prayed.

POPE JOHN PAULII

The Pope Speaks



Pope Speaks From Apartment, Apologizes For Irregular Audience

VATICAN CITY (CNS) — Apologizing that he could not hold a regular general audience, Pope John Paul II told visitors in St. Peter's Square that he wanted to start his weekly Wednesday encounters with the public again.

A few thousand visitors stood under the hot sun in the square as the pope spoke June 1 from his apartment window. The pope thanked the crowd for putting up with the heat and acknowledged, "it would be better t meet in the Paul VI Hall," the large air-conditioned hall where audiences are usually held.

Pope John Paul was released from the hospital five days earlier after a four-week convalescence following surgery to repair a broken thigh bone. The Vatican ha not said when the general audiences would resume.

The pope's 15-minute appearance included greetings in Italian, French, English, German, Spanish an Polish.

"During the month of June, the Church turns wit confidence to the Sacred Heart of Jesus, symbol o forgiveness and grace," he said in English.

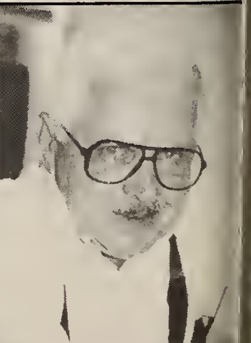
"It is a time, therefore, for all of us to pray wit greater intensity for the needs of the church and of th whole human family," he continued.

In his main talk in Italian, the pope said Jesus "divine heart, which was pierced by the lance on th cross," is an eternal source of new energy for Christia faith, hope and charity.

Here We Go Again

BOB GATELY

Editor's Notebook



It still seems to be open season on Catholics in at least some segments of the press in North Carolina.

The latest incident of what I can't consider anything but Catholic bashing involves the *Winston-Salem Journal* — and this one was not an advertisement which might have slipped into the paper by error. This was a three-column cartoon at the top of the editorial page of the *Journal's* May 21 edition. The cartoon in question can't be interpreted as anything but a slap at the Catholic Church.

It depicts a woman, labeled "Future Population Growth," in a restaurant with a large group of small children. She's telling the waitress to put their bill on the tab of two priests sitting at a nearby table.

The message obviously is that the Church should be blamed for the population explosion in the world — presumably because of its stands on abortion and birth control.

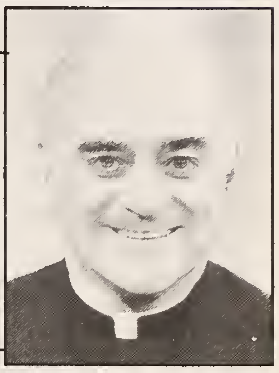
I guess maybe I should be used to this by now, b I still get mad when parts of the media try to blame t Church for all of the ills of the world.

See **Notebook**, Page

For The June Graduates

FATHER JOHN CATOIR

Light One Candle



Congratulations and well done. As you begin the next step on your journey of life, may I suggest a little formula to help you to be the best person you can be? First and foremost, keep the faith. There will be many pressures on you in the future to abandon your Catholic faith. Try to remain focused on the key idea: Jesus Christ is the Lord of your life, and He is due respect and obedience. His teachings in the Sermon on the Mount (Matthew 5-7) will transform your life. Follow Him for He is the Way, the Truth and the Light. In order to remain spiritually alive, always turn to the Lord who said, "Learn of me for I am meek and humble of heart." When you accept Jesus as Lord, you are challenged to give witness to Christ in four ways:

1. *Through Worship and Holy Communion.* Catholics witness to their commitment to Jesus through community worship at Sunday Mass. Whether they feel like it or not, they come together in fellowship to express their love of God and their desire to remain united with Him. Catholics are careful to avoid any unnecessary work or recreation on Sunday which would interfere with their attendance at Divine Worship.

2. *Through the Recognition of Legitimate Authority.* Just as Jesus came to do the will of the Father, Catholics agree to be governed by the Church both as individuals and as a congregation. Church councils, Diocesan Synods, and local parish councils all have a place in the life of one who is called to witness to Jesus as Lord.

3. *Through Stewardship.* Catholics have a sacred responsibility to be the faithful stewards of all that God has given them: talent, time, and financial resources. They support their parish and local diocese according to their means in order to sustain the life of the Church.

4. *In Their Personal Relationships.* The Lord said that His disciples would be known by the love they had for one another (John 13:35). In family life Catholics try mightily to hold fast to the ideal that marriage is an indissoluble union. Breaking the bond of marriage through divorce causes untold suffering, therefore all disputes within a marriage should be dealt with in a spirit of forgiveness and reconciliation. Family prayer is most important in achieving this goal.

We witness to Jesus not only by what we do but also by what we omit doing. In all things we strive to be worthy of the Gospel of Jesus Christ. St. Paul urged us to be temperate in all things (I Corinthians 9:28) and to look upon our bodies as temples of the Holy Spirit (I Corinthians 6:19). That means we use good judgment in the use of alcohol, food and drugs. At times we may even be called upon to suffer reproach for Christ. (Luke 6:22, 23). Catholics witness to Jesus by reaching out to the needs of others, by working for peace, and by helping the poor, the sick and the disadvantaged.

Pray for the grace to live joyfully because of the knowledge of God's love. This isn't easy, but with God's help it is possible. May the Lord be your strength and your joy.

For a free copy of the Christopher News Note "Lift Up Your Hearts" send a self-addressed, stamped envelope to The Christophers, 12 East 48th St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

What Good Is The New Catechism?

FATHER EUGENE HEMRICK

The Human Side

The *Catechism of the Catholic Church* is about to appear in bookstores. t is a universal catechism, containing he central truths the Catholic Church holds. It will serve bishops around the world as a resource in writing catechisms or their own countries.

This catechism is not something chilren will sit down and read. It is not meant to hold one's interest with a catchy writing style. Rather it is a reference book, intended as a guide for priests, eachers, scholars and authors looking r a sound basis upon which to teach nd preach.

In his apostolic constitution promulating the catechism, Pope John Paul II aw it as "four movements of a great ymphony." They are: 1. The Creed (what he Church believes); 2. the sacraments what the Church celebrates); 3. the commandments (what the Church lives; and . the Our Father (what the Church rays).

The beauty of the catechism is that it raws heavily from Scripture, the Church athers, liturgical texts and the lives of e saints, and it gives a wonderful sense f the Church's tradition over the centues.

I especially like its pastoral, personal tone. For example, it points out the evil in the misuse of sexuality, but also points out how misuse divides us and steals our peace. Misuse is a personal affront to inner personal unity and its joy.

Two recent books especially bring home the timeliness of the catechism. In *Vanishing Boundaries*, by Dean Hoge, Benton Johnson and Donald Luidens (Westminster Press, 1994), Protestant baby boomers were studied to learn why mainline Protestant churches were losing churchgoers.

It was found that the loss was not because older members were not being replaced by younger ones, or because of changes in culture, such as the rise of individualism and materialism, or because of poor leadership.

Rather it was because baby boomers were looking for a clear creed and didn't feel they were finding it.

George Marsden's book, *The Soul of the American University* (Oxford, 1994), affirms the timeliness of the catechism.

He traces the history of universities such as Harvard, Yale, Princeton, Chicago, William and Mary, and Stanford. Early on these universities were built on strong Protestants beliefs.

With the advent of science, most universities at first tried to combine their denominational beliefs with science. "Science proves," they said, "the beauty of God's creation." Later they separated God and science because they felt religion blocked the way to unbiased truth.

Finally, to be a university came to mean freedom from religion. At this point, Marsden contends, most universities lost their soul. For professors to profess their faith and to let it influence their work was considered unprofessional and unscientific.

Sociologist Robert Bellah has observed that Americans work hard at freedom, but once they achieve it they don't know what it is for. They have lost the soul of democracy — religion — upon which America and its freedom were built.

The catechism's affirmation of a clear creed ought to be welcome to baby boomers. And the catechism will have the value of affirming what really matters about freedom, namely what it is for.

Moreover, the catechism is a timely response to scientists searching for an ethics to guide their work. Ultimately it responds to a post-modern world in search of a moral backbone.

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More Help For Dealing With Teen Sexuality

MARTHA W. SHUPING, MD

Crosswinds

As a follow-up to my last column on elping teens to avoid sexual activity, I ave found a great resource.

The American Family Resources enter in Peoria, Ill., is an outreach of e Respect Life Board of the Diocese of eoria. It provides a range of family riented services including a video lendg library with thousands of videos available to anyone at no charge other than the ost of UPS shipping or first class postge. They have numerous titles available lated to teen sexuality, some geared tward parents and teachers, others toard teens themselves. Titles include "No! The Positive Answer," "Everyone Not Doing It!" and "How to Help Your Child Say No to Sexual Pressure."

One that I especially like is "Sex, ies and the Truth," produced by Focus on the Family. It includes interviews with Kirk Cameron and Chelsea Noble of TV's "Growing Pains" along with professional athletes and entertainers, providing a number of positive role models. It also includes a moving interview with an AIDS patient and his mother.

Also available are a number of videos by Molly Kelly, a Catholic woman who has probably talked to hundreds of thousands of teens in the U.S. and Canada about sexuality. She has a wonderfully entertaining style and relates well to kids. Her video series "Let's Talk" and the video "Teens and Sex" deal with issues related to chastity.

A catalog is available at no charge although they request a donation for shipping. It's not indexed by topic so it takes some patience and perseverance to find what you want. But it does give a good description of each resource and you can order up to six at a time to see what you like best. They also have videos related to various respect life issues (abortion, post-abortion syndrome, adoption), religious education (Bible stories for children, sacraments, etc.), parenting as well as general family entertainment.

Write to the Family Resource Center, 321 Main, Peoria, IL 61602 or call (309) 637-1713.

See **Crosswinds,** Page 13

Legislative Update

JIM MCINERNEY

Lifelines

Every few months or so I like to use this space to comment on legislation that affects the right to life. In February, I mentioned three pending bills that should be of concern to us. Health Care Reform, FOCA and FACE. Now for an update.

Health Care Reform: As the congressional debate continues, it seems very clear that the Clinton administration is adamant about keeping abortion as part of universal health care coverage. Although there is a "conscience clause" exempting religious hospitals and doctors from providing abortions, that doesn't do the ordinary person of conscience much good.

If enacted into law, you and I will be paying for abortion through our taxes. There will be no way out of this. There is talk in some quarters about a massive tax revolt. I don't put much hope in this. The time to revolt is now, during an election year when every member of the U.S. House of Representatives and one-third of the Senate is up for reelection.

Suggested question for candidates: "Will you vote for a bill that will force me, against my conscience, to pay for abortions?" Demand a yes or no.

FOCA (Freedom of Choice Act): Passage of this bill was thwarted last year. It will probably be brought up again in this session. FOCA will establish abortion on demand as an absolute right, even should the Supreme Court reverse Roe v. Wade in the future.

FACE (Freedom of Access to Clinic Entrances): With President Clinton's signature this bill is now the law. Ted Kennedy led the drive for its final Senate passage in early May. According to the *New York Times* (5/13/94), Kennedy said that FOCA addressed "violence against women, violence against doctors, violence against nurses."

"I don't think," the senator continued, "there's any basis for allegations that this threatens free-speech rights." Well, it certainly doesn't threaten his freedom of speech or that of his nephew, Rep. Joseph Kennedy, who was arrested along with five other congressmen a few weeks earlier for illegally demonstrating against Clinton's Haitian policy.

Joseph Kennedy and his house colleagues (who, by the way all voted for the FACE bill) were trespassing at the White House. After their staged arrest they were slapped on the wrist and sent home. Today, if they were to commit the same trespass at an abortion clinic they would be facing federal prison terms and massive fines as well as civil suits.

The only difference between the two protests is in the intentions, or thoughts, of the protesters. FACE is a thought crime law. Sen. Robert Smith of New Hampshire warned his colleagues: "Some day this is going to haunt you. There's going to be a political issue that you're on the other side of and you're going to regret this vote."

Thomas Jefferson once said, "Eternal vigilance is the price of liberty." He also said that "a people cannot be both ignorant and free." The FACE law, the Supreme Court's recent upholding of the use of the federal racketeering law (RICO) as a club against pro-lifers, the growing number of allowable civil suits against pro-life protesters — these bespeak the wholesale moral, intellectual and political ignorance of our leaders and a good portion of our fellow citizens.

That's democracy. I'm not complaining. I believe that we get the government, the laws and the policies that we deserve. After all, we elected our leaders. They are creatures of our making. If they turn out to be despots and we keep them in office we are responsible.

A Christianity Divided At The Lord's Table

FATHER JOHN DIETZEN

Question Box

Q. My husband was a Southern Baptist, but we were married in the Catholic Church and have remained active in our Catholic parish ever since. Why doesn't the Church welcome people from other faiths to receive Communion? We both feel as if the Church divides us by not allowing us to receive this sacrament together. I've pursued this with several priests but have never received a thorough answer. ((Missouri)

A. I'm not at all sure I can respond in a way that will be satisfactory. Nearly all Catholics (and many other Christians) believe our separation at the very table which our Lord meant to be the chief source of unity is a terrible tragedy and a particular scandal to those who do not share our faith.

It is much easier to lament the fact, however, than to know exactly what to do about it. The Eucharist is not only the way by which God forms us into "the one body of Christ," as the second Eucharistic Prayer says. It is also a sign of that unity. How much unity of faith must there be to make it a valid and honest sign?

Your question actually involves one of five conditions for Protestants to receive Communion in the Catholic Church: They must "have a faith in the sacrament in conformity with that of the Church." There are, of course, many different degrees in a unity of faith. I'm sure, for example, that you disagree on some substantial religious positions (try capital punishment, for example) with Catholics who join you at the Communion table each Sunday.

Yet you would probably say you agree on the "basics." What are those basics?

Certainly the most fundamental are a belief in God the Creator and in His redeeming love for our human family; in Jesus, the incarnate Son of God, who by His death, resurrection and glorification with the Father has united us with Himself and with each other in a way that transcends all hope and power without him.

Also a belief that we are reborn into eternal life with Him through baptism; that we celebrate and keep alive this redemptive act of Jesus by offering and eating the Eucharist as he commanded; that in the Eucharist it is truly his body and blood that becomes our offering and our food; and that we are destined through faith, hope and mutual love to be together with Christ our brother in eternal life.

Protestants hold most of these truths as sacredly as we do. Many non-Catholic Christians believe all of them as sincerely as we do. It's quite an array of doctrines to be united around.

The problem is that other considerable beliefs divide us. Mainly these involve Church structure, the nature of the ordained ministerial order, the role of the bishop of Rome as the visible head of the church and the other sacraments.

It's true that the Catholic Church considers these last differences of such significance that they preclude eucharistic sharing, at least as a regular practice.

As I hinted above, however, even those who decry our practice are not sure how to correct it without seriously undermining the sacramental significance the Eucharist has held in the Church from the beginning.

This response is not, I imagine, the kind you wished. As one who feels that this separation at the table of the Lord is a disgrace before God for all of us, it's not the kind I would like to be able to give. It's why we need to pray and work earnestly, each of us the best we can, to heal these spiritually costly divisions in the body of Christ.

Q. I am Catholic and my husband is Methodist. We were married 20 years ago by a justice of the peace. I understood at the time that I could not receive Communion until he takes instructions to become Catholic and we remarry in the Church. Is this still true? (Iowa)

A. I'm sorry you were apparently misinformed. It was not true 20 years ago and is not true today.

From your letter I assume that neither of you were married before. If that is the case, you would simply need to see a priest and prepare for a ceremony validating your marriage in the Catholic Church.

You would then be free to receive the other sacraments. Your husband's taking instructions or entering the Catholic faith is in no way a condition for this to happen.

If there was a previous marriage on either of your parts, that would need to be dealt with first. Your priest will assist you with whatever is necessary.

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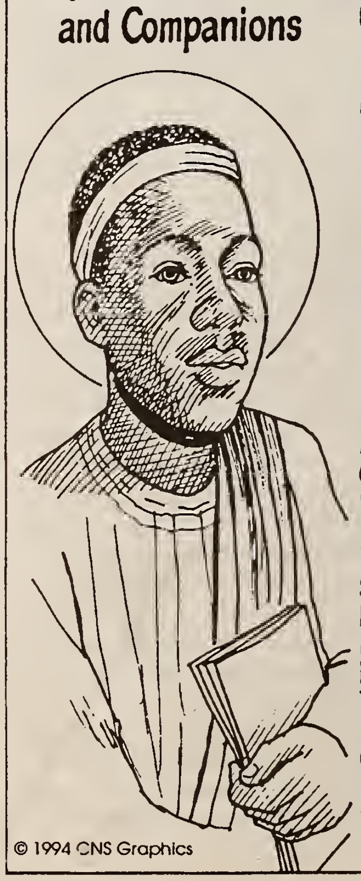
the Saints by Luke

ST. CHARLES LWANGA and Companions



CHARLES LWANGA WAS A MASTER OF PAGES AT THE COURT OF KING MWANGA OF UGANDA. HE HAD SUCCEEDED JOSEPH MKASA, A CATHOLIC WHO CENSURED KING MWANGA FOR HIS HOMOSEXUALITY, FOR MURDERING A PROTESTANT MINISTER, AND FOR HIS CORRUPTION OF THE YOUNG PAGES. THIS INTENSIFIED KING MWANGA'S HATRED OF CATHOLICS.

KING MWANGA ORDERED CHARLES LWANGA AND 14 OF THE PAGES EXECUTED FOR RESISTING HIS HOMOSEXUAL DEMANDS; BEING SENT TO NAMUGANGO, THREE PAGES WERE MURDERED ON THE WAY; CHARLES AND THE OTHERS, WITH TWO SOLDIERS, WERE BURNED TO DEATH. AMONG THEM WERE A 13-YEAR-OLD, KIZITO, AND MBANGA, A BOY WHO WAS KILLED BY HIS UNCLE, THE CHIEF EXECUTIONER, BEFORE BEING THROWN ON THE PYRE. SOME 100 PEOPLE DIED IN THE PERSECUTION; AMONG THOSE MARTYRED WERE A YOUNG CATECHIST, DENIS SEBUGGWAWO, SPEARED TO DEATH BY KING MWANGA HIMSELF; ANDREW KAGGWA, A NATIVE CHIEF, BEHEADED; AND MATHIAS KALEMBA, A MEMBO JUDGE, TORTURED TO DEATH.

IN ALL, 22 MARTYRS, INCLUDING CHARLES LWANGA, WERE CANONIZED IN 1964 BY POPE PAUL VI AS THE MARTYRS OF UGANDA. THEIR FEAST IS JUNE 3.

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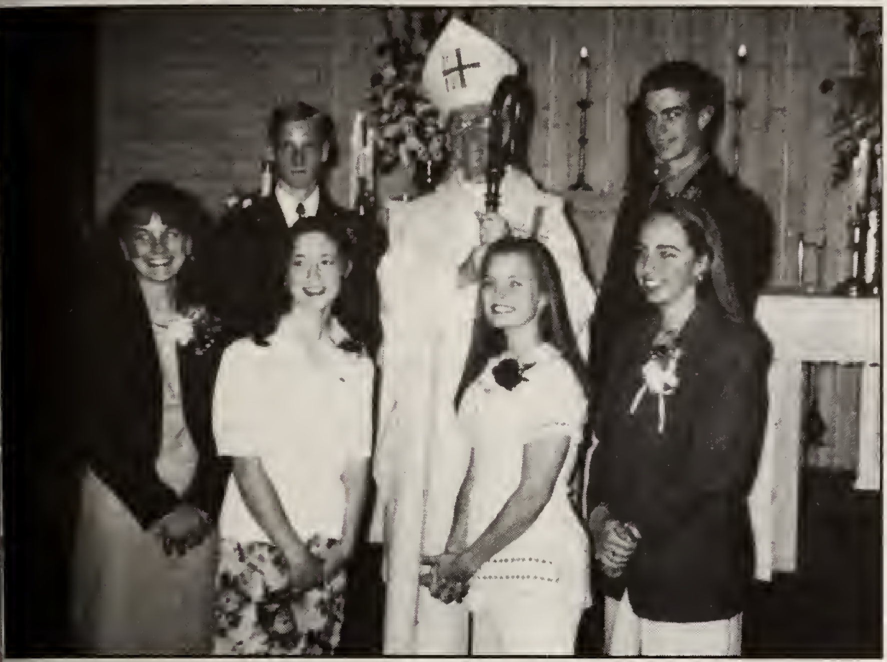
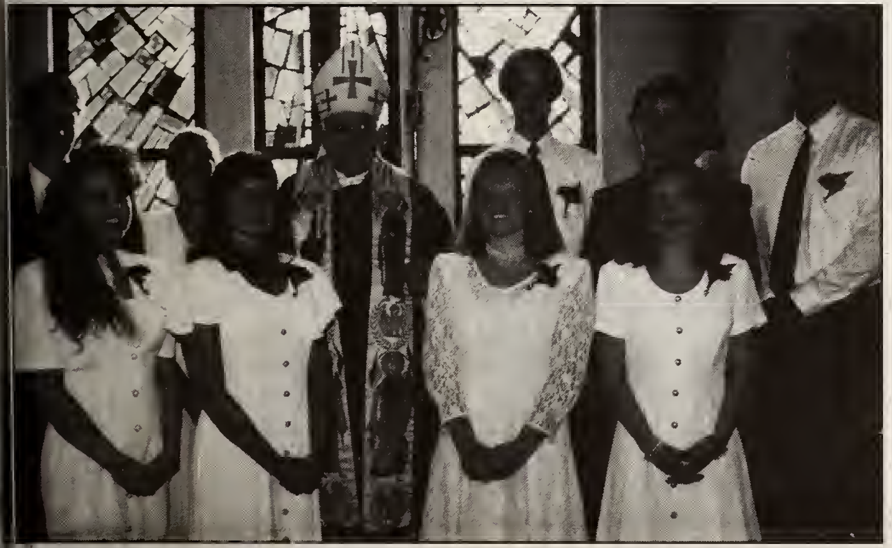
Confirmation Celebrations



ishop William G. Curlin celebrated confirmation at Our Lady of the Annunciation hurch, Albemarle. Front row (l-r): Paige Lester, Emily Hiscox, Patty Magarahan, Ashley iin. Back row (l-r); Jeremy Morton, Bishop Curlin, Rick Matthews. Teacher Lloyd Dalier not pictured.



tired Bishop Michael J. Begley celebrated the Rite of Confirmation at Holy Cross Church, rnersville. The confirmandi were Debra Connor, Andreas Dietrich, Heidi Dietrich, eryl Hartzell, Andrew Malechuk, Kimberley Morrissey, Jason Moynihan, Allison ıkefield and Timothy Winn. Photo by RUTH BURNETT

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The Sacred Heart Of Jesus

By MSGR. JOHN J. MCSWEENEY

In St. Paul's letter to the Ephesians he speaks about his privilege to preach about the "unfathomable riches of Christ," which he describes later in the letter as "the breadth and length and height and depth of Christ's love for us ...which surpasses all knowledge."

St. Paul began as a persecutor of the Church, but Christ converted him on the road to Damascus. When St. Paul appreciated how Christ had died for him — and he stressed the words "for me" more than once in his letters — while he was still a sinner, he responded to this love with a wholehearted love of his own. Nothing could shake that love, not even a martyr's death.

On this feast of the Sacred Heart or a First Friday, it is good to think of what devotion to the Heart of Jesus is all about. It is more than sincere and loving Sacred Heart prayers. It is more than a little commitment to Christ because of our love and prayers. It is honoring the human and divine love of Christ, being drawn by it to the love of the Trinity, and then being urged outward to the love of others. Such a love of Christ who presents His Heart to us as a symbol of His love, naturally should lead us to work for what he has at heart.

Pope John Paul II has urged us on several occasions to think of the biblical meaning of "heart." In the Bible, especially in the sermons of Christ, "heart" refers to the entire interior life of a person: sentiments, memories, imagination, reasoning, feelings and planning. Good and evil comes from the depths of the heart. Pope John Paul said that the heart of Jesus is not just a symbol of His human and divine love; it is also "the true symbol of His interior life: His thoughts, His will, His sentiments."

If we understand how the biblical meaning of "heart" is applied to this devotion and to Christ's heart, we will have to make sincere and continuous efforts to be more Christ-like whenever we think or see a picture of the Heart of Jesus. A picture or statue of the Sacred Heart in each home is an easy reminder for us to try to think more like Him, speak more like Him, and act more like Him each day.

Sacred Heart prayers and practices are good because they remind us on a regular basis to keep working on becoming more Christ-like. And all of this naturally leads us at the same time to work for what Christ had at heart. Actions prove our love; prayer sustains it.

Devotion to the Sacred Heart of Jesus, then, means being totally devoted to the loving Person of Jesus Christ, loving and imitating Him and loving and serving those whom He loves. Come to think of it, that is what our faith is really all about! Most Sacred Heart of Jesus, have mercy on us.

Msgr. McSweeney is chancellor and vicar general of the Diocese of Charlotte.

Justice And Peace Coordinator Meets With State Legislators

A CATHOLIC CHILDREN AND FAMILIES FIRST CAMPAIGN

RALEIGH — Scott Spivak, Justice and Peace coordinator for the Diocese of Charlotte, met with legislators on June 8 to discuss issues that will help children and families in North Carolina.

As ministry coordinator, Spivak heads Voices for Justice, a parish-based diocesan legislative network that helps Catholics become involved in public policy advocacy at state and national levels. Members speak on behalf of those who are poor or lack political power.

The network is working with The North Carolina Child Advocacy Institute in an effort to pass bills in the General Assembly that will positively influence the lives of children and families in North Carolina. During this legislative session, emphasis will be given for example to promoting the North Caro-

See **Spivak,** Page 14

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Scanning The Catechism:

Apostles' Creed Summarizes Basic Beliefs Of Catholics

WASHINGTON (CNS) — The Apostles' Creed, a profession of faith used for Christian instruction in the West for many centuries, forms the basis for Part 1 of the new *Catechism of the Catholic Church.*

The English version of the new catechism will be available in bookstores June 22.

Part 1, which takes up 264 of the volume's 800-plus pages, summarizes basic Christian beliefs about God, creation, humanity and the history of God's saving relationship with His people. It is divided into two sections — the first a general treatment of belief itself and the second a specific look at Christian beliefs expressed or implied in the profession of faith.

Section 1 discusses:

— "Man's capacity for God": the human desire for God, knowledge of God and ability to speak about God.

— "God comes to meet man": God's self-revelation in creation to His chosen people and in Christ Jesus; the transmission of revelation in apostolic tradition and its relation to Scripture; the character of divine revelation in Christ and in Scripture.

— "Man's response to God": the response of faith, both of individuals and of the community, the Church.

Section 2 takes apart the individual elements or articles of the Apostles' Creed, spelling out not only the beliefs explicitly professed in the creed, but related beliefs as well.

Under "creator of heaven and earth," for example, it includes a three-page discussion of angels, spiritual beings whose existence is "a truth of faith" about which "the witness of Scripture is as clear as the unanimity of tradition."

The creed serves as a framework for spelling out Catholic teaching on God and the Trinity, on creation, the fall, God's promise to Israel and salvation in Jesus, Son of God and Savior.

Not surprisingly, about 75 pages — almost one-tenth of the entire catechism text — is devoted to what Catholics believe about Jesus Christ, the central figure in all Christian faith.

Nearly as much — about 60 pages — is devoted to the Holy Spirit and the Church, in which "the mission of Christ and the Holy Spirit is brought to completion."

The Church is described as the universal sacrament of salvation, the people of God, the body of Christ and the temple of the Holy Spirit. Its chief characteristics — one, holy, catholic and apostolic — are discussed.

Next comes a treatment of the Church's hierarchical constitution, the laity and those in consecrated life. The final elements of the article on the Church concern the communion of saints and Mary, mother of Christ and mother of the Church.

In the article on "forgiveness of sins," Part 1 gives only a brief introductory discussion. It refers the reader to Part 2 of the catechism, on the sacraments, for a much fuller treatment of the place of baptism, penance and the other sacraments, especially the Eucharist, in the forgiveness of sins.

Part 1 of the catechism concludes with discussions of the resurrection of the body — Christ's and ours — and life everlasting.

Those articles review Catholic teaching on death, particular judgment, heaven, hell and purgatory and the last judgment "when Christ returns in glory" and "the righteous will reign forever with Christ, glorified in body and soul."

Catechisms Compared: Church, Laity

WASHINGTON (CNS) — Here are a few selected passages on the church and the laity from the *Baltimore Catechism No. 3*, the text generally used until the 1960s with U.S. Catholic children in the upper elementary grades, and parallel passages from the new *Catechism of the Catholic Church:*

Baltimore Catechism

Q. Why is the Catholic Church catholic or universal?

A. The Catholic Church is catholic or universal because, destined to last for all time, it never fails to fulfill the divine commandment to teach all nations all the truths revealed by God. (No. 158)

Catechism of the Catholic Church

The word "catholic" means "universal" in the sense of "according to the totality" or "in keeping with the whole." The Church is catholic in a double sense:

First, the Church is catholic because Christ is present in her. "Where there is Christ Jesus, there is the Catholic Church." In her subsists the fullness of Christ's body united with its head ... Secondly, the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race. (Nos. 830, 831)

Baltimore Catechism

Q. How can the laity help the Church in her care of souls?

A. The laity can help the Church in her care of souls by leading lives that will reflect credit on the Church and by cooperating with their bishops and priests, especially through Catholic Action. (No. 151)

Catechism of the Catholic Church

"By reason of their special vocation it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will" (*Lumen Gentium*) ... Entrusted by God with the apostolate by virtue of their baptism and confirmation, they have the right and duty, individually or grouped in associations, to work so that the divine message of salvation may be known and accepted by all ... The laity consecrate the world itself to God, everywhere offering worship by the holiness of their lives ... Lay people also fulfill their prophetic mission by evangelization ... "Every person, through these gifts given to him, is at once the witness and the living instrument of the mission of the Church itself" (*Lumen Gentium*). (Nos. 898-913)

Catechisms Compared: Creation

WASHINGTON (CNS) — Here are a few selected passages from the *Baltimore Catechism No.3,* the text generally used until the 1960s with U.S. Catholic children in the upper elementary grades and parallel passages from the new *Catechism of the Catholic Church:*

Baltimore Catechism

Q. Who is God?

A God is the supreme being, infinitely perfect, who made all things and keeps them in existence. (No. 2)

Catechism of the Catholic Church

The God of our faith has revealed Himself as He who is; and He has made Himself known as "abounding in steadfast love and faithfulness"(Ex. 34:6). God's very being is truth and love.(No. 231)

God alone created the universe, freely, directly and without any help ... God created the universe and keeps it in existence by His Word, the Son "upholding the universe by His word of power" (Heb. 1:3) and by His Creator Spirit, the giver of life. (Nos. 317, 320)

Baltimore Catechism

Q. Why did God Make us?

A. God made us to show forth His goodness and to share with us his everlasting happiness in heaven. (No.3)

Catechism of the Catholic Church

In the creation of the world and of man, God gave the first and universal witness to His almighty love and His wisdom, the first proclamation of the "plan of His loving goodness," which finds its goal in the new creation in Christ ... God created the world to show forth and communicate His glory. That His creatures should share in His truth, goodness and beauty ... this is the glory for which God created them. (Nos. 315, 319)

Cardinal Sees Catholic Identity As Key To New Catechism

WASHINGTON (CNS) — Boston's Cardinal Bernard F. Law speaks earnestly about basics of faith and life when he gets talking about the reasons for the new *Catechism of the Catholic Church.*

The English translation of the catechism was approved by the Vatican this spring and will be published in the United States and Canada June 22.

"I think we have a major challenge as a community of faith," the cardinal said at a pre-publication press briefing in Washington.

"We need to back off and take stock of who we are, what we believe in, what we believe the dignity of the human person means, what the human person is, what our relationship to God is, what it means to be part of a civil society, what it means to be part of a world of nations."

Cardinal Law — who originated the idea of a universal catechism at the 1985 world Synod of Bishops and who oversaw the drafting of its translation into English — said the catechism alone is not going to solve all the problems of faith and life.

"We're not going to just go through life with this book and nothing else," he said. But it will help people come to a better understanding of their faith, he said.

"I would hope that it would be widely used by the faithful and well," he said. He called the catechism "a complete but succinct exposition of the faith" and a needed tool for "proclaiming in all its integrity the Gospel of Jesus Christ."

The U.S. edition of the catechism, co-published by the U.S. Catholic Conference and 15 other publishers around the country, runs 816 pages. Its initial press run of 566,250 copies reflects the high level of popular interest it has engendered.

Cardinal Law said it would be a mistake to view the catechism as a weapon in ideological battles among Catholics. "It transcends ideological categories. It attempts to reflect accurately the faith of the church, and it does so."

When asked how the U.S. bishops feel about developing a national catechism based on the new *Catechism o the Catholic Church*, Cardinal Law sai he did not know how other bishops fee because they have not discussed the ide as a conference.

But he added that he found fairl strong support for that idea at a recen meeting of national catechetical leader and publishers which he attended.

EWTN Schedules TV Series On Catechism

BIRMINGHAM, Ala. (CNS) — Auxiliary Bishop P. Christoph Schonborn of Vienna, Austria, editor of the *Catechism of the Catholic Church*, will be featured in a seven-part series on the catechism to be presented on the EWTN cable channel. Bishop Schonborn will appear on "St. Charles Forum," a regular feature of EWTN programming.

The first program, to be seen 8-9 p.m. EDT Sunday, June 19, will cover the catechism's history, what launched its development, the process used to compose it, and its writers' hopes and expectations.

The second through fifth programs, to be shown 9-9:30 p.m. EDT Monday-Thursday, June 20-23, will cover the four main parts of the catechism: the Creed, the sacraments, the 10 Commandments, and the Lord's Prayer.

The sixth show, presented 9-9:3 p.m. EDT Friday, June 24, looks at way the catechism can be used to deepen person's faith. The final installment, 8- p.m. EDT Sunday, June 26, will have panel of U.S. bishops discussing th catechism's impact on U.S. Catholics.

Bishop Schonborn was appointed i 1987 by Pope John Paul II to coordinat the work of the cardinals and bisho assigned to develop a compendium Catholic doctrine.

This newspaper i printed on recycle newsprint and is recy clable.

Seminarians Gather In Mountains For Prayer, Reflection, Sharing

By FATHER FRANK O'ROURKE
Vocation Director

MAGGIE VALLEY — The moun- ins and hills of North Carolina are ive in celebrating the gift of our Catho- faith.

Bishop William G. Curlin and the minarians of the diocese along with the rmation committee journeyed to aggie Valley to spend time together in ayer, reflection and sharing.

What a wonderful experience to share ith our future priests the vitality of the any ministries in this area of the dio- se! Each day we ventured from the agnificent setting of St. Margaret urch in Maggie Valley to explore the ays in which our faith are being shared our parishes and special ministries.

We explored the deep roots of the atholic faith at the Basilica of St. wrence in Asheville. The visit in the autiful church to the top of the bell wer gave us an appreciation for the bors of those who have gone before us d how that faith continues to be lived the St. Lawrence community.

At St. Joseph Hospital in Asheville, were inspired by the Sisters of Mercy during ministry to the sick. The sisters are the mercy of God especially with ose in need of medical care in the spital and home-health care, as well as ose who collaborate with them.

Catholic Social Services' office in heville is expanding its healing minis- and support for family life beyond the y of Asheville into our parishes and ssions in the mountains and villages. It s brought home to us how important it for seminarians to acquire language ills that will help the Church respond a growing Hispanic community.

From Asheville, we went to Immacu- e Conception Church in Forest City the confirmation of a small group of n and women who professed and re- ived the gift of the Holy Spirit through sacrament of confirmation. The spirit love and fraternity was evident in the autiful welcome the parishioners ex- nded to all of us.

A visit to Our Lady of Guadalupe urch in Cherokee brought to light the ving ministry of the Tiffin Franciscan ters and their efforts to break down rriers of prejudice experienced by tive Americans and Catholics. Their pastoral ministry of service to all was a wonderful model.

At St. Mary Church in Sylva, we celebrated the conclusion of the parish's religious education program for the year. Children, parents and adults — young and old — invited us to feast with them at a bountiful barbecue picnic and share in the love they have for one another.

The faith was surely alive in the communities we were so fortunate to be able to visit! The experience gave witness to the common love of the Lord that exists in the diversity of ministries.

Our yearly convocation for seminarians and those giving serious consideration to serving as priests in the Diocese of Charlotte strengthens the bonds of fellowship, and brings the seminarians into community with all who celebrate the faith in the Diocese of Charlotte.

During the summer months, I hope you will continue to pray for vocations to the priesthood in the Diocese of Charlotte and to look among your family and friends for someone who has the special spark for the priesthood. I pray that you will encourage them to respond.

I hope too that you will have the opportunity this summer to meet some of our seminarians ministering in the diocese:

Dean Cesa — Our Lady of the Angels Mission, Marion, and St. Charles Borromeo Church, 714 W. Union St., Morganton, NC 28655.

Deacon Jim Collins — St. Francis of Assisi Church, 150 Maple St., Franklin, NC 28734.

Arturo DeAguilar — clinical pastoral education at Carolinas Medical Center, Charlotte — St. Gabriel Church, 3016 Providence Rd., Charlotte, NC 28211.

Eric Houseknecht — Our Lady of the Annunciation Church, 461 N. Second St., Albelmarle, NC 28001.

Brad Jones — Holy Infant Church, 1042 Freeway Dr., Reidsville, NC 27323.

Mark Lawlor — Our Lady of Assumption Church, 4207 Shamrock Dr., Charlotte, NC 28215.

Martin Mata — clinical pastoral education at Baptist Hospital, Winston-Salem — St. Leo Church, 335 Springdale Ave., Winston-Salem, NC 27104.

See **Seminarians**, Page 16

Seminarians and men considering the priesthood surround Bishop William G. Curlin (second row, third from right) during a retreat in Maggie Valley. Behind Bishop Curlin are Franciscan Sisters Roberta McKinnon and Virginia Gase.

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are (From Page 2)

d Hutch" actor Paul Michael Glaser.

There, they also met families who t the full force of society's prejudices ch as a Florida youth whose home was rned to the ground. Those prejudices, re said, were the reason the family uggled and suffered privately for many ars before going public with their son's ease.

"People never knew it until after he duated," Hare said. "We didn't want n to be harassed or picked on, so we pt this a secret ... And the outpouring kindness we have received since we nt public in October has been phe- menal from all the neighbors in the mmunity."

Father Peter J. Jugis, pastor of Holy ant Church, said Brian has been on parish's "prayer line" for some time. e priest said Brian received his First mmunion at Holy Infant and served as altar boy at the church.

"His struggle and his disease have en on our minds for a long, long time," her Jugis said.

Hare, who owns a golf shop in Eden, said his family will seek comfort from their friends.

"We've done this for so many years on our own," he said. "I just hope people will help us lead a normal life and be more compassionate. They need to reach out to people with AIDS, educate themselves, talk to their children."

"My wife and I hope to remain active in educating people with AIDS and help people with AIDS," Hare said. "We don't want to lose sight of what we may be able to do."

One role the family will take, Hare said, is in educating people about pediatric AIDS.

"These children are quite the pioneers at their young ages," Hare said of his son and others. "No one should ever have to go through what these children do.

"Many people in this world have a choice. These children did not have a choice. They did not go out and get it through some type of behavior. They are the victims."

Glenn Cook is managing editor of The Reidsville Review. *Reprinted with permission.*

Official

His Excellency, The Most Reverend William G. Curlin, is pleased to announce the following appointments in the Diocese of Charlotte:

Effective June 9, 1994

Rev. James M. Byer, from Parochial Vicar, St. Ann Church, Charlotte, to Spanish Studies in Cuernavaca, Mexico.

Effective July 1, 1994

Rev. Curt Kreml, OFM Conv, Diocesan Director, Office of Campus Ministry.

Rev. Robert D. Wiesenbaugh, S.J., Pastor, St. Therese Church, Mooresville.

Effective July 5, 1994

Rev. Msgr. Anthony Kovacic, from Pastor, Queen of the Apostles, Belmont, to Vicar for Permanent Diaconate and Coordinator for Cursillo.

Rev. Msgr. John J. McSweeney, V.G., Pastor, St. Thomas Aquinas Church, Charlotte, while remaining as Chancellor and Vicar General.

Rev. Msgr. Thomas P. Burke, from Pastor, Our Lady of the Assumption Church, Charlotte, to Pastor, Queen of the Apostles Church, Belmont.

Rev. Joseph Ayathupadam, from Administrator, Our Lady of the Mountains Church, Highlands, to Pastor, St. Joseph of the Hills, Eden.

Rev. Raymond A. Berg, from Pastor, St. Thomas Aquinas Church, Charlotte, to Parochial Administrator of Our Lady of the Mountains Church, Highlands, and St. Jude Church, Sapphire Valley.

Rev. Michael Buttner, O.S.B., Parochial Administrator of St. Francis of Assisi Church, Lenior.

Rev. Francis P. Gillespie, S.J., Pastor of Our Lady of the Assumption Church, Charlotte.

Rev. Pius F. Keating, S.A., from Pastor, St. Margaret Mary Church, Swannanoa, to Pastor, St. John the Baptist Church, Tryon.

Rev. Damion J. Lynch, from Administrator to Pastor, St. Elizabeth Church, Boone.

Rev. Anthony J. Marcaccio, from Parochial Vicar, St. Gabriel Church, Charlotte, to Pastor, St. Margaret Mary Church, Swannanoa.

Rev. Robert Spangenberg, C.S.Sp., Pastor, St. James Church, Hamlet.

Rev. Joseph Tustin, O.S.F.S., Parochial Vicar, Holy Cross Church, Kernersville.

Rev. John D. Hanic, from Pastor, St. Joseph of the Hills Church, Eden, to Program for Priestly Renewal.

Rev. John M. Pagel, from Pastor, St. John the Baptist Church, Tryon, to Program for Priestly Renewal.

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

People In The News

Nashville Editor Is New CPA President

WESLEY CHAPEL, Fla. (CNS) — Anthony J. Spence, editor in chief of the *Tennessee Register*, newspaper of the Nashville Diocese, has been elected president of the Catholic Press Association for the next two years. Spence took office at the end of the CPA annual convention May 25-27 in Wesley Chapel, just outside Tampa. He succeeds Arthur L. McKenna, general manager of *Catholic New York*, newspaper of the Archdiocese of New York, who was president since 1992. Also elected to two-year offices were: Christopher Gunty, editor of *The Catholic Sun*, newspaper of the Diocese of Phoenix, as vice president; Jim Murphy, editor of *The Catholic Sun*, newspaper of the Diocese of Syracuse, N.Y., as treasurer; and Joseph Ryan, managing editor of *The Catholic Standard and Times*, newspaper of the Philadelphia Archdiocese, as secretary.

Syracuse Bishop Named Winner Of First CPA Award For Publishers

WESLEY CHAPEL, Fla. (CNS) — Bishop Joseph T. O'Keefe of Syracuse, N.Y., has been named the first winner of the Catholic Press Association's Bishop John England Award. The award honors publishers in the Catholic press for defending First Amendment rights such as freedom of the press or freedom of religion. Nominees are submitted by CPA members. The winner is chosen by a committee of the CPA's past presidents. This year's recipient was announced at the end of the CPA annual convention May 25-27 in Wesley Chapel, just outside Tampa. Installed as Syracuse's bishop in 1987, he bought *The Catholic Sun* from a private printer a year later and established it as a diocesan paper.

Pope Speaks From Apartment, Apologizes For Irregular Audience

VATICAN CITY (CNS) — Apologizing that he could not hold a regular general audience, Pope John Paul II told visitors in St. Peter's Square that he wanted to start his weekly Wednesday encounters with the public again. A few thousand visitors stood under the hot sun in the square as the pope spoke June 1 from his apartment window. The pope thanked the crowd for putting up with the heat and acknowledged, "it would be better to meet in the Paul VI Hall," the large air-conditioned hall where audiences are usually held. Pope John Paul was released from the hospital five days earlier after a four-week convalescence following surgery to repair a broken thigh bone.

Entertainer Bob Hope And Wife Donate New Chapel At Shrine

WASHINGTON (CNS) — A new chapel unveiled May 29 at the Basilica of the National Shrine of the Immaculate Conception was donated by entertainer Bob Hope and his wife, Dolores. The chapel, dedicated to Our Lady of Hope at Pontmain, France, was consecrated by Cardinal James A. Hickey of Washington. "I have a very strong personal devotion to Our Lady, and any of her apparitions is special," said Mrs. Hope, a Catholic. "It is kind of spectacular that it (the Pontmain apparition) matches our name."

U. S. Born Former Bishop Of Peruvian Diocese Dies At 67

WILMINGTON, Del. (CNS) — A funeral Mass was celebrated June 1 in Wilmington for Bishop James C. Burke, a U.S.-born Dominican who was the first bishop of Chimbote, Peru. Bishop Burke, 67, died May 28 of congestive heart failure at a retirement home in Newark, Del. He had been in declining health in recent months and had been hospitalized several times prior to his death. The bishop came to Wilmington at the invitation of then-Bishop Thomas J. Mardaga in July 1978, when a native Peruvian was appointed to head the Chimbote Diocese. In Wilmington, Bishop Burke served as vicar for urban affairs with responsibility to the Church in the city of Wilmington. He was named pastor of St. Paul Parish, Wilmington, in 1979.

Knights Present Donations...

Grand Knight Ralph Witkowski (l) and Operation Lamb co-chairman John Hughes (r) of Father Joseph Maule Council 8923 in Arden present Lamb donations to representatives of A.R.C. of Buncombe County, Irene Wortham Center, Lucy Herring School and Handi Skills, Inc., at a recent council meeting.

Croatian Bishop Allowed To Make First Visit To Serb Occupied Area

ZAGREB, Croatia (CNS) — Bishop Srecko Badurina of Sibenik, Croatia, has been allowed to make his first pastoral visit in three years to parts of his diocese occupied by Serb forces. Bishop Badurina, accompanied by Serbian Orthodox Bishop Longin of Dalmatia, visited — among other cities — Knin, capital of the self-proclaimed Serbian autonomous province of Krajina. It was the first meeting with Catholic parishioners since the start of the 1991-92 Croatian-Serbian war. Bishop Badurina and Orthodox Bishop Longin reportedly discussed the eventual return of Catholic priests and nuns to the Serb-occupied area of the Sibenik Diocese, as well as the possibility of rebuilding churches, monasteries and other Church-owned buildings wrecked during the fighting.

Card Of Thanks

Thanks to God, the Blessed Virgin Mary and St. Jude for prayers answered and favors granted.

DW

Thanks to St.Anne and St. Jude for favors granted.

HLM

Please pray for the following deceased priests during the month of June:
Reverend Francis J.Gallagher, 1931
Reverend Philip B. Edelen, 1944
Reverend Nicholas Liston,1955
Reverend Edward L.Gross, 1963
Reverend Hugh Kennedy, 1968
Reverend Edward Meyer, OSB, 1914
Reverend Prior Felix Hintemeyer, OSB, VG, 1924
Reverend Gabriel Stupasky, OSB, 1974
Reverend Sebastian Doris, OSB, 1990

Scripture

Readings for the Week of June 12 - June 18

Sunday: Ezekiel 17:22-24; 2 Corinthians 5:6-10; Mark 4:26-34.

Monday: 1 Kings 21:1-16; Matthew 5:38-42.

Tuesday: 1 Kings 21:17-29; Matthew 5:43-48.

Wednesday: 2 Kings 2:1,6-14; Mathew 6:1-6, 16-18.

Thursday: Sirach 48:1-14; Matthew 6:7-15.

Friday: 2 Kings 11:1-4, 9-18; Matthew 6:19-23.

Saturday: 2 Chronicles 24:17-25; Matthew 6:24-34.

Readings for the Week of June 19 - June 25

Sunday: Job 38:1,8-11; 2 Corinthians 5:14-17; Mark 4:35-41.

Monday: 2 Kings 17:5-8, 13-21; Matthew 7:1-5.

Tuesday: 2 Kings 19:9-11, 14-21, 31-35, 36; Matthew 7:6, 12-14.

Wednesday: 2 Kings 22:8-13, 23:1-3; Matthew 7:15-20.

Thursday: 2 Kings 24:8-17; Matthew 7:21-29.

Friday: Isaiah 49:1-6; Acts 13:22-26; Luke 1:57-66, 80.

Saturday: Lamentations 2:2,10-14, 18-19; Matthew 8:5-17.

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neasiness Over Abortion Behind Scenes At Meeting

VATICAN CITY (CNS) — It was Clinton Day at the Vatican June 2, the president was given a traditional m welcome by Pope John Paul II and ens of his top aides.

But behind the papal smiles and the ppy salutes of Swiss Guards was a e of uneasiness over issues that have red Vatican-U.S. relations over the two years: disagreement on abortion birth control.

After his 40-minute private meeting the pontiff, Clinton said the two ers had discussed their respective tions in some detail, including where agreed and where they disagreed. aid he thought they had made "some ress" in ironing out the differences.

But Vatican spokesman Joaquin arro-Valls, briefing reporters after apal audience, emphasized that when mes to abortion and birth control, compromise would have to be on the ident's part.

Clinton ran on a platform in 1992 orting legal abortion and has tried to w through on his campaign promise elp make abortion "safe, legal and "

That position led the Vatican newsr to greet his election with the exsed hope that the new president's cies may never "strike the weakest" ociety, including unborn children. blunt statement was the first of ral volleys over the abortion issue.

When he was welcomed by Clinton enver last year, the pope's first speech d the United States to "guarantee the to life" — a point he underlined again in his private meeting with the president.

That was last year. This spring, the Vatican's main concern was that Clinton's policies would be exported worldwide via a U.N. Conference on Population and Development this September in Cairo, Egypt.

A draft document for the conference, supported by the U.S. administration, came under sharp and repeated criticism by the pope and his aides for what the pontiff called "its tendency to promote an internationally recognized right to access to abortion on demand" and its promotion of birth control and sterilization programs.

The pope's insistence on the issue, in public statements that seemed to reveal a sense of personal outrage, was highly unusual. Veteran Vatican observers could not recall the pope devoting that much attention to a single issue, with the possible exception of his stance against the Persian Gulf War in 1991.

All this led U.S. Ambassador to the Vatican Raymond Flynn to warn in March that the United States and the Vatican seemed to be on a "collision course" over the Cairo conference.

At an April meeting at the United Nations to discuss changes in the document, the Vatican came away frankly disappointed, saying no progress was made. Vatican officials contrasted the current U.S. position with that of the Reagan administration in 1984. That year, at the previous conference on population, the United States successfully worked for a statement opposing abortion as a method of family planning.

President Bill Clinton talks to Pope John Paul II after a 40-minute private meeting at the Vatican. Clinton said there was "some progess" in ironing out differences between them over the upcoming United Nations conference on population. (CNS photo from Reuters)

With the dispute still simmering, how did Clinton feel psychologically as he walked into the papal library in June?

"I think the president feels very strongly about the need to do something about population growth," said White House spokeswoman Dee Dee Myers, who spoke to reporters in a Vatican waiting room as the two leaders were meeting.

She said the Clinton administration sees access to contraceptives as an important means of controlling population, which can in turn help prevent environmental degradation, mass migration of peoples and famine. These are issues that have deeply concerned the pope, too, she said.

As for abortion, the spokeswoman said the Clinton administration does not favor coercive abortion or abortion-on-demand, but wants abortion to be "safe, legal and rare." She said the "sad reality" is that nearly 25 percent of women's deaths in childbirth can be attributed to previous abortions performed poorly or under unsafe conditions.

In remarks to reporters a few rooms down from the papal library, Clinton stressed that the United States does not support abortion as a means of contraception. But he, too, said the concern was that "tens of millions of abortions are occurring in unsafe ways that are putting women at risk."

Myers said the president and the pope feel very strongly about their positions. Asked if the differences between the Clinton administration and the Vatican were irreconcilable, she said: "Well, I don't think the pope is going to change his mind."

On the Vatican's side, however, there still seems to be some hope that Clinton will change his. During the Clinton-pope audience, top Vatican officials discussed the Cairo meeting with their U.S. counterparts. Afterward, the Vatican secretary of state, Cardinal Angelo Sodano, said the meeting was "necessary and useful" and added: "Now we'll see the results."

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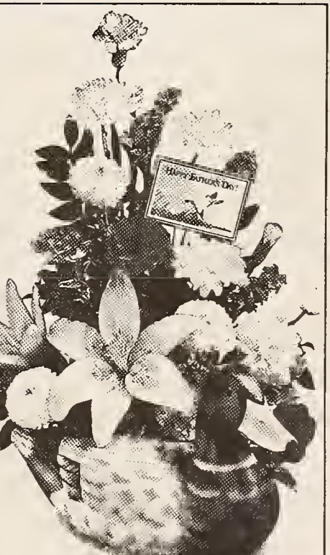

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Comunidad Hispana
Comuniquémonos

Una Comunidad de Fe y de Amor

Por el SEMINARISTA FIDEL MELO

¡Qué tal, amigos! ¿Qué hay de nuevo por acá en nuestra querida Diócesis de Charlotte? Un saludo y un abrazo bien fuerte para cada uno de ustedes de todo corazón.

Saben, me da mucho gusto el poder tener la oportunidad de comunicarme con todos ustedes los lectores de nuestro periódico diocesano. Ya que somos una misma comunidad, una misma familia y formamos una misma sola fraternidad en una sola fe en Cristo Jesús. Es por eso que quiero invitarlos e invitarme a mí mismo a permanecer dispuestos a la unidad, sobre todo hoy día, en que la indiferencia y el aislamiento reinan en nuestra sociedad. Parece que el amor se ha enfriado, se busca sólo el bien personal, el provecho individual, se ha desarrollado una especie de individualismo muy fuerte, un desinterés por el otro aunque esté muy cerca de nosotros físicamente.

De la situación anterior surge la necesidad de que nosotros trabajemos por el ideal cristiano en la formación de una Comunidad de Fe y de Amor, donde la consigna sea, "el uno en el otro, con el otro y para el otro", es decir una unión profunda de hermanos, conforme al deseo de Jesucristo: "Que sean uno, Padre, como Yo y Tú somos uno" (Jn. 17,21). Una comunidad donde se recibe a los demás de corazón, tal cual son, con sus cualidades y limitaciones, como en familia y en ese ambiente se puede ir creciendo y aceptando la corrección fraterna.

Ahora bien, ¿qué es para nosotros el vivir una comunidad de Fe y de Amor? Indudablemente que no es sólo el trato amigable o la simple camadería, sino el aprender a abrirse el uno al otro en el respeto y el servicio. Pero un respeto entendido no como la indiferencia o el alejamiento de la otra persona sino más bien su valoración, cuidando de no herirle, dándole un trato con delicadeza y tacto sin menoscabar su personalidad, aún cuando se le tenga que corregir, ha de hacerse sin imponérsele.

De este modo se va dando una verdadera unión de corazón, fortalecida con la disposición al servicio. Cuando luchamos por este ideal podemos decir que el agua del bautismo que un día recibimos y nos hizo hijos de Dios y hermanos entre nosotros, no nos "resbaló" por la piel solamente sino que penetró en nuestro corazón, siendo así, nos respetamos y ayudamos porque tenemos la misma dignidad de hijos de Dios: "Participamos de su naturaleza divina" (2 Pe. 1,4), pero también nos debemos respetar porque humanamente cada uno somos irrepetibles, distintos uno de otro por lo que no podemos exigir a nadie que sea igual a otra persona o a nosotros mismo, sólo buscar el entendimiento por la comunicación. Esto nos conduce a entablar un diálogo, una comunicación con el otro para tener un entendimiento fraterno, de hermanos. Por eso nuestras comunidades cristianas han de ser como una escuela o un taller donde aprendamos a comunicarnos y a abrirnos para transmitir una palabra viva y recibir alegremente la palabra de los demás. Para llegar a ser personas maduras capaces de escuchar, respetar y de hacer a un lado las antipatías, de reconocer y valorar la verdad en el otro. Acerca de este entendimiento y convivencia comunitaria San Pablo dirá: "No salga de vuestra boca palabra dañosa sino la conveniente para edificar según la necesidad y hacer el bien a los que os escuchen. No entristezcaís al Espíritu Santo, con el cual fuisteis sellados el día de la redención. Toda actitud de ira, cólera, gritos, maledicencias y cualquier clase de maldad desaparezca de entre vosotros" (Ef. 4,29ss). Qué clara y prudente recomendación nos hace el Apóstol y acerca de la unidad nos invita a buscarla a pesar de la diversidad cuando dice: "Pues, así como nuestro cuerpo en su unidad, posee muchos miembros, y no desempeñan todos la misma función, así también nosotros, siendo muchos, no formamos más que un solo cuerpo en Cristo, siendo cada uno por su parte los unis miembros de los otros. Pero teniendo dones diferentes. . ." (Rom. 12,4ss).

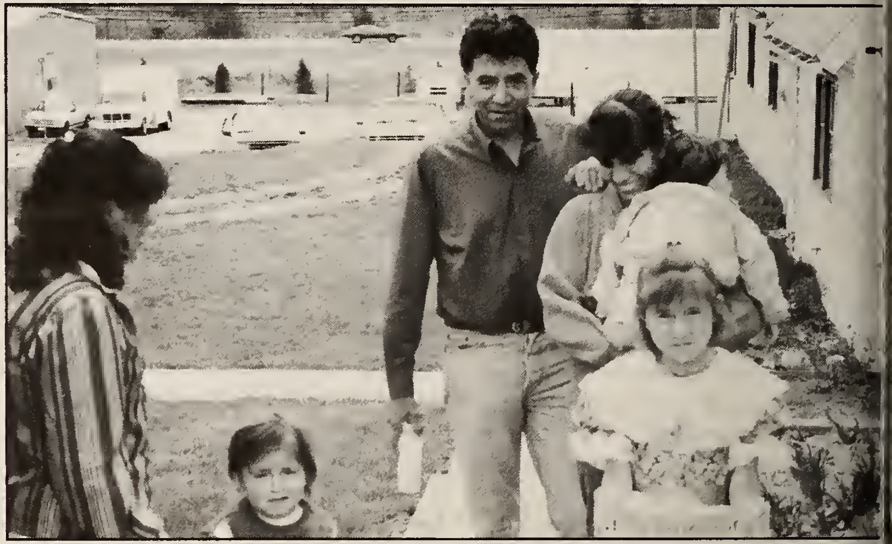
Por eso cada uno de nosotros, desde el ser que Dios nos dio, debemos aportar algo a nuestra comunidad, imaginémonos si un día dijeran nuestros pies: "¡ah! ¡hoy no caminamos!" o nuestros ojos: "¡hoy no miremos!", claro esta que todo nuestro cuerpo se vería afectado, igual pasa en comunidades cristianas si no aportamos cada uno el don que Dios nos dio, si no nos apoyamos mutuamente y nos perdonamos cuando por nuestra humanidad cometemos un error. Nuestro apóstol San Pablo, que tanto luchó por mantener vivas y activas a las primeras comunidades cristianas nos aconsejará al respecto, diciendo; "Os ruego, pues, yo, preso del Señor, que viváis de una manera digna de la vocación con que habéis sido llamados, con toda humildad, mansedumbre y paciencia, soportándoos unos a otros por el amor, poniendo empeño en conservar la unidad del Espíritu, como una sola es la Esperanza a que habéis sido llamados. Un solo Señor, un solo Dios y Padre de todos, que está sobre todos y en todos. El mismo dio a unos ser apóstoles; a otros profetas; a otros, pastores y maestros. . .para edificación del cuerpo de Cristo hasta que lleguemos todos a la unidad de la fe y del conocimiento del Hijo de Dios" (Ef. 4,1ss).

Por eso, mis queridos amigos y hermanos, adelante en el amor y la solidaridad, pero no una solidaridad al estilo marxista o capitalista, es decir, como un "equipo de trabajo" donde al obtener o no los resultados deseados se acaba todo y se va cada quien por su lado sino una solidaridad de hermanos donde a pesar de las dificultades y de las aparentes derrotas permanecemos unidos en Cristo nuestro Señor.

En esta sociedad donde existe tanta variedad en todo, corremos el riesgo de quedar como hombres naúfragos en la mar, presos de las olas, sin rumbo, de un lado para otro, sin puerto, perdidos en el comercialismo y consumismo puramente material, a merced del mundo y sus caprichos. Como una respuesta a este peligro tenemos nuestra comunidad de fe y amor, donde podemos trabajar y crecer unidos en los distintos grupos, ya sea en un cursillo de cristiandad, una comunidad de base, un grupo de oración o de renovación, etc. donde tenemos la posibilidad de educarnos y aprender a querernos como hermanos. Pertenecer a un grupo no significa que nos vamos cerrar a los demás, el ideal es que a partir de lo que un grupo recibimos nos enriquezcamos todos en la comunidad y en cada Eucaristía manifestemos plenamente nuestra común unión al participar del Cuerpo y Sangre de Cristo.

De nuevo, un cordial saludo y que Dios nos bendiga a todos.

Un grupo de jóvenes en la parroquia de San Francisco de Asís, en Jefferson. La mayoría ellos trabajan en las montañas cultivando árboles navideños.



Una de las pocas parejas que viven en el area de Jefferson. La mayoría de la comunida hispana aquí no viven en familia sino que viven solos y sus familias permanecen en su lug de origen.

El Cuerpo y la Sangre de Cristo

El libro de "Los Hechos de los Apóstoles" nos dice que los primeros cristianos "perseveraban en la enseñanza de los apóstoles, en la comunión fraterna, en la distribución del pan y en la oración: la multitud de los creyentes era un solo corazón y una sola alma".

Había, pues, una relación estrecha entre la fe, culto y relaciones humanas. Los que participaban de la Eucaristía compartían sus bienes materiales con los demás. La comunión se recibía en la iglesia y se vivía en la calle. No había divorcio entre devoción y vida; entre conciencia y conducta externa; entre Misa del domingo y compromisos profesionales y sociales.

San Pablo subraya claramente la unidad que debe existir entre comunión eucarística y unidad de la Iglesia: "El pan es uno, y así nosotros, aunque somos muchos, formamos un solo cuerpo, porque todos comemos del mismo pan".

Verdad admirable y consoladora, pero, al mismo tiempo, sumamente comprometedora. Jamás habrá u perfecta y segura solidaridad entre l hombres si no se acercan al Maest divino, que es el Camino, la Verdad y Vida; y que, proclamando Príncipe de paz, es el único que puede dar a l hombres la paz de Dios. Paz since profunda, duradera, muy diferente a paz que nos ofrece el mundo.

Quien recibe el Cuerpo y la Sang de Cristo se vuelve siempre más semeja a El y tiene el Espíritu de Cristo, que guía y lo orienta en la vida, sobre todo la vida espiritual.

Quien vive del Espíritu de Cris vive del amor y hace obras de am Vivifica al mundo porque el amor es "pan" del mundo.

Cristo en la Eucaristía acoge al q anda por el camino, lo conforta con calor de su amor. Es en la Eucaristía donde encuentran su plena realizaci aquellas consoladoras palabras de Cris "Vengan a mí todos los que est fatigados y oprimidos y yo los conforta (Mt. 11,28).

(Con permiso de los Padres de Sociedad de San Pablo)

To Our Friends

Celebrating the feast of the Bo and Blood of Christ, we notice how t first Christian communities lived i tensively gathered around the Euch rist as its nourishment and source unity. Our seminarian Fidel Me shares with us his understanding what a community of faith and love and how it becomes a school of uni and spiritual growth centered in Chris

Stewardship Questions And Answers

Q. Isn't committing to stewardship of time, talent and treasure asking a ot of us?

A. Yes, it is. Committing a specific portion of our time, talent and treasure is n important part of living a Christian life, and real Christian living asks a lot of s and is not easy in today's world. In an environment which emphasizes naterialism, consumerism and leisure, the whole concept of stewardship is a ontradiction of what society promotes. Society tells us to accumulate things; tewardship says to share what we have. Society tells us to think of ourselves first; tewardship says we are responsible for others.

The bishop's pastoral "Stewardship: A Disciple's Response" says it very learly: "As Christian stewards, we receive God's gifts gratefully, cultivate them esponsibly, share them lovingly in justice with others, and return them with ncrease to the Lord."

This calls for a conversion on the part of most of us. This conversion will have ar reaching implications in our lives. It will touch our hearts, our minds, our alues, our budgets, our pocketbooks and wallets, our calendars and our time. In his conversion process, we are called upon to say "no" to the selfish, self-serving nfluences of our society, and "yes" to the invitation to share with one another.

On one hand, it is asking a lot of us. On the other, it is asking only that we give ack to God a small portion of what He has first given to us.

lyde Amendment Needs Support

Abortion advocates are pushing to erturn one of the most important and -reaching policies restricting abortion.

The Hyde Amendment keeps federal dollars from paying for abortions ough Medicaid in most cases. Specifi- ly, it says abortions cannot be funded ler Medicaid except in limited cases danger to the mother's life, rape or est. Its passage last year was hailed as najor victory by the pro-life move- nt.

Now, however, pro-abortion advo- es are attempting to undermine the endment by eliminating it altogether dding exceptions such as "health" or edical necessity," according to an ion alert published by the National mmittee for a Human Life Amend- nt Inc. The inclusion of these words uld allow for abortion on demand, the rt says.

If the Hyde Amendment were lifted, 300,000 or more government-funded abortions would be performed a year, said Mike Taylor, executive director of NCHLA. That was the figure in 1976, when Medicaid paid for all "medically necessary" abortions. "The number will be that or higher," he said.

As part of the Labor/Health and Human Services Appropriations Bill, the amendment must be passed each year. The U.S. House of Representatives is expected to vote on the bill June 23 or shortly thereafter.

"One way to be a voice for the unborn is to let our congressmen know that we do not want our taxes to pay for abortion," said Maggi Nadol, Respect Life coordinator for the Diocese of Charlotte.

See **Hyde,** Page 16

Steve Hughes

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Catholic Social Services Opens Satellite Office In Hickory

By CAROL HAZARD
Associate Editor

HICKORY — Catholic Social Services has opened a satellite counseling office at the Catholic Conference Center. Clinical psychologist Amelia Martins-Dockery, a parishioner of St. Therese Church, Mooresville, is available for individual, marriage and family counseling on Wednesdays from 10 a.m.-3 p.m.

"This is one way to reach out and meet a need," said Trinitarian Sister Eileen McLoughlin, director of the Charlotte First Street counseling office. "With our services centered in Charlotte, the outlying areas were not receiving the services they needed."

Since 1970, Martins-Dockery has worked as a clinical psychologist in state hospitals, mental health centers, private clinics and as a consultant for North Carolina state agencies. She has counseled at Davidson College for 20 years and has a private practice in Davidson.

"We are pleased to have her on staff," said Sister Eileen. "She comes highly recommended."

Martins-Dockery's specialty is family and individual therapy, and marriage and adolescent counseling. "It's amazing how a family becomes dysfunctional when an adolescent acts out," she said.

Originally from Portugal, Martins-Dockery has been an American citizen for 26 years. She is fluent in four languages: Portuguese, French, English and Spanish. She is married to Charles Dockery, a French professor at Davidson College. Their home language is French and their children, ages 29, 23 and 16, are tri-lingual.

AMELIA MARTINS-DOCKERY

Martins-Dockery received a master's degree in psychology in 1966 from University of Montpellier in France. She earned a post-graduate diploma in clinical psychology in 1968 from the University of Toulouse. In 1990, she received a second doctorate in interdisciplinary studies.

Appointments can be made by calling the CSS Charlotte office, (704) 343-9954. Fees are based on a sliding scale.

Crosswinds (From Page 5)

The Diocese of Charlotte also has a Media Center which includes videos on sexuality. Anyone can borrow materials, however, catalogs are not currently available to individuals. Each parish has a catalog available for your review or you can call the Media Center (704) 331-1717 to request help in finding the right resource.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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Diocesan News Briefs

Vacation Bible School

CHARLOTTE — St. Ann Parish will have vacation bible school the week of July 18-22 from 9:15 a.m.-12:15 p.m. in the Parish Activity Center. The theme, "The Family of God," will be highlighted in Scripture-based lessons, activities, crafts and music. Registration is required and forms are available in the church vestibule. The cost is $15.

Maryfield Needs You

HIGH POINT — Maryfield Nursing Home needs caring people to help assist in various activities with the elderly. Your spare time can help make life more meaningful for residents and will be greatly appreciated. To volunteer, call Dot Hockett, (910) 869-8186 or Sandy Piasecki, (910) 454-4112.

Volunteer Counselors Needed

WINSTON-SALEM — Birthright is in urgent need of caring Christian women who are willing to minister to hurting people. Training is provided. For information, call Sheri King at (910) 723-2204.

Anniversary Celebration

NEWTON — Parishioners of St. Joseph Church honored their pastor, Father Richard P. Hokanson, on June 5 with a special Mass and dinner to celebrate the 20th anniversary of his ordination to the priesthood. The parish family expressed their sentiments in a letter addressed to "Father Hokey:"

"You have touched the lives of so many at St. Joseph. You have been our leader, our priest, our teacher, our counselor, and our friend. In sharing your ministry with us you have brought us to a better understanding of the workings and love of our Lord, Jesus Christ. You have opened your heart to us, and in doing so you have helped us to grow spiritually and recognize the presence of God in our daily lives and feel His healing touch. You have taken time for us and others in your daily life and have made a definite difference in our parish and our community. We appreciate all you have done for us and are most proud and honored to celebrate your 20th anniversary with you here at St. Joseph. We love you!"

Perpetual Eucharistic Adoration

ASHEVILLE — The Basilica of St. Lawrence began its sixth year of Perpetual Eucharistic Adoration on Trinity Sunday. Approximately 160 regulars spend at least one hour weekly in adoration. Families are encouraged to come and pray together.

Adorers choose how to spend their time with the Eucharistic Lord; whether it is saying the rosary, reading the Bible or communicating with God in contemplative prayer. All are welcome any time of the day or night whether for a few minutes or an hour or more. For information or to sign up for a regular hour, contact John Sugg at (704) 252-6198 for the 6 a.m.- noon shift and 6 p.m.- midnight shift, Karen Jambon at (704) 687-0587 for the noon-6 p.m.shift, or Pam Gregory at (704) 274-4592 for the midnight-6 a.m. shift.

Bishop Curlin Schedule

Bishop William G. Curlin will take part in the following events during the next two weeks:

June 13-17:
Bishop Curlin in Baltimore, conducting a retreat for Baltimore priests.

June 19-23:
Bishop Curlin in San Diego for Bishops conference.

Permanent Diaconate Retreat

HICKORY — Deacons and men in formation and their wives have been invited to attend an annual retreat at the Catholic Conference Center June 24-26. Vincentian Father Frank MaGuire, pastor of St. Mary Church in Greensboro, will be retreat master.

O.W.L.S. Club Meeting

CHARLOTTE — St. Gabriel's O.W.L.S. Club meeting will be Wednesday, June 22. Nominations for officers will be presented. Bring a sandwich and the Club will provide hors d'oeuvres, cake and beverages.

Conflict Resolution

CHARLOTTE — A Creative Conflict Resolution seminar for couples will be presented at St. Peter Church in the parish hall from 6:30 p.m.-8:30 p.m. on the following Sundays: June 26, July 19, and July 24. The cost is $50 per couple. Gary Nelson, the speaker, will focus on ways to deal effectively with the important people in one's life and methods and techniques of dealing with conflict. Call Mary Jo Holtman at Catholic Social Services, (704) 343-9954, for information.

Caring Hearts-Grief Outreach

CHARLOTTE — Beginning in June, Caring Hearts-Grief Outreach, a support group for parents who have lost a child or children through death, will meet at a new location at St. Ann Church in the parish center. The meetings will be the first and third Thursdays of each month from 7 p.m.-9 p.m. For information, call Sara at (704) 536-2460 or Maureen at (704) 545-9466.

Pathfinders

CHARLOTTE — Pathfinders, a peer support group for separated or divorced Catholics, meets every Tuesday night from 7:30 p.m.-9 p.m. at St. Gabriel Church. For information, call Martin at (704) 523-1708.

Inner Healing Retreat

HICKORY — Father Richard Farwell and Bobbie May will direct "Inner Healing (Healing the Child Within)," at the Catholic Conference Center July 14-17. The retreat is designed as a journey toward discovery of the child within that leads to God's healing. Cost is $154 based on double occupancy. Send $20 non-refundable deposit to St. Dorothy Church, 148 St. Dorothy's Lane, Lincolnton, NC 28092. For information, call Bobbie May at (704) 327-8692.

Summer Bible Institute, 1994

ROCK HILL — The Oratory will host a Summer Bible Institute Scripture week from Sunday, July 31 to Friday, Aug. 5.

Paulist Father Lawrence Boadt, Biblical studies teacher at Washington Theological Union and editor for the Paulist Press, will present a course on "Discovering the Book of Ezekiel." Jesuit Father Daniel Harrington, author and teacher at the Weston School of Theology in Cambridge, Mass., will teach "The Dead Sea Scrolls and the New Testament."

The institute is open to all interested in scripture study and enrichment. Tuition for both courses is $100, $55 separately. Room and meals are available for an additional fee. For information and registration, write to The Oratory, P.O. Box 11586, Rock Hill, SC 29731 or call (803) 327-2097.

Spiritual Journey Workshop

MAGGIE VALLEY — Jesuit Father Paul V. Robb, founder of the Institute for Spiritual Leadership in Chicago, will present "Journey Toward Spiritu Maturity and Companionship," a wor shop at Living Waters Catholic Refle tion Center.

The first session on self knowled and the dynamics of conversion with the person is June 19-25. The seco session on the process of conversion June 26-July 2. Cost is $265 per sessi or $500 for both sessions. Group di counts are available. For registrati and information, call Living Waters (704) 926-3833.

The Catholic News & Herald *w comes parish news for the dioces news briefs. Good photographs, pref ably black and white, also are welcon Please submit news releases and phot at least 10 days before the date of pu lication.*

Spivak (From Page 7)

lina Smart Start program.

Voices for Justice supports G Jim Hunt's proposal to expand the Sm Start program to 12 additional count in 1994-1995. The expansion would g 33 percent of North Carolina count the monetary means to improve servi for young children and their famili Moreover, the proposal would supp the T.E.A.C.H. Early Childhood Proj to continue funding for educational sch arships and monetary incentives for No Carolina's child care providers.

For information about becoming volved in public policy advocacy, the Justice and Peace Ministry at (7 331-1714.

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World and National Briefs

.S. Church Leaders Hail Catechism

WASHINGTON (CNS) — Publi- tion of the new *Catechism of the Catho- : Church* is one of the biggest events in e Church since the Second Vatican ouncil, said Archbishop William H. eeler of Baltimore, president of the ational Conference of Catholic Bish- ɔs. He and other top U.S. Church lead- s urged Catholics to read it and use it to arify and strengthen their faith. "In the :cond Vatican Council (in the 1960s), e Holy Spirit led the Church to new ays of expressing and living the faith," rchbishop Keeler said. Statements on e new catechism by Archbishop Keeler d the six active U.S. cardinals were leased in Washington May 27 to coin- de with a presentation ceremony in ɔme at which Pope John Paul II re- ived specially bound copies of the ıglish text. Publication date for the ıglish version in North America is June :.

ardinal Says Consistent Life hic Must Guide Health Reform

WASHINGTON (CNS) — The U.S. shops will not choose between their y priorities for health care reform — oviding universal coverage and ex- ıding abortion coverage — in what- er plan that is eventually approved, id Cardinal Joseph L. Bernardin of ıicago May 26. "We are advocates of ese key principles and priorities ... we ll not choose between" them, he said in speech at the National Press Club in ashington. "We will work with the ıders of our land to pass health care form, reform that reflects a true com- itment to human life and human dig- ty." "We cannot and will not support orm that fails to offer universal cover- e or that insists on abortion man- tes," he added.

ardinals Push For Change In nphasis At Population Conference

WASHINGTON (CNS) — The tion's cardinals and the head of the S. bishops' conference have asked esident Clinton to shun attempts to ve an international population confer- ce encourage abortion and steriliza- ɔn and nontraditional family models. In May 28 letter, the six active U.S. rdinals and Baltimore Archbishop illiam H. Keeler, president of the Na- ɔnal Conference of Catholic Bishops, ked Clinton to "steer our nation away ɔm promoting an agenda so destructive of our own society and of the nations of the world." A draft document prepared this spring for the International Conference on Population and Development in Cairo, Egypt, in September "continues to advocate abortion as a way of controlling population growth and promiscuity," said the letter. It was written by Washington Cardinal James A. Hickey and also signed by Cardinals Joseph L. Bernardin of Chicago, Bernard F. Law of Boston, John J. O'Connor of New York, Anthony J. Bevilacqua of Philadelphia and Roger M. Mahony of Los Angeles and by Archbishop Keeler.

Ex Ambassador To Uganda, Vatican Traces Roots of Rwanda Strife

KANSAS CITY, Mo. (CNS) — The Hutu and Tutsi tribes must be physically separated to end the bloodbath in Rwanda and prevent another one, former U.S. Ambassador Thomas P. Melady told an audience in Kansas City May 24. Speaking to the Kansas City chapter of the International Relations Council, an organization founded to promote international understanding, Melady said efforts to impose a Western-style, pluralistic democracy on the central African nation has not and will not work, at least in the short term. "I am a natural optimist," said the former ambassador to Burundi, Uganda and the Vatican, "but unless there is a separation, in five to 10 years, there will be another bloodbath."

Vatican Appeals For U.N. Intervention In Rwanda

UNITED NATIONS (CNS) — The Vatican has appealed for U.N. intervention at a Rwandan seminary where tens of thousands of refugees are stranded. Archbishop Renato R. Martino, head of the Holy See's U.N. mission, appealed to the president of the Security Council and the secretary-general for action "to avoid the continuation of the horrendous slaughter" taking place in Rwanda. His appeal came after Rwandan bishops sought Pope John Paul II's help in the matter. Archbishop Martino asked that the Security Council "declare the site of the religious center of Kabgayi as a safe area and send the necessary peacekeeping forces to protect this zone and our fellow human beings presently in danger."

Pope Leaves Hospital...

Pope John Paul II leaves Rome's Gemelli Hospital May 27 after four weeks of treatment of a broken leg. He walked out of the hospital without the help of a cane. (CNS photo from Reuters)

Pope Returns To Vatican After Four Weeks In Hospital

VATICAN CITY (CNS) — Pope John Paul II returned to the Vatican May 27 after spending four weeks in Rome's Gemelli hospital for treatment of a broken thigh bone. Vatican spokesman Joaquin Navarro-Valls said doctors were not expected to issue a report on the pope's health since everything about his recovery is normal. "The convalescence of the Holy Father is continuing normally with progressive improvement in his general condition and further mobility in the affected area and generally," Navarro-Valls said. "Having successfully completed the second phase of the rehabilitation program" — the therapy after the operation — "the Holy Father returned to the Vatican," he said.

Vatican Says Planned Holocaust Document Not Near Completion

VATICAN CITY (CNS) — While confirming its contempt for anti-Semitism, the Vatican said its planned document on the Holocaust and anti-Jewish sentiment is nowhere near completion. The Vatican comments came after news reports implied that a draft of the proposed Vatican document had been seen by members of an International Catholic-Jewish Liaison Committee meeting in Jerusalem in late May. The confusion apparently was caused by a brief mention during the meeting of a document being written by the German bishops' conference in consultation with Polish bishops. In the proposed German document, which is expected to go through at least one more draft before completion, anti-Jewish sentiment and teaching in the Catholic Church's own past is seen as a contributing factor to the deep anti-Semitism in Germany and Poland, which paved the way for the Holocaust.

Pope Appoints 40 Members Of Pontifical Academy For Life

VATICAN CITY (CNS) — Three months after establishing the Pontifical Academy for Life, Pope John Paul II announced the appointment of its first 40 members, who will study issues related to human life. Dr. Juan de Dios Vial Correa, a physician, biologist and rector of the Catholic University of Santiago, Chile, was named president of the academy. Pope John Paul named Mother Teresa of Calcutta, founder of the Missionaries of Charity, to be an honorary member of the academy.

Catholics, Jews Agree Stable Marriage Has Sacred Value

VATICAN CITY (CNS) — Catholics and Jews believe a stable marriage has a sacred value and that the family is humanity's most precious resource, said representatives of both faiths. "The family is far more than a legal, social or economic unit. For both Jews and Christians, it is a stable community of love and solidarity based on God's covenant," their statement said. The International Catholic-Jewish Liaison Committee wrote the statement during a May 23-26 meeting in Jerusalem. It was published May 31 at the Vatican.

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High School Graduates Told By Bishop Curlin To Maintain Faith

By JOANN KEANE
Associate Editor

WINSTON-SALEM — With a handshake and exchange of goodwill, the Diocese of Charlotte granted diplomas to 187 graduating seniors from Bishop McGuinness High School in Winston-Salem and Charlotte Catholic High School in Charlotte.

A baccalaureate Mass for the 61 seniors from Bishop McGuinness was celebrated June 3 at St. Leo Church in Winston-Salem with Bishop William G. Curlin as celebrant and homilist. The CCHS baccalaureate Mass for 126 seniors was June 1 at St. Gabriel Church in Charlotte, also with Bishop Curlin presiding.

Bishop Curlin encouraged the soon-to-be Bishop McGuinness graduates to hold Christ close in their lives. "I give you a gift," said Bishop Curlin. "I cannot give it, but I can tell you it is there if you take it, use it and respect it in your lives, and that is faith in God." To have a fully successful life, God must be there, said Bishop Curlin.

"Whatever your faith, stay with it, be part of it, grow with it and reach out to it," said Bishop Curlin to the multi-faith congregation. Thirty percent of Bishop McGuinness' graduating class is non-Catholic.

"The knowledge of God is what this education has been about," said George Repass, principal of Bishop McGuinness. "You may know your trigonometry, history, and English literature. But, unless you have a knowledge of God, and your personal relationship with Him, you carry away an empty shell."

In his homily at the CCHS baccalaureate Mass, Father Dennis Kuhn, CCHS campus minister, compared bamboo trees to the students. Both grow fast and tall, are cut down, molded and fashioned into a variety of useful instruments and purposes, said Father Kuhn.

Bishop McGuinness valedictorian Stephen White is congratulated by Bishop William G. Curlin and principal Geore Repass. Photo by JOANN KEANE

Seminarians (From Page 9)

Fidel Melo — intern at *The Catholic News & Herald*, Charlotte — St. Ann Church, 632 Hillside Ave., Charlotte, NC 28209.

Keith Nesbitt — pastoral year at St. Barnabas Church, Crescent Hill Road, Arden, NC 28704.

Ray Williams — Queen of the Apostles Church, 503 N. Main St., Belmont, NC 288012.

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Memorial Day Affirmation...

Bishop William G. Curlin welcomes Franciscan Sister Johanna Orlett to a Memorial D luncheon in honor of sisters in the Diocese of Charlotte. Nearly 50 sisters attended t luncheon held at the bishop's residence. Photo by JOANN KEAN

Hyde (From Page 13)

"One of the most effective ways of respecting life is to speak for those who cannot speak for themselves. We can do this effectively by writing, calling or visiting our elected representatives."

The Respect Life Office suggests writing a personal letter to your representative supporting the current Hyde Amendment and opposing all weakening admendments. The letter should be addressed to The Honorable (name), U.S. House of Representatives, Washington DC 20515. The number for the U.S. Capitol switchboard is (202) 224-3121, or call your representative's local office.

Notebook (From Page 4)

Bishop Curlin and Ms McSweeney have received a fair amo of correspondence from members Winston-Salem parishes regarding cartoon. Some of the letters were cop of protest letters sent to the newspape would be interested to know if any of protest letters were printed or if any received an apology.

Some of the letter writers, by way, say this is not the first instance anti-Catholic material appearing in Journal.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 39 • June 24, 1994

The Mighty Miter...

atrick Leonard is all smiles as he tries on Bishop William G. Curlin's miter. Patrick, a 10-ear-old member of Immaculate Heart of Mary Parish in High Point, met Bishop Curlin luring the bishop's visit to Maryfield Nursing Home. Photo by JOANN KEANE

The Priest Shortage; How Critical Is It In Diocese Of Charlotte?

Diocese Fills Needs But Feels Pinch

By CAROL HAZARD
Associate Editor

CHARLOTTE — Their friends have retired, yet a handful of older priests continue to serve. Younger priests are given double duty.

These men are committed to the priesthood and to serving for the greater glory of God. They're needed and they know it.

The Diocese of Charlotte — with 67 active diocesan priests and 45 parish-based religious order priests — is feeling the pinch. It has enough priests to staff all 89 parishes and missions, but more will be needed to take the place of aging priests. Larger parishes need more help, but they must do without.

It is estimated that three ordinations a year are needed to meet the growing demand in the diocese. One man was ordained last year. None this year. Hopefully, three will step forward next year.

Without religious order priests, some say the situation here would be desperate. As it is, the priest shortage is critical, although not as severe here as elsewhere, and the diocese is shoring up to fill the need.

In an announcement made earlier this month, Msgr. John J. McSweeney will become pastor on July 5 of St. Thomas Aquinas Church, Charlotte, while remaining as chancellor and vicar general.

No stranger to multiple duties, Msgr. McSweeney welcomes the new assignment. "I became a priest to minister to the people," he says. As chancellor, he has filled in for priests throughout the diocese. Moreover, he once served as vice chancellor, pastor, development director, vocation director and camp director.

The official decree also said Father Anthony Marcaccio will become pastor of St. Margaret Mary Church, Swannanoa. His position as parochial vicar at St. Gabriel Church, Charlotte, will not be filled.

Four diocesan priests serve in active ministry beyond the retirement age of 70. Within the next three years, nine more will be eligible but not necessarily able to retire.

Msgr. Arthur Duncan, at age 75, has the distinction of being the oldest, active diocesan priest, despite health problems. As pastor of Holy Angels Church, Mount Airy, he continues to serve because of his love for the priesthood.

"Nothing is more important than the priesthood," says Msgr. Duncan. "You're dealing with souls, and that means you're dealing with eternal matters. You want to save as many souls as you can. I consider it the most important vocation there is."

Msgr. Duncan undergoes dialysis three days a week. Still, he serves. "I don't mind the dialysis, even though it's time consuming. I look at it as an inconvenience. If that's my only hardship, I feel fortunate."

The challenge, priests say, is for the Church to help people understand not only the significance, but also the graces bestowed on men who give their hearts to God.

In a talk last month to the priests of the diocese, Bishop William G. Curlin called the priesthood "extraordinary." "Make a total surrender and then taste the joy of it all in being a priest," he said. "One happy priest is the best vocation instrument God can have on earth."

A series of articles in *The Catholic News & Herald* has helped raise awareness about vocations, and awareness is the first step toward a turnaround, said Father Frank O'Rourke, director of vocations for the diocese.

Father O'Rourke is guiding three men through the application process, working with another three who are serious candidates for this year and maintaining contact with seven others.

Although the number of local inquiries is encouraging, the national picture shows no signs of improving. The United States Catholic Conference is projecting a 45-50 percent decrease in the number of priests from a high of 6,793 in 1966 to 3,375 in the year 2000.

Father Eugene Hemrick, USCC director of research, attributes the decline to the breakdown of the American family, lack of positive depictions about priests and a diminished Catholic school system. "That (Catholic schools) was a delivery system that provided us with vocations," he says.

See **Priests,** Page 3

iocese Establishes Foundation To Help eople Provide For Future Needs Of Church

By CAROL HAZARD
Associate Editor

CHARLOTTE—Interested in helpng Catholic students go to UNC-Charotte or supporting the Catholic school in sheville? Or perhaps your parish is ear to your heart.

The first two options are the first ndowment funds for a new foundation stablished by the Diocese of Charlotte ensure the financial stability of the cal Church. More specifically, the founation is a way to provide resources for e Church's future needs.

The Foundation of the Roman Cathoc Diocese of Charlotte "represents a rm commitment to support the longrm strength and viability of Catholic stitutions in western North Carolina," erature about the foundation says.

"My hope is that over a period of 10 15 years, we will have 50 or 60 dowments for the diocese, parishes, hools and Catholic agencies and orgazations valued at $20 million," said m Kelley, executive director of the foundation as well as development director for the diocese.

"The diocese wholeheartedly endorses the foundation and its goals, and will do everything possible to ensure that those goals are realized," Bishop William G. Curlin wrote in a brochure on the foundation. Bishop Curlin is a member of the eight-member board of directors, which is made up of priests and parish lay leaders.

A letter and the brochure were mailed June 22 to all 35,000 Catholic households in the diocese.

Endowments could include providing for specific parishes, the elderly, priests' retirement funds, Catholic school tuition assistance, parish facility maintenance or new program development. Givers can either specify their preferences or leave the decision up to the board based on the bishop's recommendations to determine where their gifts are most needed.

In an endowment, the principal is never touched, thereby providing funds in perpetuity. Only the interest is spent. The asset base grows from sound investments and additional gifts.

The foundation is not a campaign to raise money, Kelley said. Rather, it is an option for planned giving, involving the dispersement of assets.

"Giving to the foundation is a continuation of stewardship," Kelley said. "It is important to give back in gratitude to God for what we have been given."

Foundation gifts are typically made in the following ways:

- *A bequest in wills:* Givers name the foundation to receive gifts of cash or property from their estates.
- *Gifts of cash, securities, real estate or other tangible assets.*
- *Gifts of life insurance policies:* This method allows the giver to make gifts that might be larger than outright gifts. It would include insurance policies already owned or purchased to donate.

See **Foundation,** Page 16

Marking a collective 170 years of service to the Sisters of Mercy, four sisters celebrated silver and diamond jubilees on June 11. Pictured with Bishop William G.Curlion, they are (l-r) Sisters Mary Patricia Doyle, Paulette Rose Williams, Brigid McCarthy and Mary Louise Wiesenforth.
Photo by JOANN KEANE

Four Sisters Of Mercy Celebrate Diamond, Silver Jubilees

BELMONT — Twenty five and 60 years ago, four young women became Sisters of Mercy. "They did not know what this life would have in store for them, but they entered into this commitment with hearts filled with love of God and God's people, a boundless generosity and desire to serve as a Sister of Mercy and deep faith and belief in all that they were being called to," said Mercy Sister Pauline Clifford, regional president of the Sisters of Mercy of North Carolina.

On June 11, these four sisters celebrated their jubilees during a Mass at Sacred Heart Convent, the Motherhouse of the Sisters of Mercy of North Carolina. Celebrating Diamond Jubilees, 60 years as a Sister of Mercy, were Sisters Mary Patricia Doyle and Mary Louise Wiesenforth. Celebrating Silver Jubilees, 25 years as a Sister of Mercy, were Sisters Brigid McCarthy and Paulette Rose Williams.

"They entered into this relationship without knowledge of how their life would play itself out, how the Church and community would change and grow over these years, and how they would change and grow," said Sister Pauline. "But like a good marriage relationship, they were in for the long haul. They were ready and did live through good times and the bad, through sickness and health, and even through deaths. And now, they are at a new moment in their spiritual journey. Today they have great knowledge of what their commitment is about, unlike that 18-year-old so many years ago."

Sister Patricia, born in Savannah, Ga., entered the Sisters of Mercy in June of 1933. In 1938 she received a bachelor of science degree in nursing, and later a master of science in nursing at The Catholic University of America. Sister Patricia spent her professional life in health care, working at Mercy Hospital in Charlotte, St. Joseph's Hospital in Asheville, and the North Carolina Memorial Hospital in Chapel Hill. Currently, Sister Patricia is on the staff of Dore Academy in Charlotte, where she is staff nurse, part of the neurological testing team, and secretary to the corporation.

Sister Mary Louise, born in Troy, N.Y., entered the Sisters of Mercy in 1933 and has dedicated her professional life to teaching elementary school. She taught at Mercy schools in Guam for more than 20 years. During that time, she also was responsible for teaching young women who wished to be a part of religious life. Sister Mary Louise also taught at elementary schools operated by the Sisters of Mercy in Newton Grove, Wilmington and Belmont in North Carolina, and at schools in Long Island, N.Y., and Florida. In addition to teaching elementary school, she has taught religion and arts and crafts. Before retiring in the 1980s, she taught special education at Holy Angels Nursery in Belmont.

Sister Brigid, born in Lakeland, Fla., entered the Sisters of Mercy in August of 1968. She earned a bachelor of arts degree at Sacred Heart College in Belmont and a master's degree in counseling at UNC-Charlotte. Sister Brigid is a personal counselor and co-director at Mercy Institute, a Mercy-sponsored organization in Belmont which offers spiritual and psychological counseling and educational programs. She has worked as formation director as a companion to young women who entered the North Carolina regional community.

Sister Paulette, born in Concord, N.C., entered the Mercy community in August 1968. She earned a bachelor of arts degree from the UNC-Charlotte in

See **Jubilee,** Page 16

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Businessman Rebuilds With Help From Friends, Competitors

By CAROL HAZARD
Associate Editor

CHARLOTTE — Think Christian compassion has no place in the competitive business world? Then keep reading.

His business lay in ruins. For 45 years, William Rea Sr. had built up the storage and warehouse company his father started in Charlotte in 1908.

In seconds — at 6:47 a.m. to be exact on March 27 — a tornado ripped through his 30,000 square-foot warehouse at 926 Tuckaseegee Rd. The building was demolished. Some $15 million worth of merchandise formed grotesquely shaped piles of rubble. Dozens of trailerloads of computer paper and yarn, all were destroyed.

Stunned by the sudden and total loss, the 74-year-old parishioner of St. Patrick Cathedral and treasurer of the St. Vincent de Paul Society since 1955 sat in the middle of the wreckage. "Everything I'd worked for was gone. I felt as if I had been thrown out of the world, although no one was hurt and no one died and that's what mattered," he recalls.

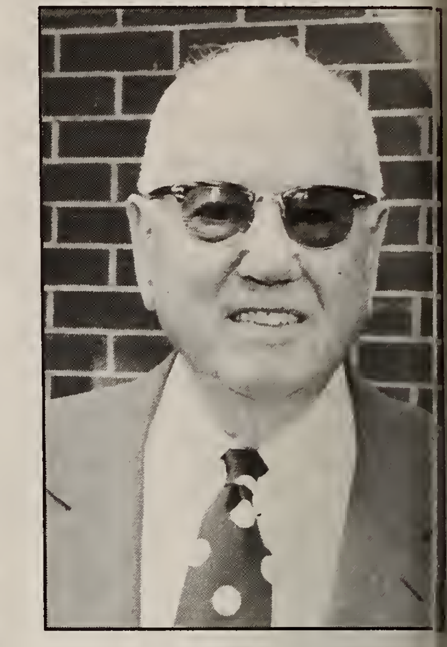
Rea had no idea of what to do or where to turn. That's when two competitors stopped by to check on him. Bill Milligan of Carolina Transfer & Storage and Herb Harris of Baxter Harriss Co. Inc., lent more than moral support. They offered Rea the use of their facilities and services.

"It was quite moving the morning after to have those men come in and offer assistance," Rea recalls. "These are my toughest competitors but the finest people I have ever run into ... Such a show of concern and Christian charity should not go unnoticed."

With a little help from his friends, Rea was back in business. The merchandise was trashed, but the business wasn't.

"For 40 days and 40 nights," he and his 12 employees dug their way out of what he called a "glorious mess." "We're still crippled but we will survive, God willing," he says.

"We understand the business; we knew what he was up against," Milligan says, shrugging off any suggestion of heroics. "Sure. It's a very competitive business, but we all work with each other and share information about industry trends."



WILLIAM REA SR.

Besides, Milligan — a parishio
at St. John Neumann Church, Charl
— will never forget the loss he suffe
when Hurricane Hugo ripped thro
town in 1989. Some 2,000 feet of r
liner was torn off his building. It was f
months before he could recoup.

Rea hopes his business will be f
restored in a year or so. Meanwhile, h
still leaning on his Milligan and Ha
"Their care and concern should b
model for everyone in the business wor
he says. "We, at American Storage,
be forever grateful to them."

Milligan downplays the credit. Th
offer of assistance was not unusual
says.

"I still believe the vast majorit
our society is made up of good, dec
God-fearing people. But we have
awful lot of mud thrown up on our
screens (to make one think otherwis

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Diocese Receives USCC Grant For Program To Boost Family Life

By CAROL HAZARD
Associate Editor

A CATHOLIC CHILDREN AND FAMILIES FIRST CAMPAIGN

CHARLOTTE — Families are the most vital cell of society and the domestic Church, and today more than ever they need a shot of support. That's the premise that won the Diocese of Charlotte a $1,500 grant from the United States Catholic Conference for a program designed to boost family life.

The diocese is one of 17 dioceses awarded mini-grants for projects that have taken to heart the message of the USCC's Campaign for Putting Children and Families First. The projects are expected to serve as models for other dioceses.

The campaign — a response to the U.S. bishops' 1991 statement, "Putting Children and Families First" — challenges the Catholic Church, the nation and the world to give top priority to decisions effecting children and families.

"Our nation is failing our children," the bishops wrote in the statement. "We seek to call attention to this crisis and to fashion a response that builds on the values of our faith, the experience of our community and the love and compassion of our people."

The Diocese of Charlotte, through the Justice and Peace Ministry, is starting "Nurturing Families for a Peaceful World," a parish-based resource, support and workshop program "designed to support and help families find hope and a renewed vision of what it means to be family in light of the social mission of the church." It is part of a long-range plan adopted by the diocese to help children and families.

"If the family is central to society and the life of the Church, then who better is there than the family to carry out the social ministry of the Church?" said Scott Spivak, Justice and Peace Ministry coordinator.

The program will address such problems as the lure of consumerism and materialism, the impact of TV and other media, life's hectic pace, increasing economic presssures and feelings of powerlessness in the face of mounting societal problems.

To date, eight parishes have expressed interest in the family program. A diocesan committee of 16 people has been formed to train parish teams to conduct the program beginning next fall at the parish level.

For more information, call the Justice and Peace Ministry at (704) 331-1714.

Priests (From Page 1)

Furthermore, the median age of priests has risen to 55-60. "Older priests don't attract men to the priesthood as well as younger priests," he says.

Despite this, Father Hemrick sees a silver lining. "It means we can redefine what a priest is," he says. "Hopefully, the rethinking will open doors ... We can focus on why this is such a wonderful calling. Every so often institutions have to be rattled or they get complacent."

A vocation is "an inner attraction" like someone who falls in love, Father Hemrick says. "Once that fixation takes place and the heart is moved, there is no stopping it."

Father Marcaccio, who at age 31 is one of the youngest priests in the Diocese of Charlotte, is on fire with that love. "I work for the kingdom that is to come, and I do it because of my love of the Lord. He has touched me with His love, and having experienced that kind of love, I desire it more and more."

People shy away from the priesthood because they're afraid they'll be lonely, says Father Marcaccio. "Every human being — yes, even the celibate clergy — has a basic need for intimacy. But people often confuse intimacy with sex. Intimacy is about sharing one's hopes, dreams and fears. As a priest, people share their hearts with you and you share yours with them. As Cardinal John Newman said in his motto, 'Heart speaks to heart.'"

Father Marcaccio recalls dropping in on a confirmation class on saints and heroes. He was asked what he would be if he could be anything he wanted. "I think I am who the Lord has invited me to be, and that makes me pretty doggone happy," he told the kids. "I can't imagine being happier."

The kids were amazed that someone was so close to living his dream. Maybe, just maybe, one will feel compelled to find out more about the joy of being a priest.

University Dedicates Sisters Of Mercy Garden

ASHEVILLE — *Now there is a garden where once there was just a drainage ditch and patches of half-hearted grass. Now there is a garden for the people of this community, a place to sit in the quiet, in the midst of a busy day.*

The Sisters of Mercy Garden at UNC-Asheville was dedicated in a May 9 ceremony. Funds from St. Joseph's Hospital's Tree of Life Program were used to create the garden.

Designed by UNC Landscape Designer Melissa Acker, the garden was made with native plants — coral bells, iris, trillium, ferns, columbine and wild azalea surrounded by white oak, hickory, ash, poplar and dogwood trees.

UNC Interim Chancellor Dr. Lauren R. Wilson welcomed guests to the afternoon ceremony and thanked St. Joseph's and the Sisters of Mercy for their contribution to the university.

In her remarks at the ceremony, Mercy Sister Mary Veronica Schumacher said, "Since our profession is restoring sick people to health, we also have a great interest in every aspect of vitality, including the health of our natural surroundings. We know that people are strongly affected by their environment, for good or ill. Where our actions can make that environment better, we should do what we can."

St. Joseph's 10-year Tree of Life Program was created in 1990 to commemorate the 90th anniversary of the hospital's founding by the Sisters of Mercy. Each year, St. Joseph's will donate trees and other plantings around the Asheville area. By the time the program concludes in the year 2000, it is expected to add more than 1,000 ornamental trees to the landscape.

Catholic Network Urges Support For Smart Start Program

A CATHOLIC CHILDREN AND FAMILIES FIRST CAMPAIGN

Like most parents, Cindy has high hopes for her children. But the odds for a bright future are against the 20-year-old single mother and her four children, ages 2-5. Cindy dropped out of school in eighth grade. With no job training nor steady job, she and her children live with her parents.

Yet, there is hope, at least for her children and thousands of others like them. Her 5-year-old son is in Smart Start, a state-sponsored program that provides quality child care and education for young children. Her 3-year-old twins are in an agency-sponsored preschool program.

Their chances will be even better if the North Carolina General Assembly expands Smart Start from 18 counties to a statewide program. The assembly, which is in session now, is also considering other programs linked to Gov. Jim Hunt's Early Childhood Initiatives. These include health screening, immunizations, parent training and literacy education.

Voices for Justice, a Catholic legislative network, supports full funding for Smart Start. The network is coordinated by the Justice and Peace Ministry.

"The action Catholics take on behalf of vulnerable children and families demonstrates our Catholic faith and commitment to shaping a society that puts our children and families first," said Christine Ragan, a volunteer for the Justice and Peace Ministry.

"In a society where education is the key to opening doors, it is imperative that

See **Cindy,** Page 15

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Bishop William G. Curlin

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"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $______ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact
Jim Kelley, Diocese of Charlotte, Office of Development,
1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Religious Harassment

The Equal Employment Opportunity Commission is studying proposed guidelines for enforcement of provisions of the 1964 Civil Rights Act regarding workplace discrimination based on sex, race, religion, disability, age, color or national origin. The sticking point is the guidelines regarding religious harassment.

Such groups as the Christian Coalition and the Traditional Values Coalition oppose any reference to religion in the guidelines. They maintain that employers could construe it to mean prohibiting workers from wearing religious symbols, discussing religion or keeping a Bible on a desk. Some atheist groups want the guidelines to specifically prohibit such actions.

EEOC officials maintain that the proposed guidelines would not prohibit the use of symbols, having a Bible on a desk or inviting a colleague to church. It also is obvious that the strict guidelines requested by the atheists would infringe on individual First Amendment rights.

However, it appears that some of the fears expressed can be alleviated only by clarifying the guidelines.

Mark Chopko, general counsel of the United States Catholic Conference, says the proposed guidelines lack the necessary balance. In a letter to the EEOC, Chopko warned that the guidelines as written fail to distinguish between constitutionally protected expression of personal beliefs and insults, punishment or coercion which would violate the 1964 act.

Chopko also notes that the guidelines do not distinguish between religious and secular employees and do not recognize that religious employers have statutory exemptions from hiring people who act contrary to the organization's religious beliefs.

In other words, the guidelines must spell out the right of a church to refuse to hire an atheist as director of religious education.

Chopko says the confusion created by the current guidelines "will have a chilling effect on religious expression in the workplace." He says that, without clarification, employers are likely to try to avoid controversy by adopting regulations that suppress such expression. He says one major airline reportedly already has done just that.

The executive director of the EEOC has acknowledged that the guidelines need revision and says that the staff will act on the comments they have received.

The sooner the better.

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Pro-Life Corner

Respect
Life

A quote from Surgeon General Joycelyn Elders: "The Supreme Court justice who supports abortion is likely to be the one who supports all types of social programs which help children — like education, child abuse prevention, medical care, children's rights. The opposite is true of a Supreme Court justice who opposes abortion. I believe those people who are against abortion are against programs for children."

"Surgeon General Elders Offers Her Prescriptions"
Cincinnati Enquirer, 4/27/94

Abortion is the ultimate child abuse!

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope: Abortion Violates Commandments

VATICAN CITY (CNS) — Abortion is a violation of human rights, natural law and God's commandments, Pope John Paul II said.

The laws given by God to Moses were inscribed by the Creator in every human heart, the pope said June 12 during his midday Angelus address to visitors gathered in St. Peter's Square.

Whether one is a believer or not, he said, "everyone knows they must honor their father and mother and respect life; they are aware they must not commit adultery or steal or give false witness; in other words, they know they should not do to others what they don't want done to themselves."

The pope said that during the International Year of the Family, people all over the world must be reminded about the basic natural and divine laws that pertain to families, especially the obligation to respect the right to life.

"One cannot deny this right, for example, by legalizing the suppression of human life, especially of those who are not yet born," the pope said.

The pope prayed that through the intercession of Mary "the divine law written in every human heart will be respected; that in particular, the right to life of every conceived human being will be respected."

Pope Says Christ Continues To Work Miracles For Sick

VATICAN CITY (CNS) — While it is very cautious about describing individual healings as miraculous, the Catholic Church believes Christ continues to work such miracles in the lives of the sick, Pope John Paul II said.

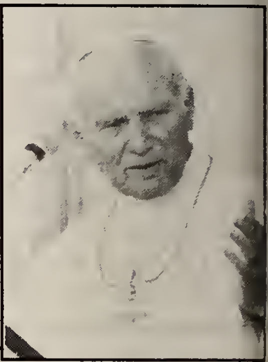
Discussing the role of the sick in the Church, the pope returned June 15 to a topic he had been treating in his Wednesday general audience talks before he was hospitalized for treatment of a broken thigh bone in late April.

Although his main prepared text was of normal length for a general audience, he continued to greet visitors from his apartment window above St. Peter's Square instead of in the Vatican's audience hall.

In His public ministry, Jesus showed a special compassion and care for the sick, "bringing aid to the suffering in spirit and body, including using the power

POPE JOHN PAUL II

The Pope Speaks



He had of performing miracles," the pope said.

Physical healing is part of Christ's saving action in the world, he said, "and at the same time it is a sign of the great spiritual healing He brings to humanity."

Jesus' relationship with the sick did not involve physical healing alone, the pope said. He asked for their faith in His power as savior, not just as miracle worker.

"Jesus wanted to instill the idea that faith in Him, arising from a desire for healing, is destined to obtain a salvation which counts for more — that which is spiritual," the pope said.

The pope said Jesus' healing action did not end wit His death and resurrection, as the accounts of the apostles' ministry in the New Testament prove. "In late times healings were never lacking, as historical source and authoritative biographies and the documentation o canonization processes have shown," the pope said.

But in defining a healing as miraculous, "the Churc is very strict," he said. "This responds to an obligatio for prudence." At the same time, "it cannot be denie that there have been many cases in every age whic prove the extraordinary intervention of the Lord o behalf of the sick," he said.

The Church, "while always counting on such form of intervention, does not feel exempted from the dail commitment of assisting and curing the sick both throug traditional charitable institutions and with modern health services organizations," the pope said.

The holiness of the entire Church benefits from th sick, who seek God more intensely during their illnes and the people who offer them physical and spiritu comfort, he said.

Another Look At Capital Punishment

The recent execution of David Lawson at Central Prison in Raleigh has stirred more debate about capital punishment in North Carolina than any in recent memory.

Much of the attention stemmed from the attempt by Lawson and talk show host Phil Donahue to obtain permission to televise the execution. The supposed purpose was to show how horrible the execution was and increase sentiment against capital punishment. Personally, I think the main idea was to hype Donahue's ratings.

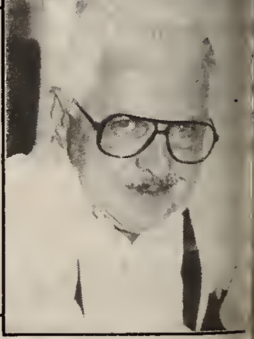
Because of the publicity, the North Carolina Council of Churches plans a grassroots campaign against the death penalty. The council notes that leaders of most major denominations, including the Catholic Church, have taken a stand against capital punishment.

Back in January, the council issued a statement detailing the arguments against the death penalty. It was signed by 28 North Carolina church leaders including Bishop F. Joseph Gossman of the Diocese of Raleigh and Msgr. John J. McSweeney who was then administrator of the Diocese of Charlotte.

Like other such statements, it fell on deaf ears. Council leaders now hope that a campaign to involve the

BOB GATELY

Editor's Notebook



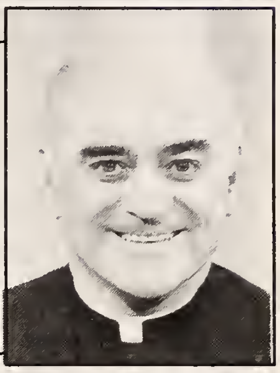
people in the pews will bear more fruit. Just maybe ant death penalty petitions signed by thousands of vote will convince the legislators to abolish the death pe alty.

I have one suggestion which might at least cut dov on death sentences if the lawmakers don't want to go the way. I think juries would be less likely to vote f capital punishment if a life sentence meant just that life in prison without parole.

The Sunday Homily

FATHER JOHN CATOIR

Light One Candle



In the May issue of *The Joyful Noiseletter*, a publication of the Fellowship of Merry Christians (P.O. Box 895 Portage, MI 79018) there is a story about a golfing preacher who was about to drive his ball off the first tee. "Are you praying for me?" he asked his caddie. "Yes sir," came the reply, "but you gotta keep your head down, too."

In golf, keeping your head down is a must; so too is sermon preparation in preaching. When a homily is well prepared and is delivered in about 10 minutes, the congregation is inspired and grateful, but when the preacher takes forever to say nothing, they become annoyed and frustrated.

Some fundamentalist churches actually condemn sermon preparation as anti-Biblical, since the Scriptures tell us: "I will give you a mouth and wisdom which your adversaries will not be able o resist." I respectfully suggest that the Sunday congregation is not the preacher's dversary, unless of course his unintersting sermons turn them against him.

Every homily should have one main point, a truth taken from the Gospel reading. Sometimes an opening quote or story serves to get attention, but it should always introduce the point the preacher wants to drive home. An opening question can be useful. For example, suppose the homilist wants his listeners to understand the meaning of Christian joy. The opening question might be: "We are all supposed to be joyful because of the resurrection of Jesus Christ, but how can we be joyful in a world threatened by crime, violence and economic chaos?"

A transition paragraph follows: "No one said it would be easy. To make a good start on understanding this mystery we have to remember that joy is not the absence of pain. Joy is the presence of God within us. Therefore, at times Christian joy does not depend on good feelings. Rather, it springs from one's deepest awareness of the abiding love of God."

It is possible to be joyful even in difficult times. Blessed Julian of Norwich wrote, "The greatest honor you can give to Almighty God is to live joyfully because of the knowledge of His love." She didn't mean to say there would never be times when bad feelings overpower you, but even in those dark moments it's possible to cling to joy by focusing on God's love. That's why St. Paul said, *Rejoice always, and in all circumstances give thanks, for this is the will of God for you in Christ Jesus.* He understood that we can choose to cultivate a joyful and grateful heart in every situation. It takes will power to look beyond the pain of the moment, but it can be done.

The homilist might tell a story from his own life about how he had to fight off self-pity at a time when some dark clouds surrounded him. Then he concludes by repeating the point: The greatest honor you can give to Almighty God is to live gladly, joyfully, because of the knowledge of God's love.

Point, example, point. The end. Ten minutes.

I only wish it were as easy to do as it is to write about.

For a free copy of the Christopher News Note, "Make Your Voice Heard," send a stamped self-addressed envelopeto The Christophers, 12 East 48th St., New York, NY 10017.

Father John Catoir is director of The Christophers.

Of Crime And Creed

FATHER EUGENE HEMRICK

The Human Side

My neighborhood became something ke a war zone recently. At least it seemed that the neighborhood was under ege.

In Washington's northeast section here I live, next to the Franciscan monstery, a woman was murdered, the post ffice was robbed, the Franciscans' cars ere burglarized, one of our cars was roken into, another vandalized, the ook's car radio was stolen and my icycle was stolen from my room.

On top of all that, a woman who itnessed the vicious shooting of chilren in a swimming pool refused to tesfy in the case because of fears for her aughter's life.

Though my personal loss of a biycle was minor, my sense of being olated unleashed a sort of inner fury.

Maybe there is no way to suppress ese feelings. But they need to be exessed, lest they burrow deeper down side us and fester there. I found myself peatedly talking about the burglary to yone I could find. That was my way of aling.

I had several crazy thoughts too, like e thought of what a farmer would do if a rabbit chewed up the vegetable garden. He'd wait patiently and eventually get the culprit, making a dramatic statement in the process to all the other rabbits!

Thoughts like these play to the desire for revenge. Needless to say, if the quest for revenge is carried out it reduces us to a state lower than that of the person who violated us. Besides, such feelings are not very Franciscanlike.

For a fleeting moment I thought about getting a police dog, adding more lighting or even bars to the windows of my residence, as most of our neighbors have done. But this also reflected a siege mentality, I felt.

As my fury subsided, my thinking became more reasonable. I now ask, "Why not alert the neighbors and see what we can do as a group about it? What about having the police speak to a neighborhood gathering?"

And it occurred to me that just as we hear about crime daily, we need to address its root causes daily.

I have a feeling that teen-agers were behind many of the thefts we experienced, and I wonder what society is teaching them.

Charles W. Colson recently wrote, "When a society abandons its transcendent values, each individual's moral vision becomes purely personal and finally equal. Society merely becomes the sum total of individual preferences, and since no preference is morally preferable, anything that can be dared will be permitted.

"No number of police can enforce order; no threat of punishment can create it. Crime and violence frustrate every political answer because there can be no solution apart from character and creed."

"Without God," Dostoyevsky said, "everything is permissible; crime is inevitable."

In protecting everyone's rights, even to the point of arguing that God must not be mentioned in public or in the schools lest it violate someone's preferences, we have opened ourselves up to a way of life that is not based on conscience, and in which no one will experience any qualms of conscience in taking away from us what is ours.

My bet is that the kid now riding my bike or selling it was never taught about God and the respect for others that a sense of awe in God's presence creates. My bet is that this child ultimately has no creed.

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Help For Persons With Disabilities

MARTHA W. SHUPING, MD

Crosswinds

ear Dr. Shuping:

Thank you for your column on ping with disability. My mother orered several items from the catalog ou mentioned. Her attitude is so much etter now that she can do more for erself around the house.

Your mother may also be interested to learn that I've found a larger catalog wth more than 300 pages of devices to acommodate all kinds of disabilities: log-handled, lightweight "reachers" to pk up things from the floor without hving to bend, a boxtop opener to help ahritic hands open boxes of prepared dners or rice, a variety of levers and achments for hard-to-turn faucets, oen controls and doorknobs. Ask your faily doctor to request this catalog frm the Sammons Company at (800) 3[illegible]-5547). they will send this "professinal" catalog only to a physician or healthcare provider, but anyone may place an order from it. (This is the same phone number for *Enrichments,* the smaller catalog for the general public which has a more limited selection of these kinds of items.)

People who are physically limited but want to be useful to others may want to consider becoming a volunteer intercessor for Breakthrough, a non-denominational Christian prayer ministry. People throughout the world write in prayer requests to Breakthrough (PO Box 121, Lincoln, VA 22078), where secretaries forward each request anonymously to six intercessors who pray daily for a three-week period.

Although they have more than 3,000 in North America and a sprinkling of intercessors throughout the rest of the world, they can always use more volunteers since the need is so great. There are no special requirements other than the time and willingness to pray for others. When the late Catherine Marshall founded Breakthrough years ago, it was part of her vision that this ministry would include the elderly and people in nursing homes who have time available to pray and who may enjoy helping others in this way. Breakthrough will send an information packet and a bi-monthly newsletter with suggestions and encouragement for those who volunteer.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

Guarding Children Against TV Violence

GAIL HUNT VIOLETTE

Media Literacy

Does your living room seem to be a safe place away from the violence of the world?

You may feel secure, but do you realize that security is breached every time you turn on your television set? Random acts of violence occur on the screen every few minutes. If you have children, you have a responsibility to monitor their viewing.

The Center for Media and Public Affairs is a non-profit organization which provides information on how American society is depicted in the media. In 1992, *TV Guide* asked the center for an analysis of a typical day of American television.

The center conducted the study for 18 hours in Washington, D.C., taping 10 channels, including MTV and HBO. During that period from 6 a.m. to midnight, there were 1,846 individual acts of violence on the 10 channels.

In the two years since the study, violence has not diminished. If anything, it is running rampant. The networks have banded together and agreed to present warnings before the start of "violent" programs. But the warning — "Parental Discretion Advised" — flashes on the screen for an instant and can be missed.

Congress is discussing a requirement that television sets and remote controls be equipped with a "V Block," a button which parents could use to block out violent programming. It would block specific shows or movies but the plan does not consider dealing with violence in movie previews, fact-based reenectment shows or even the evening news.

Last September, we were introduced to "NYPD Blue." The first episode featured excessive violence, explicit sex and locker room language. So, what did the viewing public do? Viewers made it a top-rated show which won a host of awards. This is a perfect example of the desensitization of the public.

What can parents do? Take charge of your television set. Turn it off or change the channel. Express your opinion to the networks. Let them know that you don't like the violence, nudity or profanity. At the same time, you can compliment them on good programming.

You can write to the networks at:

ABC-TV — Capital Cities/ABC, 77 W. 66th St., 9th Floor, New York, NY 10023.

CBS-TV, 51 W. 52nd St., New York, NY 10019.

NBC-TV, 30 Rockefeller Plaza, 25th Floor, New York, NY 10012.

The diocesan Office of Telecommunications and Media Resource Center can supply a complete list of cable channels with addresses. Write to 1524 E. Morehead St., Charlotte, NC 28207, or call (704) 331-1717.

Some of the most violent shows on television are the cartoon programs for children. The Media Resource Center has a video about cartoon shows which is a great tool for parents. It is entitled "The World is a Dangerous Place (Images of the Enemy on Children's Television." Write or call about it.

During this summer, monitor what your children watch. Do not be afraid to turn off the set. Do more creative things with your children.

Discuss with your children what you have seen on television. This makes you aware and more sensitive to programming. Parents must become media literate so they can learn to cope with television.

In the next few months, we will be presenting articles on various aspects of media literacy. Meanwhile, we can suggest other available videos on TV violence: "Children at Risk" by Dr. James Dobson, "Conflict Resolution Skills Student Workshop," and "Life on the Edge: Preparing for the Challenges of Adulthood."

In 1992, the Vatican Council for Social Communications published *Aetatis Novae (At the Dawn of a New Era)*, described as a "Pastoral Instruction on Social Communications." The document acknowledged that, in the past, the Church has neglected and underestimated the media and their powerful influence on society and culture. It attempted to provide the beginnings of a "theology of communications" and a pastoral plan for media literacy.

Everyone must accept the responsibility to become media literate with the ability to deconstruct, analyze, evaluate and produce communication in a variety of forms. Our office offers workshops designed to educate the people of the diocese in media literacy. Call or write for information about them.

Gail Hunt Violette is directorof the Diocesan Office ofTelecommunications and Media Resource Center.

When Does The Soul Enter The Body?

FATHER JOHN DIETZEN

Question Box

Q. An article I read recently says that the Catholic Church does not teach officially that the soul is created and enters the human body at the time of conception. The author was favorable to our position about abortion, but says the time of "animation," when the body actually becomes human, has never been actually defined by the Church. This is a surprise. Is it true? — Missouri

A. It is true that the Church has never directly and explicitly defined that the human soul enters the body at the time of conception. There is no question, however, that this is the clear position of the Catholic Church, applying its teaching about the dignity and honor due to all human life.

The lengthy 1987 instruction of the Congregation for the Doctrine of the Faith on respect for human life makes the point several times.

Among the fundamental human rights that flow from the creative act of God is "every human being's right to life and physical integrity from the moment of conception until death."

Civil authorities, it says, are obliged to provide appropriate sanctions for any deliberate violation of "the respect and protection which must be ensured for the unborn child from the moment of his conception" (Section III).

The new Catholic catechism uses the same terminology. Human life must be absolutely respected and protected from the moment of conception, it states.

Since it must be treated as a human person from conception, the integrity of the embryo must be defended in whatever measure is possible, just as for every other human being (*Catechism of the Catholic Church*, Nos. 2270, 2274).

In this position we are increasingly supported by every modern biological, genetic and psychological science.

It is now a scientific certainty in the field of genetics, for example, that the genetic code (genes and so on) which identifies each species, and each individual in that species, for life, is already present in the very first cells, in other words at conception.

It has become almost an axiom in this area of human knowledge that from the moment the first cell is formed, for example, in the union of the sperm and ovum, the being "becomes what it already is," in this case a living, growing human being.

It needs also to be repeated that, contrary to claims one hears regularly from pro-choice advocates, the position of protecting unborn life is not something the Christian church only gradually arrived at.

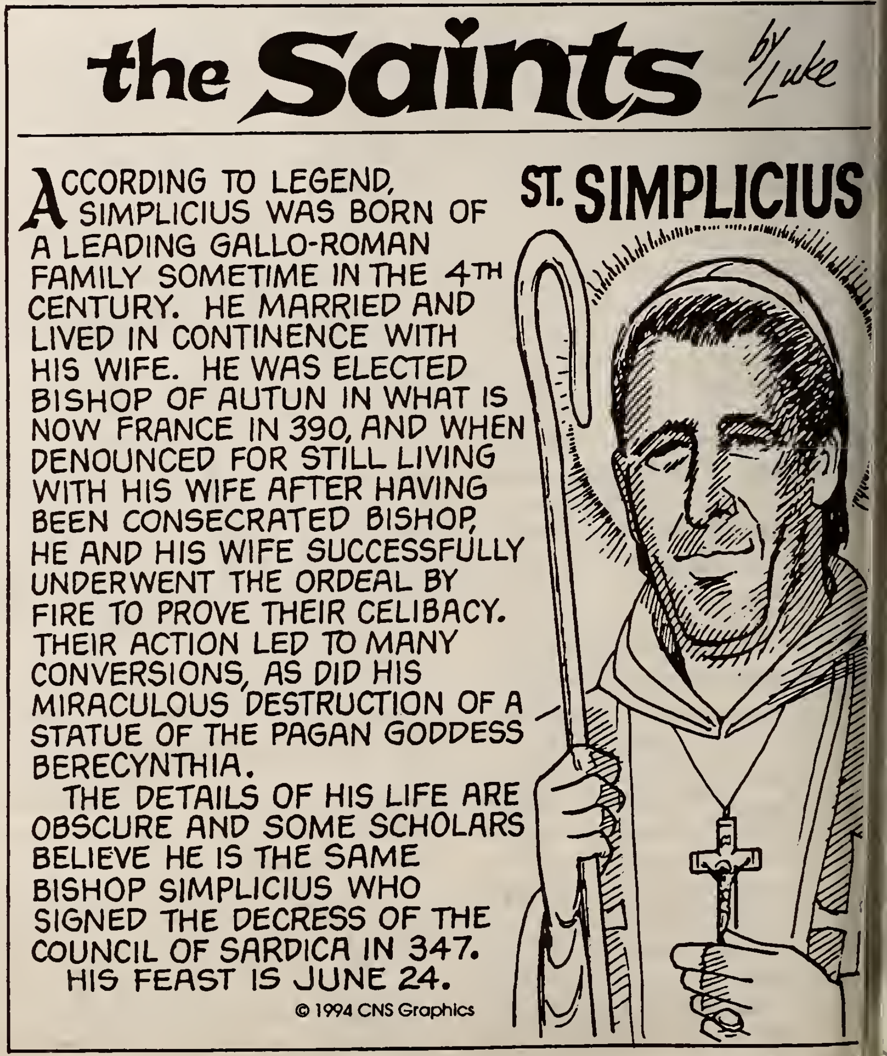
Before the 20th-century scientific discoveries I just mentioned, we knew very little about the life of babies in the womb. For one thing, until the last 150 years or so, people knew nothing of the sperm and ovum together forming the beginning of human life.

Scientists and philosophers, including Catholic theologians and clergy, argued much over the centuries about when human life began. When the mother felt life? When it began to "look" like a baby? When it could live outside the mother?

From the earliest decades of Christianity, however, in the midst of all these discussions, the Church never wavered on its condemnation of abortion, along with other forms of infanticide which were common in the Roman Empire.

Deliberately taking an unborn human life, at whatever stage of development, was never considered, from a Christian point of view, a responsible moral act.

See **Question,** Page 15



ACCORDING TO LEGEND, SIMPLICIUS WAS BORN OF A LEADING GALLO-ROMAN FAMILY SOMETIME IN THE 4TH CENTURY. HE MARRIED AND LIVED IN CONTINENCE WITH HIS WIFE. HE WAS ELECTED BISHOP OF AUTUN IN WHAT IS NOW FRANCE IN 390, AND WHEN DENOUNCED FOR STILL LIVING WITH HIS WIFE AFTER HAVING BEEN CONSECRATED BISHOP, HE AND HIS WIFE SUCCESSFULLY UNDERWENT THE ORDEAL BY FIRE TO PROVE THEIR CELIBACY. THEIR ACTION LED TO MANY CONVERSIONS, AS DID HIS MIRACULOUS DESTRUCTION OF A STATUE OF THE PAGAN GODDESS BERECYNTHIA.

THE DETAILS OF HIS LIFE ARE OBSCURE AND SOME SCHOLARS BELIEVE HE IS THE SAME BISHOP SIMPLICIUS WHO SIGNED THE DECRESS OF THE COUNCIL OF SARDICA IN 347. HIS FEAST IS JUNE 24.

© 1994 CNS Graphics

ublic Relations Organization onors Diocese For Campaign

By CAROL HAZARD
Associate Editor

CHARLOTTE — For the second
onsecutive year, the Diocese of Char-
tte was awarded a certificate of merit
r an outstanding public relations cam-
aign from The Religious Public Rela-
ons Council Inc., a non-profit inter-
enominational organization for religious
mmunicators.

The DeRose-Hinkhouse Award was
esented in May for the diocese's an-
al Diocesan Support Appeal, a multi-
edia fundraising effort that supports
diocesan ministries. The yearly award
given in recognition of excellence in
ligious public relations and communi-
tions.

Directed by the Office of Develop-
nt, the DSA tapped into resources of
Office of Telecommunications and
e Catholic News & Herald. Telecom-
nications director Gail Hunt Violette
mitted the various components of the
terial for the award.

"Getting the message out is key to
success of the DSA," said Pat Signs, associate director of the Office of Development. "The collaborative efforts produced an effective communications campaign. The message was received and the response of the people of the diocese was generous."

The true measure of success, however, will be uncovered in the many lives that will be enriched through the ministries supported by the DSA, Signs said.

The Office of Telecommunications produced an eight-minute video that showcased the Ministry of Evangelization as well as drug and alcohol counseling services offered through Catholic Social Services. Jack Witzel, a parishioner of St. Eugene, Asheville, spoke in the video about his commitment to giving to the DSA because of the many blessings in his life.

The Catholic News & Herald devoted most of its Feb. 4, 1994 issue to the DSA and the parish-enriching ministries it supports. Follow-up articles were written to underscore these ministries and the value of giving in gratitude to God.

See **Campaign,** Page 15

Emergency Food Sharing For Urban Ministry
ergency Food haring For Irban nistry

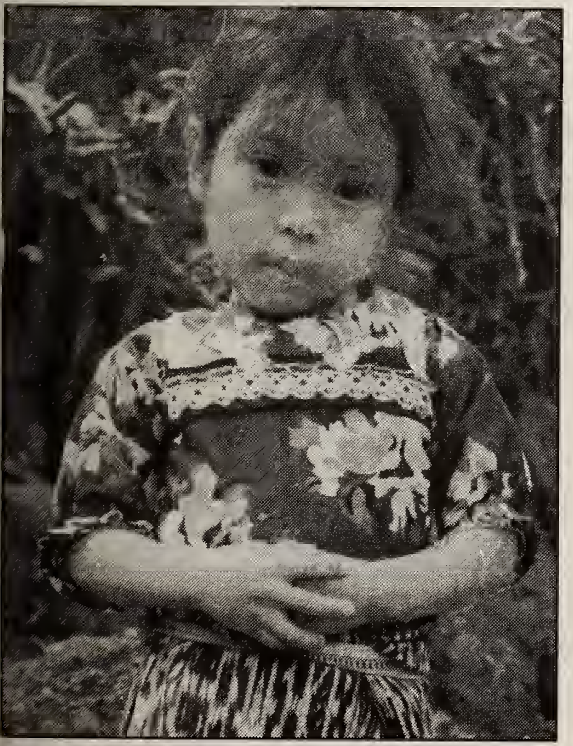
Louis and Grace Hedges of Our Lady of Grace, Greensboro, help collect food for the Urban Ministry Food Bank.

Church Volunteers Collect Food For Needy

GREENSBORO — Working for the poor, about 25 parishioners from Our Lady of Grace Church and volunteers from 35 other churches collected 1,389 pounds of food for the Urban Ministry Food Bank. Food-drive volunteers asked grocery store shoppers to donate non-perishable food items to the Food Bank. The food is sold to needy families at 17 cents per pound.

The Greensboro Urban Ministry is an interfaith coalition of local churches that helps the poor in a variety of ways. The ministry distributes used clothing and furniture to the needy and operates a health clinic and pharmacy for the sick. Afternoon and evening meals are prepared for the homeless by local churches and shelter is provided for families in financial distress.

Catholic Child Sponsorship For Just $10 a Month



Little Conchita lives in a small village in the mountains of Guatemala. Her house is made of cornstalks, with a tin roof and dirt floor. Her father struggles to support the family as a day laborer. Your concern can make the difference in the lives of children like Conchita.

Your opportunity to help one very poor child is much too important to miss. And Christian Foundation for Children and Aging is the *only* **Catholic child sponsorship program** working in the twenty desperately poor countries we serve.

For as little as $10 monthly, you can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. ***You can literally change a life.***

Through CFCA you can sponsor a child with the amount you can afford. Ordinarily it takes $20 per month to provide one of our children with the life changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can. CFCA will see to it from other donations and the tireless efforts of our missionaries that ***your child receives the same benefits as other sponsored children.***

And you can be assured your donations are being magnified and are having their greatest impact because our programs are directed by dedicated Catholic missionaries with a long standing commitment to the people they serve.

Plus, you are your child's *only* sponsor. To help build your relationship, you will receive a picture of your child (updated yearly), information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. ***Become a sponsor today!***

Yes, I'll help one child:

☐ Boy ☐ Girl ☐ Child in most need **In** ☐ Latin America ☐ Africa ☐ Asia ☐ Any
My monthly pledge is: ☐ $10 ☐ $15 ☐ $20 ☐ $25 ☐ $50 ☐ $100
My support will be: ☐ monthly ☐ quarterly ☐ semi-annually ☐ annually
Enclosed is my first sponsorship contribution of $ __________.
☐ I cannot sponsor now but I enclose my gift of $__________.
☐ Please send me further information regarding:
☐ Sponsorship ☐ Volunteer Program ☐ U.S.Homeless Program
Name ______________________________ Phone __________
Address ______________________________
City ______________ State ______________ Zip __________

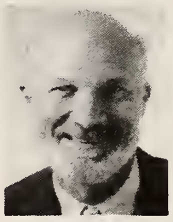
If you prefer, simply call
CFCA Sponsor Services
1-800-875-6564.

Christian Foundation for Children and Aging (CFCA)
One Elmwood Avenue / P. O. Box 3910 / Kansas City, KS 66103-0910
171 **Make checks payable to: Christian Foundation for Children and Aging (CFCA)**
Financial Report available upon request / Donation U.S. tax deductible.
Member: U.S. Catholic Mission Association - Nat'l Catholic Development Conference - Catholic Press Association
Int'l Liaison of Lay Volunteers in Mission - Nat'l Catholic Stewardship Council - Nat'l Catholic Council for Hispanic Ministry

CNH 6/94

Fr. John Shea

August 4-7
Duke
University
Durham,
North Carolina



Dr. Stanley Hauerwas

Dr. Tom Boomershine

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Neophytes Join In Welcoming

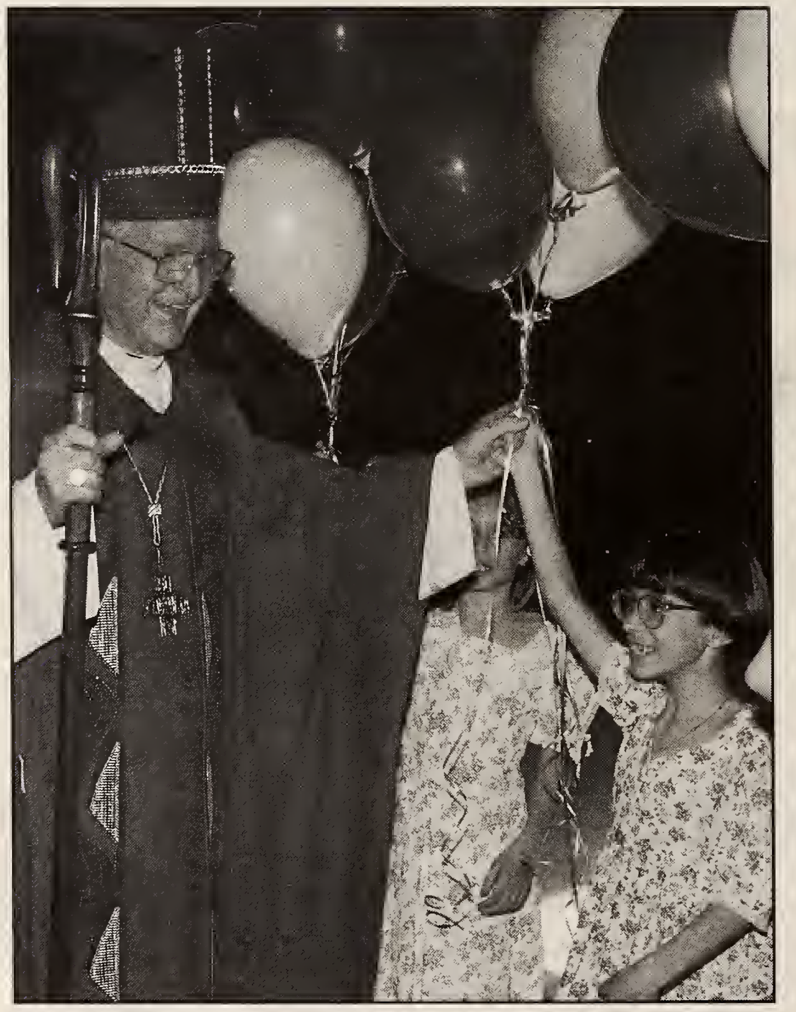
Above: New Catholics at St. Paul the Apostle in Greensboro.

Traditional Neophyt year, as three parishes a ing celebrations for nev served as regional welc G. Curlin.

St. Aloysius in Hick tions on April 24, with community.

Pentecost added anc Mass at St. Paul the Ap tional Pentecostal red a joined with their new b special celebration on

On June 4, the Smo third celebration at St. Young and old joined members of the Churc

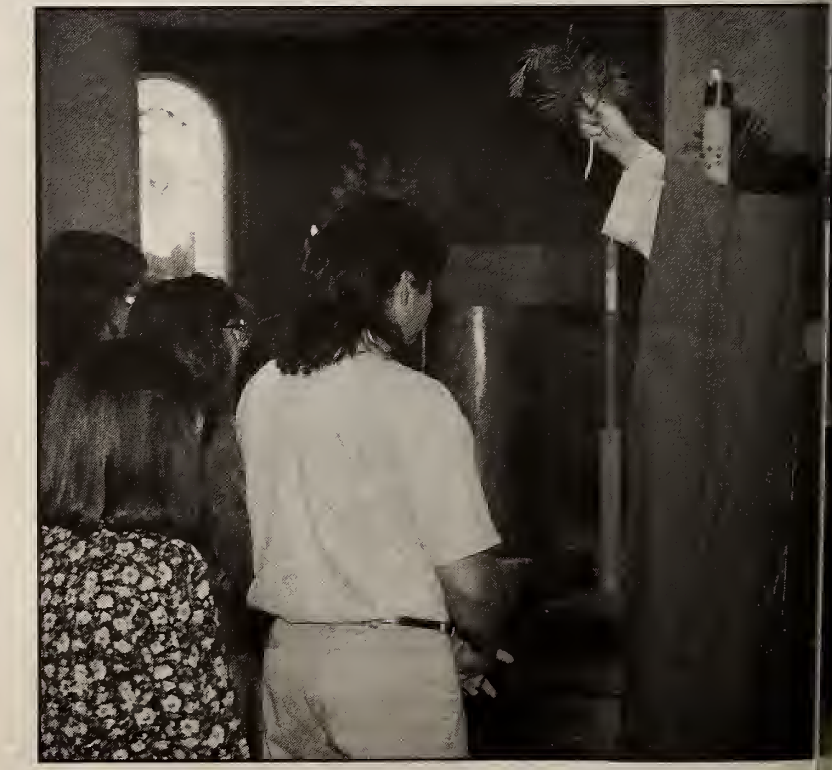


Left: Bishop Curlin shares festive balloons with one of the young members attending the Neophyte Mass at St. Paul the Apostle in Greensboro.

Right: Blessing a rosary at St. Margaret in Maggie Valley.

Below Left: Greeting the faithful.

Below: Bishop Curlin sprinkles the Neophytes with holy water.



lebrations With Bishop Curlin

ok a new focus this
ocese hosted welcom-
The celebrations also
es for Bishop William

first of three celebra-
nd members of the

on to the Neophyte
nsboro. With tradi-
, the new Catholics
isters in Christ for the

n Vicariate hosted the
ish in Maggie Valley.
ebrating the newest

Above: Neophytes gather with Bishop Curlin at St. Margaret in Maggie Valley.

Right: A special Mass brought Neophytes together in celebration at St. Aloysius in Hickory on April 24.

Photos by Joann Keane

Announcing The International Bestseller
Over 400 Years In The Making:

THE CATECHISM OF THE CATHOLIC CHURCH

To help Catholics better understand the new Catechism, WTN Catholic Cable Network will present a seven-part eries of exclusive interviews with the man most responsible or its final form, *the Most Reverend P. Christoph Schonborn*. o one else is as intimately familiar with its contents -- or as minently qualified to explain it to Catholics in America. This xciting special presentation starts Sunday, June 19 at 8PM nd continues through June 26.

EWTN
CATHOLIC CABLE NETWORK

Videotapes of this series are available through **Friends of EWTN**. For a copy, phone Bob Loughlin at (704) 545-3001 or Cathy Adams at (704) 568-2972.

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Registration Deadline August 12

Scanning The Catechism:
Sacraments Central To Christian Life

WASHINGTON (CNS) — "The whole liturgical life of the church revolves around the eucharistic sacrifice and the sacraments," says the new *Catechism of the Catholic Church.* "The liturgy is the memorial of the mystery of salvation," it says.

The catechism was first published in French in 1992. The English version, the last to appear in print among the major Western languages, was released simultaneously in the United States and Canada June 22.

Part 2 of the 800-page catechism is titled, "The Celebration of the Christian Mystery." It deals with the Church's liturgical life and sacraments. It is divided in two main sections. The second is on the seven sacraments individually and on other liturgical celebrations. The first section sets the stage, however, by discussing the doctrine of the Church regarding all the sacraments, the nature of the liturgy and the idea of the "sacramental economy" — the term theologians use to describe the central place of the paschal mystery in the life of God's people, the Church. "It is this mystery of Christ that the Church proclaims and celebrates in her liturgy so that the faithful may live from it and bear witness to it in the world," the catechism says. Quoting from the Second Vatican Council it says, "The liturgy is the summit toward which the activity of the Church is directed; it is also the font from which all her power flows."

While it is the center of Christian life, the liturgy does not exhaust the Church's activity, the catechism says: "It must be preceded by evangelization, faith and conversion. It can then produce its fruits in the lives of the faithful: new life in the Spirit, involvement in the mission of the Church and service to her unity." While Catholics often use "liturgy" almost as a synonym for "Mass," the Church's liturgy includes the celebrations of all the sacraments and other acts of worship as well, such as the Liturgy of the Hours and funeral rites.

To treat the sacraments individually, the catechism breaks them into three groups. It begins with a chapter on the three sacraments of Christian initiation — baptism, confirmation and the Eucharist. The next chapter deals with the two sacraments of healing — penance, or reconciliation, and the anointing of the sick. A third chapter, titled "The Sacraments at the Service of Communion," covers holy orders and matrimony. Common elements in the discussion of each sacrament include its place in the economy of salvation, how the sacrament is celebrated, who is the minister of the sacrament and who can receive it. The article on penance and reconciliation also includes a brief discussion of indulgences. Viaticum is discussed under anointing of the sick. Under matrimony are included the topics of matrimonial consent, conjugal love and the family as the "domestic Church."

After its treatment of all the sacraments individually, Part 2 concludes with short articles on sacramentals and Christian funerals. The article on sacramentals focuses especially on blessings, noting that "every baptized person is called to be a 'blessing' and to bless." It also discusses piety and popular devotions "such as the veneration of relics, visits to sanctuaries, pilgrimages, processions, the stations of the cross, religious dances, the rosary, medals, etc."

Catechism Compared: Sacraments

WASHINGTON (CNS) — Here are a few selected passages on confirmation and anointing of the sick from the *Baltimore Catechism No. 3*, the text generally used until the 1960's with U.S. Catholic children in the upper elementary grades, and parallel passages from the new *Catechism of the Catholic Church.*

Baltimore Catechism

Q. What is confirmation?

A. Confirmation is the sacrament through which the Holy Ghost comes to us in a special way and enables us to profess our faith as strong and perfect Christians and soldiers of Jesus Christ. (No. 330)

Catechism Of The Catholic Church

The Sacrament of Confirmation.

Baptism, the Eucharist, and the sacrament of confirmation together constitute the "sacraments of Christian initiation," whose unity must be safeguarded...For "by the sacrament of confirmation, (the baptized) are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed" (*Lumen Gentium*). (No. 1285)

Baltimore Catechism

Q. What is extreme unction?

A. Extreme unction is the sacrament which, through the anointing with blessed oil by the priest and through his prayer, gives health and strength to the soul and sometimes to the body when we are in danger of death from sickness, accident or old age.

Q. Who should receive extreme unction?

A. All Catholics who have reached the use of reason and are in danger of death from sickness, accident or old age should receive extreme unction. (Nos. 443, 444)

Catechism of the Catholic Church

The Anointing of the Sick.

"By the sacred anointing of the sick and the prayer of the priests the whole church commends those who are ill to the suffering and glorified Lord, that he may raise them up and save them. And indeed she exhorts them to contribute to the good of the people of God by freely uniting themselves to the passion and death of Christ" (*Lumen Gentium*)...The anointing of the sick "is not a sacrament for those only who are at the point of death" (*Sacrosanctum Concilium*)...If a sick person who received this anointing recovers his health, he can in the case of another grave illness receive this sacrament again. If during the same illness the person's condition becomes more serious, the sacrament may be repeated. It is fitting to receive the anointing of the sick just prior to a serious operation. The same holds for the elderly whose frailty becomes more pronounced. (Nos. 1499-1515)

Hot Off The Press...

Daughters of St. Paul unload a truckload of the new *Catechism of the Catholic Church* at their publishing house in Boston. The order expects to deliver 113,000 copies to bookstores, schools, churches and individuals. (CNS photo by Sister M. Emmanuel Alves)

Catechism Expresses Faith Of Post-Vatican II Church

ROME (CNS) — The *Catechism of the Catholic Church* gives a common expression of the Catholic Church renewed by the Second Vatican Council, said Cardinal Joseph Ratzinger.

Although some bishops called for a catechism during the last session of the council, "the universal Church at that moment decided against it, and I think it was wise," said the cardinal, prefect of the Congregation for the Doctrine of the Faith.

"The Church needed time" to implement the changes of the council, to develop them and reflect on them, the cardinal told journalists in Rome May 27, the day the English edition of the catechism was formally unveiled at the Vatican.

"Now it is time ... for a point of reference and a common expression of the faith," he said.

Cardinal Bernard F. Law of Boston told reporters the catechism "is an authentic expression of the Church's faith."

"So, someone who would choose not to hold what this teaches about racial discrimination, for example, would not be holding to what is Catholic faith. You cannot say there are two positions on that for Catholics," he said.

But the catechism is not "an effort to contain theologians," he said. "The task of the catechism and the work of theologians are different."

"The task of the catechism is to give an authentic, authoritative expression of the faith of the Church," he said. "The work of the theologian is to deepen, broaden, apply, take out further the truth of faith. But the faith is always the point of departure."

"If you are a Catholic, this is what you believe," Cardinal Law said.

Bishop David Konstant of Leeds, England, who along with Cardinal Law oversaw the English translation of the text, said the catechism was not designed as a weapon for the support of particular individual views.

"With any text there is always the danger of the narrow reader, the person who picks up the text in order to find a point and fasten on to it," he said.

"My hope would be that when we read this text, we read it cover-to-cover, as it were, so that we get a real view of the whole of the teaching before narrowing it down to anything particular," the bishop said.

"There is the danger of fundamentalism in the use of this as there is in the use of Scripture or theology, and we can't avoid that," he said.

Where To Buy It

The new *Catechism of the Catholic Church* is available at the Carolina Catholic Bookshoppe, 1100 McAlway Rd., Charlotte, NC 28211 (704) 364-8778, and at The Franciscan Center, 233 N. Greene St., Greensboro, NC 27401 (910) 273-2554.

The book also may be available at some secular book stores.

The price of the catechism is $29.95 in hardback and $19.95 in paperback.

Catechisms Compared: Chastity And Greed

WASHINGTON (CNS) — Here are a few selected passages on the sixth and 10th commandments from the *Baltimore Catechism No. 3*, the text generally used until the 1960's with U.S. Catholic children in the upper elementary grades, and parallel passages from the new *Catechism of the Catholic Church*:

Baltimore Catechism

Q. What are we commanded by the sixth commandment?

A. By the sixth commandment we are commanded to be pure and modest in our behavior. (No. 255)

Catechism of the Catholic Church

God is love...God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion...Sexuality affects all aspects of the human person in the unity of his body and soul...the tradition of the Church has understood the sixth commandment as encompassing the whole of human sexuality...chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man's belonging to the bodily and biological worlds is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman. The virtue of chastity therefore involves the integrity of the person and the integrity of the gift...Chastity has laws of growth...Chastity represents an eminently personal task...Chastity is a moral virtue...The virtue of chastity blossoms in friendship. (Nos. 2331-2347)

Baltimore Catechism

Q. What does the 10th commandment forbid?

A. The 10th commandment forbids all desire to take or to keep unjustly what belongs to others and also forbids envy at their success. (No. 278)

Catechism of the Catholic Church

The 10th commandment concerns the intentions of the heart; with the ninth, it summarizes all the precepts of the law...The 10th commandment forbids avarice arising from a passion for riches and their attendant power. Envy is sadness at the sight of another's goods and the immoderate desire to have them for oneself. It is a capital sin...Detachment from riches is necessary for entering the kingdom of heaven. "Blessed are the poor in spirit."

nclusive Language Abandoned

WASHINGTON (CNS) — Inclu- ve language was not the only issue hind the Vatican's yearlong delay in proving an English translation of the *techism of the Catholic Church.*

But it is one that stood out when the glish text came out this month.

The revised version finally approved the Vatican completely reversed the clusive-language approach of the En- sh draft submitted to Rome more than ear earlier. In religious circles, inclu- e language in most cases has come to an avoiding masculine terms for people cept when referring specifically to ales. At the same time, traditional mas- line references to God continue to be d, at least on a limited basis.

The Tablet, England's leading tholic news and opinion magazine, mpared the draft and final texts in its rch 19 issue and ran excerpts side- -side so its readers could make their n comparisons.

Critics of the earlier translation said lusive language was just one of a mber of principles of freer translation ich, individually and together, led that sion too far from the French original.

But *The Tablet* said the final sion's "misconception that 'man' ctions in English in precisely the same y as 'homme' in French makes it tuitously offensive to a sizeable part ts intended readership."

In the first paragraph alone, the final nslation of the catechism uses "man" "men" five times — one more than peared even in the French. The draft nslation did not use "man" at all.

Boston's Cardinal Bernard F. Law —who oversaw the inclusive-language ft translation and defended it in Rome —said at a pre-publication press brief- in Washington that he hoped the use xclusive language in the final text uld not blind people to its clear doctri- teaching that men and women are ual.

"On the part of those responsible for king the decision there was an opting a closer following of the French, and as felt that this was needed in terms of the other translations as well," he said. "I think that was the driving force (in translation decisions), and it would be wrong to see it in the optic of the inclusive-exclusive struggle," he added.

"Are there ... some passages that people would read and find them insensitive? I think that's true," he said. "But I hope ... it would be understood that what is driving this is an underlying French text and an effort to be faithful to that French text."

"In the issue of exclusivity, what is really to the point is what is the Church's teaching on the fundamental equality of men and women, and that teaching is very clear in the catechism," he said.

The bishops of England and Wales, in a statement issued April 15, struck a similar note. "In reading the catechism," they said, "some may feel excluded by the style and choice of language used in this translation. This would be deeply regrettable. As your bishops, we invite you to read this book with the eyes of faith, seeking to go beyond the words which are always inadequate to the truths they seek to convey."

On the one hand, a reader will find repeated references in the catechism where "man" means "humanity" or "the human person" — such as "God created man in his own image.... Of all visible creatures only man is 'able to know and love his creator'.... God created everything for man, but man in turn was created to serve and love God."

On the other hand, the text describes man and woman as "in perfect equality as human persons" and adds: "Man and woman possess an inalienable dignity which comes to them immediately from God their Creator. Man and woman are both with one and the same dignity 'in the image of God'.... In no way is God in man's image. He is neither man nor woman. God is pure spirit."

Here is a comparison of the opening sentences of the catechism in the English draft submitted to Rome and in the version finally adopted by Rome:

— Draft version: "God's own perfection and happiness are infinite. In the plan of His good pleasure, the Father freely created the human race to share His blessed life and so is close to us at all times and in all places. He calls us and helps us seek, know and love Him with all our strength."

— Final version: "God, infinitely perfect and blessed in Himself, in a plan of sheer goodness freely created man to make him share in His own blessed life. For this reason, at every time and in every place, God draws close to man. He calls man to seek Him, to know Him, to love Him with all his strength."

Scanning The Catechism

Morality Means Living In Christ

WASHINGTON (CNS) — "Life in Christ" is the title under which the new *Catechism of the Catholic Church* treats morality. The catechism, which was approved by Pope John Paul II and issued in French in 1992, appeared in English for the first time this June 22. The 816-page text is divided into four parts, the third of which is morality.

Use of "Life in Christ" as the title for Part 3 signals that whenever Christians approach moral questions, the first rule is decipleship, leading a life "worthy of the Gospel of Christ." "Incorporated into Christ by baptism, Christians are 'dead to sin and alive to God in Christ Jesus' and so participate in the life of the risen Lord," says the introduction to Part 3. It says the Church's catechesis or teaching on moral life is far more than a list of do's and don'ts. Rather it includes a catechesis of: the Holy Spirit, grace, the beatitudes, sin and forgiveness, the human virtues, the Christian virtues of faith, hope and charity, the twofold commandment of charity set forth in the Decalogue, and the Church as the community within which Christian life grows, develops and is communicated.

Part 3 is divided into two sections. The first is a 77 page overview of the basis of Christian morality, titled "Man's Vocation: Life in the Spirit." The second is a 115-page survey of moral law and Church teaching on specific moral issues, built around the Ten Commandments.

The first section is divided into three thematic chapters. The first, "The Dignity of Human Person," consists of eight articles. They treat the human person created in the image and likeness of God, the Christian vocation to beatitude, human freedom, the morality of human acts, the morality of the passions, moral conscience, the virtues, and sin. The second, "The Human community," has three articles: the person in society, participation in social life, and social justice. The explicit integration of the social dimensions of moral responsibility into the text of the catechism, reflecting a century of development in Church social teaching, was widely welcomed. The third chapter, "God's Salvation: Law and Grace," has articles on the moral law, grace and justification, and the Church as mother and teacher of moral life. It is only after thoroughly framing Christian moral life in terms of human dignity, human community and life in Christ that the catechism addresses specific moral responsibilities in terms of the Ten Commandments.

The second section of Part 3 covers each commandment of the Decalogue in sequence, after first placing the discussion in the framework of the two great commandments to love God and neighbor. Some theologians have said there are "new sins" in the catechism, such as its condemnation of the production of "human embryos intended for exploitation as disposable biological material." If there are new acts of evil, there are also new acts of good. For example, when certain conditions are met, "organ transplants conform with the moral law and can be meritorious...The free gift of organs after death is legitimate and can be meritorious."

Readers who recall traditional catechetical formulas used to describe duties and prohibitions in the Ten Commandments may find some interesting differences in the new catechism's treatment of the same topics. For example, where the *Baltimore Catechism* described the third commandment as forbidding "all unnecessary servile work on Sunday," the new catechism places the law in the context of its purposes: "On Sundays and other holy days of obligation, the faithful are to refrain from engaging in work or activities that hinder the worship owed to God, the joy proper to the Lord's Day, the performance of works of mercy and the appropriated relaxation of mind and body." It goes on to say, "Family needs or important social service can legitimately excuse from the obligation of Sunday rest. The faithful should see to it that legitimate excuses do not lead to habits prejudicial to religion, family life and health." It precedes its comments on Sunday rest with a discussion of the creation accounts in Scripture and a commentary on why Christians look to God, who rested on the seventh day, as a model for "a rhythm of work and rest" in human life. It also discusses Christ's statement, "The sabbath was made for man, not man for the sabbath," as "the authentic and authoritative interpretation" of the law of the sabbath. "The sabbath brings everyday work to a halt and provides a respite," it says. "It is a day of protest against the servitude of work and the worship of money."

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New Catechism: Four Pillars Of Faith

By Catholic News Service

The new *Catechism of the Catholic Church* rests on what is sometimes called the "four pillars of faith." They are:

CREED: What we believe.
God's revelation and our response.

SACRAMENTS: What we celebrate.
The Spirit's saving action among us as we worship God.

COMMANDMENTS: How we live.
How Christ's followers act toward God and neighbor.

OUR FATHER: How we pray.
Building a vital, personal relationship with God.

Comunidad Hispana
Comuniquémonos

Seminaristas hispanos para la Diócesis de Charlotte, de izquierda a derecha: Martín Mata, Fidel Melo y Arturo De Aguilar.

Vocaciones Hispanas

Martín Mata:

Originario de San Luis Potosí, México. Estudió Filosofía y parte de la Teología en su Diócesis natal. Más tarde decidió pasar un tiempo fuera del Seminario y fue así como en Noviembre de 1991, llegó a Asheboro, N.C. donde vive uno de sus hermanos. Dedicó su tiempo al trabajo y a participar activamente en la Comunidad Hispana de ese lugar. Ahi recibió la invitación a continuar en el Seminario y aceptó unirse a la Diócesis de Charlotte. Terminó tercero de teología este año en el Seminario de St. Vincent de Paul, Boynton Beach, Fl. Este verano está haciendo su Experiencia Pastoral Clínica en el Hospital Bautista de Winston Salem, N.C. Y hasta allá le llamamos para preguntarle:

Martín, ¿Qué piensas de la Comunidad Hispana de la Diócesis de Charlotte? Y nos contestó: "Viendo la realidad de crecimiento que hay, pienso que se necesitan líderes laícos comprometidos con la Iglesia para crecer como comunidad". Y envía el siguiente mensaje: "Los invito a que tratemos de ver la Persona de Cristo en los demás, a Cristo obrero, humilde y trabajador para así respetar la dignidad humana de cada uno y dejar de lado las ventajas y la injusticia. A trabajar con ánimo juntos y construir una comunidad de justicia y amor para ser signos del Reino de Dios. Yo se lo que es la experiencia del trabajo y se que es difícil vivir la Fe pero no es imposible".

Martín estará el próximo año escolar en Belmont Abbey completando algunos estudios a fin de poder obtener la Maestría en Artes al terminar la teología.

Arturo De Aguilar :

Nació en la Ciudad de México, DF. pero ha vivido la mayor parte en Tolúca, Estado de México. A muy corta edad ingresó al Seminario de la Diócesis de Celaya, Guanajuato, donde completó los estudios medios básicos y la filosofía. Decidió tomar una experiencia de confrontación vocacional fuera del Seminario y viajó a Houston, TX. donde permaneció una corta temporada para luego viajar a Miami, Fl. ahi estuvo trabajando y conociendo la situación de la comunidad hispana. Finalmente decidió retornar al Seminario, esta vez para la Diócesis de Charlotte. Terminó segundo de teología en St. Vincent de Paul, Boynton Beach, Fl.

A él fuimos y le preguntamos lo que piensa de la Comunidad Hispana de la Diócesis de Charlotte, a lo que nos respondió: "Es un lugar donde los hispanos se estan abriendo puertas y por tanto tiene mucho futuro. Además hay mucho interés y apoyo de parte del Señor Obispo de la Diócesis". Y este es su mensaje: "Ya que todos nos encontramos lejos de nuestra patria, es bueno buscar un punto o vínculo de unión en nuestras raices culturales, una de ellas es nuestra Fe católica, por ello debemos de participar y aprovechar las celebraciones y eventos religiosos en cada una de nuestras comunidades"

Arturo está esta haciendo su Experiencia Pastoral Clínica en el Hospital Carolinas Medical Center de Charlotte. Y cursará el próximo año en Belmont Abbey para completar créditos con el propósito de hacer la Maestría en Artes para estar mejor preparado como futuro sacerdote.

Fidel Melo:

Nació en Querétaro, México. Donde ingresó al Seminario Conciliar de Nuestra Señora de Guadalupe ahí terminó Filosofía e inició la Teología pero decidió retirarse del Seminario antes de finalizar los estudios teológicos. Más tarde pasó algunos meses en Corpus Christi,TX. donde tuvo contacto y conocimiento sobre cómo es la vida económica, social y religiosa de la comunidad hispana ya establecida en los Estados Unidos, especialmente la México-Americana. Después se estableció en Homestead, al sur de Miami, Fl. donde experimentó en carne propia lo que es la vida del inmigrante Latino en los Estados Unidos. Conoció North Carolina en 1991 en una gira de trabajo, y el verano de 1993 regresó de nuevo, pero esta vez para conocer más de cerca la Diócesis de Charlotte y ver la posibilidad de unirse a ella. Actualmente terminó segundo de Teología en el Seminario de St. Vincent de Paul, Boynton Beach, Fl.

Esto es lo que él piensa de la Comunidad Hispana en la Diócesis de Charlotte: "Pienso que es una comunidad bendecida contínuamente con el aumento de fieles católicos y que necesita de vocaciones sacerdotales, misioneras y religiosas que ayuden fortalecer la Fe, el Amor y la Unidad". Y envía el siguiente mensaje:

"A todos mis amigos y hermanos en las veintidós Comunidades de la Diócesis les envió un cariñoso saludo y mis humildes oraciones por sus necesidades y propósitos. Y les invito a orar juntos por la paz en el mundo, en nuestra América Latina y en nosotros mismos y a no olvidar rogar a diario por el aumento de vocaciones y por la salud física y espiritual de todos los Sacerdotes y Religiosas".

Fidel iniciará su tercer año de Teología en St. Vincent de Paul, en Boynton Beach, Fl. este próximo mes de Agosto.

Despedida a la Hermana Pilar Dalmau

Por FIDEL MELO C.

La Hna. Pilar Dalmau vino a Charlotte en Septiembre de 1988 con su Comunidad de las Esclavas del Sagrado Corazón de Jesús, invitadas por el Señor Obispo John Donoghue.

A partir de ese mismo año ocupó el puesto de Directora del Centro Católico Hispano, permaneciendo como tal seis años. Su labor ha sido a nivel local y diocesano, teniendo como prioridad durante este tiempo, la formación de ministros laicos y la creación de estructuras que permanezcan. Se elaboraron programas, retiros, talleres y se facilitó el establecimiento y desarrollo de Movimientos Apostólicos.

La Hermana dice: "Quiero agradecer a todas las personas que han colaborado conmigo en el acompañamiento de la Comunidad Hispana estos seis años, durante los cuales siempre sentí el apoyo,aprecio y cariño de toda la comunidad. Comprendo que ya yo cumplí mi misión en Charlotte". Lamentablemente la Comunidad Religiosa de las Esclavas del Sagrado Corazón de Jesús, a las que pertenece la Hna. Pilar Dalmau, cerrarán su Convento en Charlotte a finales de Junio de 1994. Cada una de ellas partirán a distintos Conventos que su Comunidad tiene aqui en los Estados Unidos. La Hna. Irene ya se ha marchado a Filadelfia debido a que tuvo una operación del corazón y necesita reposo, la Hna. Cam, debe terminar sus estudios en la Universidad de Villanueva, PA. La Hna. Cecilia ha llegado al término de su encargo como Superiora de su Comunidad en Charlotte y va destinada a la ciudad de Atlanta, GA. En tanto la Hna. Pilar ha sido notificada por sus superioras que debe partir hacia Filadelfia, donde atenderá una Casa de Retiros de su Comunidad y el ministerio entre los hispanos de esa ciudad.

Su principal deseo a la Comunidad Hispana es: "Que todos continuen juntos colaborando y participando en este ministerio que comenzó hace veintidós años."

Al preguntarle de sus dificultades durante todos estos años de trabajo ella respondió : "El tener que hacer tantas cosas a la vez y sola. He visto muy clara la presencia del Señor en este servicio pero sintiendo mi limitación humana de no poder atender a todas las necesidades". Cabe mencionar que su principal encargo fue la evangelización por lo cual le era difícil cubrir otros puestos de servicio. Su oficina ha hecho un gran esfuerzo en la preparación de agentes de evangelización, en dar a conocer los Documentos de la Iglesia para logra una visión más amplia de lo que es la Iglesia, utilizando todos los programas al alcance para facilitar el conocimient de Jesús y suscitar una respuesta de Fe

"Mi principal alegría - nos dice - es el número de personas que se acercó Cristo y han transformado sus vidas. Trabajé siempre con todo el apoyo de l Diócesis, contando con el respeto confianza del Señor Obispo y de Monseñor McSweeney en el cargo que ellos me dieron".

El Padre Joseph Water que atiende la Misión de Holy Trinity, en Taylorsville nos comentó: "Se han formado nuevo centros en diferentes pueblos de l Diócesis, hay más contacto entre lo centros através de reuniones y actividade a nivel diocesano".

La Hermana Linda, OSF. nos dij desde el Centro Cristo Rey en Yadkinville "Hay más lazos, más comunicación entr los agentes de pastoral para comparti nuestro trabajo en retiros y talleres. Ell ha trabajado por la unidad de los hispano en la Diócesis, ojalá que el Señor Obisp busque quien continué al frente del Centr Hispano, nos hace falta, cada día vien más gente y muchos para quedars definitivamente".

Y la Hna. Nancy Stewart, DC. qu trabaja en el Ministerio Hispano e Greensboro, N.C. nos expresó tambié su sentir através de una carta que envi recientemente donde dice: "He trabajad alrededor de cinco años con Sister Pila Ella se ha desempeñado como una gra Directora del Centro Católico en lo lugares donde sirvo: Reidsville, Ashebor y Greensboro. Su colaboración e incuestionable. Ella nos apoyó con s presencia, sus iniciativas a favor o nombre nuesro han abierto nuevo caminos para la Comunidad Hispan Ella confió en nosotros com coordinadores através de la Diócesis. L voy a extrañar mucho y rezaré para qu quien le suceda se oriente en la mism línea de servicio que ella".

Al finalizar la entrevista que n concedió, la Madre Pilar dijo: "Me v en paz y en obediencia a mis Superior a continuar la misión de mi Comunidad

To Our Friends

Sister Pilar, after six years as director of the Hispanic Catholic Center, leaves for Philadelphia. She thanks all the people who participated in her accomplishments.

Hispanic vocations: Introduction of Seminariams Martín Mata, Arturo De Aguilar and Fidel Melo.

Sunsets In Our Lives

SISTER CECILIA TONG

Vietnamese Catholic Ministry

Have you time to watch the sunset vith me in the Charlotte evening sky? I nvite you to do so. Just imagine for a noment as you are driving with me on nterstate 77 to downtown. What do you ee? A pretty, colorful soft veil that overs the background where the dark kyline of the towers stands tall making ıe whole city a magnificent, glittering cene in the late June evening. What eelings does that scene evoke in you? erhaps it appears as a ghostly city to omeone who is depressed or a promisıg dawn to someone who is optimistic. Vhatever it is, it depends totally upon ou.

The choice to make is in your hand. o be optimistic is to be fully alive and ıat is God's will for us. Why? Because e has risen, He is alive. St Ireneus once ıid, "The glory of God is man or woman ılly alive." One can see beauty everyhere indeed! A wonderful title caught y interest as I read *Amazing Gray* for e senior citizen club at St. Patrick. It ın be compared to Joseph Cambell who id in the *Old Woman*:

"As a white candle in a holy place,
So is the beauty of an aged face."

Here the author sees beauty in a ıthered face and compares it to a white ndle in a holy place. What a magnifint symbol it was! This is my last issue fore being transfered to another diose and I would like to dedicate it to the ıazing gray group. For many years I ve seen many older people. Vietnamese well as Americans, they have special ıtures that one cannot forget. Special ıderness and patience are their hallırks. They do not look at life as young ople do. They have captured the wism and understanding that can be ıieved only by years. What is wisdom then? Wisdom is self-awareness as Tony de Mello said, "Wisdom tends to grow in proportion to one's awareness of one's ignorance."

It often amuses me when I meet someone who pretends to know everything and does not know anything at all. There are some people who think that they have to do some extraordinary feats of courage so as to be called important. Yet God does not ask that. He asks us to do ordinary things in an extraordinary way and that is important. To be aware that one is ignorant and so one needs to learn. To be aware that one does not know everything and so one needs to yield. To be aware that one does not need to show off because to show off is to be insecure. That is wisdom.

Every bit of wisdom is like different angles of the soul as it unfolds itself. Kahlil Gibran said, "The soul unfolds itself like a lotus of countless petals." That means the soul can have thousands of expressions. I think this wisdom is achieved through many laborious and self-taught years. I have learned this wisdom from this group: that life is not finished yet even with age, and God will never finish creating us men and women as we plod along toward our goal. For me the understanding of human nature and the wisdom of not expecting too much from anybody, not even from oneself, will bring peace into the sunset of life. That is the power to choose one's sunset. That is to be fully alive.

"What depresses me is the utter ordinariness of my existence. I haven't done a single important thing in my life that the world would care to notice," complained a youngster to the wise one.

"You are wrong to think that the attention of the world is what gives importance to an action," said the wise one.

"Well, I haven't done a single thing to influence anyone for good or ill," said another.

"You are wrong to think that influencing another is what gives importance to an action, " said the wise one

"Well, what is it that gives importance to an action?" asked the third.

With emphatic tone the wise one said, "Doing it for its own sake with the whole of one's being. Then it becomes a non-profit, God-like activity." Taken from Tony de Mello's *More One-Minute Nonsense.*

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

Close friends of Handmaids Sisters Cecilia Tong and Cam Banh join them for a farewell party May 31 as the restaurant's owner, Nguyen Van Thu, looks on.

Nhửng hoàng hồn của dởi mình.

Thủa ban, ban có giờ để cùng tôi ngắm cảnh hoàng hôn trong hiều hè của trời Charlotte không a? Xin mời bạn nhé.Bạn hãy hình ung di, bạn dang cùng tôi lái xe trên xa lộ 77. Bạn đã thấy gì? Có hải một giải lụa dài ngũ sắc nhẹ nhàng trải rộng chân trời, làm lộ ăn những duờng nét dậm dặc của thành phố cao ngạo long lanh ào nhoáng của một chiều tháng Sáu không nhỉ? Phong cảnh đó ởi lại cảm nghĩ gì thưa bạn? Với những người tiêu cục buồn nản ảnh phố này gọi lại trong họ một thành phố ma sừng sững trong ềm còn với những người tự tin tích cực thì thành phố chiều nay ứa hẹn một bình minh rực rỡ. Dù tương lai nào đi nữa nó tuỳ thuộc ởi bạn. Sự lựa chọn này hiện trong tầm tay. Sống tích cực là sống ọn ven.Đó là ý Chúa cho chúng ta.Tại sao vậy? vì NGÀI ĐÃ ỐNG LẠI THẬT! Thánh Ireneus đã nói sự vinh quang của Chúa con người phải sống trọn vẹn, và người ta nhìn thấy vẻ đẹp ở uôn nơi. Một đề tài làm tôi chú ý đặc biệt khi đọc hàng chữ Mầu ám lạ lùng này! tên của một nhóm những người cao niên tại St trick. Tên đó có thể so sánh với đề tài "Người Đàn Bà già "của seph Cambell: "Như cây nến trắng lung linh nơi thánh địa là vẻ p huyền ảo của gương mặt già nua."

Nơi dây tác giả so sánh vẻ đẹp của gương mặt già như cây nến ng gần cung thánh. Một biểu tượng hùng hồn biết bao! Có thể y là bài chia sẻ sau cùng trước khi tôi được đổi di giáo phận khác thể xin cống hiến bài này cho những vị cao niên mà người ta tặng cái biệt hiệu là Nhóm Mầu Xám lạ lùng. Rất nhiều năm rồi đã được biết một số vị cao niên Mỹ cũng như Việt. Họ có vài quyến rũ lạ thường mà một khi biết khó ai quên được! Đó là dịu dàng và kiên nhẫn chịu đựng. Họ không nhìn đời với đôi mắt i trẻ.Trái lại họ đã thu lượm được sự hiểu biết và khôn ngoan mà có thể có qua nhiều năm tháng. Khôn ngoan là gì ? Tony de Mello nói "Khôn ngoan được phát triển song song với sự tin rằng nh cũng dốt như ai."

Thật nực cười khi một số người khoe là thông hiểu hết những thực ra họ không biết gì cả. Một số người khác tưởng rằng mình quan trọng chỉ khi nào làm một việc gì có tiếng vang nhưng thực ra Chúa không đòi hỏi gì khác ngoài làm những việc thật TẦM THƯỜNG nhưng thật CẨN THẬN KHÁC THƯỜNG đó mới là quan trọng. Hiểu rằng mình cũng dại khó để nhắc mình cần phải học thêm,hiểu rằng mình không thông suốt mọi sự vì thế cần phải nhường nhịn, mình không cần phải khoe khoang vì người khoe khoang là người không tự tin. Đó mới chính là sự khôn ngoan. Mỗi sự khôn ngoan nhỏ là những khía cạnh của linh hồn đang vươn lên vì thế Kahlil Gibran đã nói "Linh Hồn vươn lên như bao ngàn cánh sen!" Như vậy linh hồn có thể biểu lộ ngàn phương cách khác nhau. Tôi đã học bài học khôn ngoan này qua những vị cao niên, đó là đời sống chưa bao giờ được kết thúc cả mặc dù cao tuổi và Thiên Chúa sẽ không bao giờ xong việc tạo dựng của Ngài trong ta. Hiểu thấu được cá tính con người, và không đặt quá nhiều kỳ vọng vào họ cũng như vào bản thân mình đó là khôn ngoan. Có thể con người mới được sự bình an thư thái, đó mới là quyền chọn hoàng hôn cho đời mình, quyền sống trọn ven cho tới cùng.: "Sự buồn nản nhất cho tôi là làm những việc quá tầm thường. Tôi chưa bao giờ làm việc gì quan trọng mà người khác phải chú ý!" một anh thanh niên phàn nàn và người khôn ngoan bảo anh: "Bạn lầm rồi bạn trẻ ơi! khi bạn nghĩ rằng việc của bạn chỉ quan trọng khi người khác chú ý mà thôi!: "thực ra tôi chưa bao giờ ảnh hưởng tới một ai dù xấu hay tốt cả!" người khác nói: "Bạn lầm rồi khi nghĩ rằng có ảnh hưởng tới người khác mới làm cho hành động của bạn quan trọng! người khôn ngoan trả lời. Như vậy cái gì làm cho hành động của tôi được quan trọng chứ? Người thứ ba hỏi lại.Và với giọng nói trang trọng vị khôn ngoan trả lời: "LÀM VIỆC CHỈ VÌ VIỆC ĐÓ,VỚI HẾT CON NGƯỜI BẠN,RỒI VIỆC ĐÓ TRỞ NÊN VÔ VỊ LỢI GIỐNG HÀNH ĐỘNG CỦA CHÚA VẬY!" trích từ Một Phút Vô Nghĩa do cha Tony de Mello.

Diocesan News Briefs

Healing Mass

CHARLOTTE—Bishop William G. Curlin has invited everyone to join him in prayer at a healing Mass for people who suffer from HIV/AIDS, their families and friends. The Mass will be concelebrated by the bishop and priests from the Diocese of Charlotte at St. Patrick Cathedral on Sunday, June 26 at 3 p.m.

Ground Breaking Ceremony

CHARLOTTE — A ground breaking ceremony for a new church building at St. Thomas Aquinas is Sunday, June 26 following 11 a.m. Mass. A farewell get-together for Father Ray Berg at the church is at 1:30 p.m., also on June 26.

Grief Support

CHARLOTTE — A support group for widows and widowers with new or unresolved grief will meet June 26, July 3 and Aug. 21 from 4:30-6 p.m. at the Catholic Center, 1524 E. Morehead St. Call Suzanne Bach, (704) 377-6871, for information.

Parish Picnic

JAMESTOWN — Christ the King Church in High Point is hosting its annual parish picnic at City Lake Park in Jamestown on Sunday, June 26 from noon-4 p.m.

'The Life Of Mary'

HIGH POINT — Margaret Anderson will perform a one-woman play, "The Life of Mary, Mother of Jesus," on Wednesday, July 20 at 7 p.m. at St. Michael Lutheran Church. The play is presented through the combined efforts of St. Michael Lutheran and Christ the King Catholic churches in celebration of the Catholic-Lutheran covenant.

Amazing Grays

CHARLOTTE — St. Patrick's Amazing Grays Club will attend a Charlotte Knights baseball game on July 28 following Benediction at the cathedral at 11 a.m. For information, call Helene Russell at (704) 553-8114.

Catholic Young Adults

ASHEVILLE — Catholic Young Adults meet the second Saturday of each month at 7 p.m. at the Basilica of St. Lawrence in the social hall. All young adults ages 21-40, married or single, are welcome. For information, call Mary Ann Wright at (704) 254-5182.

Charismatic Mass

CHARLOTTE — Charismatic Masses are the first Sunday of every month at St. Patrick Cathedral at 4 p.m., followed by a pot-luck dinner. Prayers for healing are said from 3 p.m.-4 p.m.

AIDS Ministry

ASHEVILLE — St. Joan of Arc Church has formed an AIDS ministry to provide a Catholic presence and to minister to the needs of the HIV/AIDS community. For information, call (704) 252-3151.

RCIA Program

HIGH POINT — People considering joining the Catholic faith are invited to attend RCIA meetings at Christ the King Church on Sundays at 1:30 p.m.

Couple To Head Marriage Encounter

CHARLOTTE — Steve and Peggy Geiger were elected as executive couple for the Charlotte Diocese Marriage Encounter, a renewal movement that focuses on the sacraments of Matrimony and Holy Orders. The Geigers belong to St. Matthew Parish and have been involved with Marriage Encounter for 13 years.

High Honors

WASHINGTON, D.C. —Charlotte resident Christa Lynn Stevens has graduated summa cum laude with a B.A. in world politics from The Catholic University of America. She was elected to the honor societies Phi Beta Kappa, Phi Eta Sigma and Pi Sigma Alpha. Stevens received the Marian Award for leadership and service and the Continental Executive School Scholarship. She is the daughter of John and Dolores Ahlfors, a graduate of Charlotte Catholic High School and a member of St. Ann Parish.

Bible Storytellers

DURHAM — Storytellers from across the country and around the world will gather at Duke University August 4-7 at the annual gathering of the Network of Biblical Storytellers. The theme is "God's Story, Our Story, My Story." The conference will be led by Father John Shea, professor of Systematic Theology at Mundelein Seminary in Chicago, Dr. Stanley Hauerwas, professor of theological ethics at Duke Divinity School, and Dr. Tom Bloomershine, United Theological Seminary professor and founder of NOBS.

Cost is $240 for adults, $190 for children and includes meals and accommodations. For registration and information, call (704) 435-5251.

Bible Seminar

CHARLOTTE — The origins of St. Matthew's Gospel will be presented by Susan Brady, regional director of faith formation, at St. John Neumann Church July 18-22 from 9:30 a.m.-noon. Cost is $25, and is free to catechists. Registration deadline for baby-sitting is July 11. For information, call Marie LeClair at (704) 845-9441.

Vacation Bible School

CHARLOTTE — St. Ann Parish is offering vacation bible school the week of July 18-22 from 9:15 a.m.-12:15 p.m. in the Parish Activity Center. The theme, "The Family of God," will be highlighted in scripture-based lessons, activities, crafts and music. Registration is required and forms are available in the church vestibule. Cost is $15.

Conflict Resolution

CHARLOTTE — "Creative Conflict Resolution For Couples," a seminar sponsored by Catholic Social Services, will be presented at St. Peter Church in the parish hall from 6:30-8:30 p.m. on the following Sundays: June 26, July 14, and July 31. The cost is $55 per couple. Call Mary Jo Holtman at Catholic Social Services, (704) 343-9954, for information.

Homes For Teens

GREENSBORO — Open your home to a foreign student for the summer or the school year. Call Frederic Fladenmuller at (910) 355-3114 or (800) 233-HOST.

Strawberry Fest...

Virginia Williams prepares for a stra berry festival at St. Patrick Cathedral, Cha lotte. Selling strawberry shortcake a chocolate-dipped strawberries, the "Ama ing Grays," the parish senior group, rais $662 for the House of Mercy, a home Belmont operated by the Sisters of Mer for people with AIDS.

Photo by FATHER ANDY LATSK

The Catholic News & Herald *we comes parish news for the dioces news briefs. Good photographs, prefe ably black and white, also are welcon Please submit news releases and phot at least 10 days before the date of pu lication.*

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— Putting Children and Families First

Question (From Page 6)

The explosion of information modern science offers about the emotional, physical, biological, intellectual and behavioral character of life before birth only confirms the correctness of that position.

A free brochure answering questions Catholics ask about baptism practices and baptismal sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.

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Campaign (From Page 7)

The Office of Development sent letters to the 35,000 households in the diocese. What's more, it produced a poster that highlighted the appeal theme — "Where Your Treasure Is, There Also Is Your Heart" — and sent out a second mailing that included a letter and brochure.

As of May 10, parishioners had donated nearly $2.1 million and surpassed a goal of $1.8 million.

Employment Opportunities

Director of Music: Parish of 750 families. Strong background and understanding of post-Vatican II liturgy; proficient organist/pianist; experienced in working with cantor, choir and assembly. Works collaboratively with pastoral staff and Liturgical Commission in planning the celebrations of the community. Salary commensurate with qualifications. Send resume, references and cover letter stating personal vision of ministry within the Church today to: Search Committee, St. Pius X Church, 2210 N. Elm St., Greensboro, NC 27408.

Religious Studies Teacher: Needed at Charlotte Catholic High School beginning in August 1994. Send resume, transcripts and request for application to: Charlotte Catholic High School, 3100 Park Road, Charlotte, NC 28209

Director of Religious Education: Growing 300+ family parish. Many young families, warm fellowship. Masters of Religious Education required. Salary and benefits negotiable. Send resume to: Search Committee, St. Catherine of Sienna Church, 701 S.Main St., Wake Forest, NC 27587.

Scripture

Readings for the Week of June 26 - July 2

Sunday: Wisdom 1:13-15, 2:23-24; 2 Corinthians 8:7, 9, 13-15; Mark 5:21-43 or 5:21-24, 35-43.

Monday: Amos 2:6-10, 13-16; Matthew 8:18-22.

uesday: Amos 3:1-8, 4:11-12; Matthew 8:23-27.

Wednesday: Acts 12:1-11; 2 Timothy 4:6-8, 17-18; Matthew 16:13-19.

hursday: Amos 7:10-17; Matthew 9:1-8.

riday: Amos 8:4-6, 9-12; Matthew 9:9-13.

aturday: Amos 9:11-15; Matthew 9:14-17.

Readings for the Week of July 3 - July 9

unday: Ezekiel 2:2-5; 2 Corinthians 12:7-10; Mark 6:1-6.

onday: Hosea 2:16, 17-18, 21-22; Matthew 9:18-26.

uesday: Hosea 8:4-7,11-13; Matthew 9:32-38.

ednesday: Hosea 10:1-3, 7-8, 12; Matthew 10:1-7.

hursday: Hosea 11:1, 3-4, 8-9; Matthew 10:7-15.

riday: Hosea 14:2-10; Matthew 10:16-23.

aturday: Isaiah 6:1-8; Matthew 10:24-33.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

June 15, 1994

Dear Friends in Christ:

Of all the National Collections promoted by the church in our parishes, an important one is the Black & Indian/Home Mission Collection.

This collection will be taken up in our Diocese on the weekend of July 9/10. Since 1885, the Catholic Church has provided assistance for hundreds of priests, sisters, brothers and catechists working with the people of the Black and Native American communities. The same assistance is needed in 1994 more than at any other time.

Last year, the Black & Indian/Home Mission Collection provided six million four hundred thousand dollars for evangelization in the United States. However, requests from bishops were for sixteen million dollars. The annual collection was down considerably from 1992 -- over two hundred thousand dollars -- and as a result, needed Grants to dioceses were down.

Every Catholic person, regardless of age, may have a part in the evangelization programs of the Church by contributing to the Black and Indian/Home Mission Collection. When the collection is taken up, all the faithful are requested to be generous so that the work of the Church will continue. Please be one with the Church in her evangelization efforts.

Wishing you and yours God's blessings, I am

Sincerely in Christ,

Curtiss P. Todd

Rev. Mr. Curtiss P. Todd
Vice Chancellor

1524 E. Morehead Street Charlotte, NC 28207

Cindy (From Page 3)

quality education be available to everyone, particularly young children when the foundation of their lives is beginning to take shape ... Providing quality education programs for all children is one way to end intergenerational cycles of poverty and to enhance all of society."

The Justice and Peace Ministry urges Catholics to contact their state legislators and ask them to support funding for Smart Start. Contact them for the sake of Cindy and her children and others in the same predicament. Chances are it will give them at least a fighting chance for a better future.

For information on becoming involved in public policy advocacy, call Scott Spivak, Justice and Peace Ministry coordinator, at (704) 331-1714 or write to Spivak at 1524 E. Morehead St., Charlotte, NC 28207.

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Youth To Get Chance For Service To Poor

Youth at least 15 years old will have the opportunity July 12-17 to grow in their faith. The Office of Faith Formation is sponsoring SPLUNGE, Special People Living a Uniquely Nourishing Growthful Experience.

SPLUNGE is an inner city retreat, designed to give participants the experience of serving the poor, hungry and homeless in the inner city. Participants agree to live a simple lifestyle during the retreat. They will serve in Asheville and stay at St. Barnabas Church, Arden.

The experience is physically and spiritually challenging. It also encourages living and working as a team in solidarity with people in the inner city.

The cost is $70 and includes all food, materials, recreation, lodging and transporation to the service sites and activities. To register, send check to the Office of Faith Formation, Attn: SPLUNGE, 1524 E. Morehead St., Charlotte, NC 28207. For more information, call Cathie Stout at (704) 684-6098 or Pam D'Agostino at (704) 664-3992.

Foundation (From Page 1)

- *Life income arrangements:* These include trusts, annuities and pooled income funds.

Anyone who makes a planned gift to the diocese or any of its parishes, schools, agencies or organizations will become a charter member of the Catholic Heritage Society. "The Catholic Heritage Society is our way of honoring donors for their generosity in providing for the future of the Church," Kelley said.

Jubilee (From Page 2)

1973 and a master's degree in administrative science form the University of Notre Dame in 1978. She has spent her professional service in education, teaching junior high and high school religion and mathematics. She began teaching at Charlotte Catholic High School in 1973, became assistant principal in 1978, and has served as principal there since 1980. She has served on the general council of the Mercy community and has been a member of the board of directors for Holy Angels Nursery and the board of trustees for Sacred Heart College. She has also chaired the North Carolina High School Athletic Association Region VI Scholarship Committee.

Card Of Thanks

Thanks to St. Jude and St. Anthony for prayers answered and favors granted.

RAK

Thanks to St.Jude for prayers answered and favors granted.

BLB, GLB, SLC, AT

Associate Editor Wins Top Prize In Photo Contest

A young African-American boy, dressed in a bright blue, red and yellow kinte cloth garment, looks up just as Joann Keane snaps his photo at a harambee celebration at Our Lady of Consolation Parish in Charlotte, N.C.

This photo of Jezrael Hood earned Keane, associate editor of *The Catholic News & Herald*, the top prize as "Best of Show" in *EXTENSION Magazine's* Mission America Photo Contest. Parishioners of the Charlotte parish hold a special Mass and harambee festivities every fifth Sunday to celebrate their African-American heritage. Harambee means "to pull together" in Swahili. "It's a spectacular and moving Mass," said Keane, describing a church filled with Gospel song, color and spirit.

JOANN KEANE

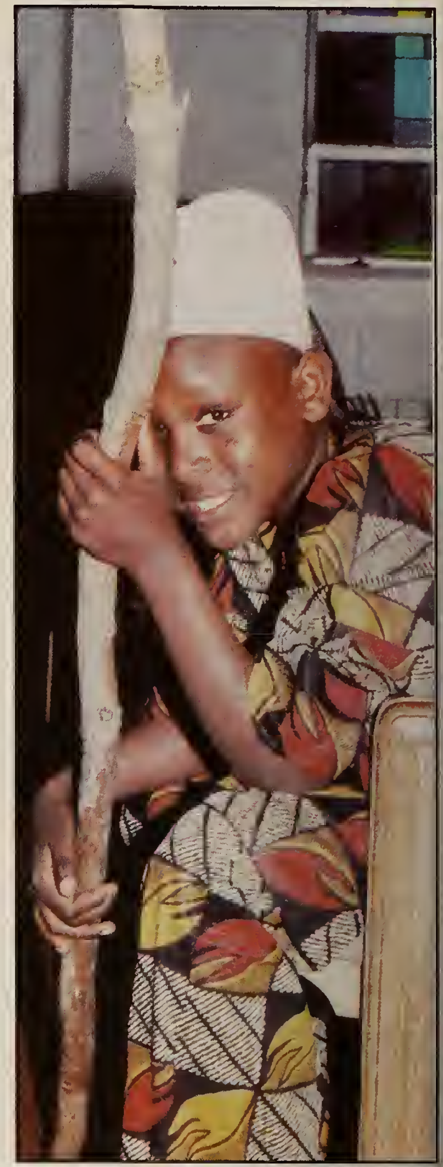
The magazine staff, which judged the photo contest on artistic criteria as well as content, liked the innocent look of the boy. "There is a warmth and glow in the boy's face that attracts you to this photo," said Editor Bradley Collins. "It immediately stood out among all the photos we received."

More than 90 scenics and portraits poured in from all over the country as part of the photo contest *EXTENSION* sponsored to show the face of Mission America—the most isolated, rural areas of the country. The "Best Rural Scenic" from Kansas shows a combine working its way through a wheat field next to a spired church. The "Best People" photo captured a serene Benedictine monk absorbed in the evening prayer in the choir of his Alabama abbey. And from North Dakota, the "Best Mission Church" photo details the history of a California church through a view from its cemetery.

For her winning entry, Keane received a silver rosary hand-crafted by New Mexico artisans plus a deluxe edition of *National Geographic's* photographic look at the Papal state, "Inside the Vatican." Keane's photo will be featured in the July issue of *EXTENSION*, a nationally published magazine.

The Catholic Church Extension Society, which has published *EXTENSION* since 1906, supports missionary work in areas of the U.S. from the Deep South to Alaska where Catholics are too few or poor to support a Church presence.

Others winners included: Victoria Bolling of Auburn, Ala., for the "People of Mission America" category; Bob Artz of Fargo, N.D., for the "Mission Church" category; and Tim Wenzl of Dodge City, Kan., for the "Rural Scenics" category.


The winning photo of Jazrael Hood of Our Lady of Consolation in Charlotte originally ran in *The Catholic News & Herald* on May 29, 1992.

First Saturday Devotion

BELMONT — The First Saturday Devotion at Belmont Abbey is Saturday, July 2. The rosary is at 9:30 a.m., confessions at 10:30 a.m., Mass at 11:30 a.m. and the Chaplet of Divine Mercy is at noon. Bring a chair for the rosary at the grotto. For more information, call Phil or Terri DeLuca at (704) 888-6050.

Farewell To Pastor

BELMONT — Queen of the Apostles Parish is hosting a farewell party in honor of Msgr. Anthony Kovacic at the church on Sunday, June 26 at 7 p.m. Everyone is invited.

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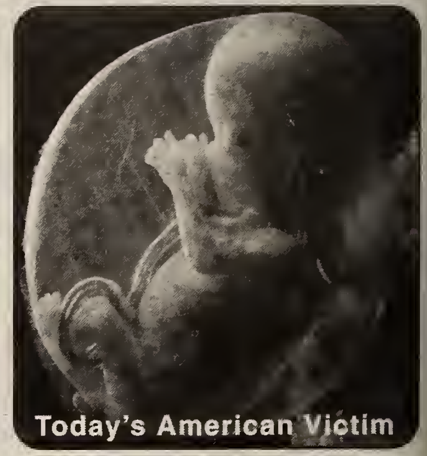

Unfortunately, there is no Oskar Schindler for the millions of inconvenient people being slaughtered in the

American Holocaust

The unborn child shown above is in its first trimester of life, and very often its last. Please don't look the other way while this senseless killing continues. As a decent people we have to stop abortion. Join the PRO-LIFE effort today. You may be the hero these totally innocent and completely helpless little children are waiting for. Remember ...

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 40 • July 8, 1994

Bishop William G. Curlin at the Healing Mass for people who suffer from HIV/AIDS and heir caregivers with (l-r) Frank Lubbers, board member of the Regional AIDS Interfaith Network (RAIN); Jesuit Father Gene McCreesh, pastoral adviser to four RAIN teams at St. Peter Church, Charlotte; Mercy Sister Therese Galligan and Agnes Barry of St. Patrick Cathedral. Photo by JOANN KEANE

A Time For Healing

Love, Forgiveness Evident At Mass For Persons With AIDS

By JOANN KEANE
Associate Editor

CHARLOTTE — One hundred or so people filed in solemn procession toward the altar of St. Patrick Cathedral on June 26 for the laying on of hands — a sign of spiritual healing for people at this Mass with HIV or AIDS, their families, friends and caregivers.

For the diocese, it was a first. Twenty-three priests concelebrated the Healing Mass as Bishop William G. Curlin offered people who suffer or deal with the deadly disease the assurance of Christ's love.

"We're not here because it's the thing to do," Bishop Curlin said in his homily. "We're not here for some political reason. We're not here for anything except this: That we believe there is a God of mercy and love and healing power."

Fred (a pseudonym for a man with AIDS) said he was moved to tears during the service. "I have been struggling for so long to get churches involved," he said after Mass. Most people are so afraid of the disease, they refuse to deal with it. "Churches tend not to see," he said.

"To see someone appointed by the pope (Bishop Curlin) coming into Charlotte ... who says this is the way it's going to be, I think that gives a tremendous amount of support to people like Father Gene McCreesh and Mercy Sister Mary Wright who have been lone rangers, some of the few people doing anything at all."

A partner of someone with AIDS said it was the most powerful service he had ever attended. He embraced and thanked Bishop Curlin afterward.

"The Mass revealed the true Church's concern for the individual and the love and forgiveness of Jesus," said Jesuit Father McCreesh, pastoral adviser for four RAIN teams from St. Peter Church, Charlotte.

Speaking from his heart, Bishop Curlin told poignant stories about his days as chaplain at Gift of Peace, a residential home for people with AIDS in Washington run by Mother Teresa's Sisters of Charity. "At the Gift of Peace, no one died without being loved, without dying in peace," he said.

The bishop has seen the grip of AIDS suck the life out of its victims. Men, women, children and babies, all fall prey to a grim demise. Most distressing to the bishop are the people who have been shunned by society, abandoned and left to die alone. That, however, doesn't have to happen. By reaching out in love, people convey the Jesus within to the Jesus in others, he said.

"All we know is someone is suffering. And where there is suffering, there is Christ," Bishop Curlin said.

"Sometimes we forget the pain of AIDS is not just the person in the bed," he said. Those who sit bedside — offering love and support — are hurting, too. At all hours of the day and night, supportive individuals give their lives to the comfort and care of their dying loved ones.

"The Mass made a statement that we as a Church are committed to this in the diocese," said Msgr. Richard Allen, of St. Ann Church in Charlotte. The challenge is to incorporate AIDS awareness and service in a more meaningful way. "It's incumbent upon us to say, 'What do we do now to get things going?'"

(See related stories on Pages 2, 13)

Sisters Of Mercy Celebrate 150 Years Of Service In United States

PITTSBURGH (CNS) — "The spirit of these founding women has been handed down from generation to generation, from continent to continent," Sister Sheila Carney said in welcoming about 500 Mercy sisters to the order's 150th anniversary festival June 22-25 at Carlow College in Pittsburgh.

She spoke on a stage lined with colorful silk banners memorializing the names of those early Mercy pioneers who left their homes in Ireland to carry "Mercy" to missions in many countries.

"At the heart of all we do are the stories of these founding women who crossed oceans and prairies," women who "were called to the same hope to which we're called," she said.

The four-day festival marked 150 years of the Sisters of Mercy's work in he United States. It included addresses, concerts, an art exhibit and community building among the Sisters of Mercy of he Americas, an institute formed in 1991 o unite 17 Mercy congregations in the United States. The gathering also focused on preparing for ministries for the uture.

The stories participants heard of their common ancestry, "our foremothers," were often touching and enlightening.

- Of a wealthy young woman raised n anti-Catholic surroundings who began a religious community to aid needy women and children in 19th-century Ireland.
- Of adventurous young sisters boarding ships in the following decades to serve in the "wilds" of the New World.
- Of thousands of women giving of hemselves to aid those in need, young mmigrant girls, orphans, school children, the poor, sick and needy.
- Of sisters who broke with the structured European culture of cloistered and contemplative religious orders, devising an unenclosed and apostolic focus as they adapted to the needs of their new homes.

The stories all reflect the history of the Mercy Sisters, founded in Dublin by Catherine McAuley in 1831.

Led by Mother Frances Xavier Warde, seven sisters came to the fledgling Diocese of Pittsburgh on Dec. 21, 1843. Sister Frances soon began an ambitious program of expansion, establishing communities in eight states.

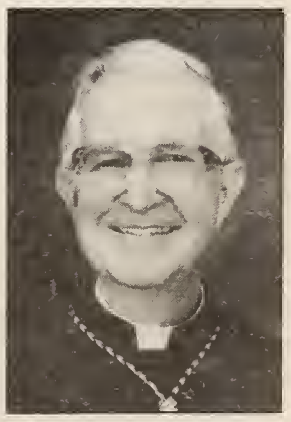
The Sisters of Mercy first served in North Carolina in 1862 when a group from Charleston, S.C., went to Wilmington during a yellow fever epidemic. They returned on a permanent basis in 1869. In 1892 they moved to Belmont where they established the motherhouse of the Sisters of Mercy of North Carolina, one of the congregations which united in 1991.

Other stories were told of Mercy Sisters who left Ireland to found communities in New York in 1846, Little Rock, Ark., in 1851, San Francisco in 1854, Cincinnati in 1858 and Connecticut in 1872. Other Mercy communities were begun in Buenos Aires, Argentina, in 1856, Jamaica in 1890 and Guyana in 1894.

At the festival's conclusion, Maria Rosario Gaite, a young Mercy candidate from the Philippines, said "our shared experiences of 'Mercy' have energized me. The same spirit continues to grow and touch people today."

See **Mercy**, Page 2

From the desk of
Bishop William G. Curlin



Bishop Grants Permission For Female Altar Servers

The Holy Father's decision to allow women and girls to become altar servers has received an enthusiastic welcome from the bishops of the United States. They had requested the introduction of the above for several years.

Effective today permission for women and girl altar servers is granted in every parish in the Diocese of Charlote. However, each parish must first introduce the above permission with the necessary education required by the Holy See. This is to prevent any misunderstanding that can occur when introducing liturgical changes without proper education. For this purpose and in keeping with my promise to consult with the priests of the diocese in such matters, I met last week with the Presbyteral Council. When completed, their pastoral guidelines will be mailed to all priests and deacons.

While many will joyfully welcome the above permission, some may be reluctant to accept the Holy Father's decision to allow women and girls to become altar servers. I trust that their respect for the Holy Father and faith in his pastoral leadership of the Church will enable them to accept his above decision. Faith always takes us beyond human limitations.

Mayor Kevin Loftin of Belmont (l) and State Rep. Billy Joye wish Msgr. Anthony Kovacic well on his new appointment after nine years as pastor of Queen of the Apostles Parish.

Msgr. Kovacic 'Overwhelmed' By Outpouring Of Gratitude

By CAROL HAZARD
Associate Editor

BELMONT — More than surprised, Msgr. Anthony Kovacic was "overwhelmed" by his parishioners and their gratitude for his nine years of service at Queen of the Apostles Church.

Never mind that it was a threatening and stormy night. Some 125 parishioners and civic leaders came June 26 to say goodbye in royal fashion. Msgr. Kovacic expected a small parish gathering, not a large one and especially not one that included the mayor, a congressman and other dignitaries.

"I am delighted to see so much love and delighted to continue to be in their midst not as pastor but as their friend," Msgr. Kovacic said after the farewell.

Msgr. Kovacic, 74, was named vicar for the permanent diaconate and coordinator for Cursillo as of July 5 by Bishop William G. Curlin. He has an office in the chancery. Msgr. Thomas Burke, former pastor of Our Lady of Assumption Church, Charlotte, is the new pastor at Queen of the Apostles.

State Rep. Billy Joye read a letter of gratitude from Gov. Jim Hunt. Belmont Mayor Kevin Loftin presented Msgr. Kovacic with a proclamation of appreciation from the City of Belmont.

Parishioners gave him a plaque that said, "In appreciation for all the years of unselfish, loving and caring service you have given to the members of the Queen of the Apostles family. May God bless you and your new endeavors and may He keep you in His care as you continue doing His work."

What's more, parishioners gave him a cash gift and furnished his new two-bedroom apartment. The Ty Thi Tran family presented him with a grasshopper made with seashells and a "beautiful" picture of the Blessed Mother made of string.

"I didn't expect any of this," Msgr. Kovacic said. "I am so glad not so much for myself, but I am glad to see such as showing of appreciation and love for the priest. Perhaps it will be an encouragement to our young men. In being a priest, there is so much joy and satisfaction, more than in any other way of life."

The farewell was attended by representatives from Habitat for Humanity, Crisis Pregnancy, Catherine's House and the Ministerial Association. Active in community projects, Msgr. Kovacic always encouraged his parishioners to get involved.

"The Reverend Monsignor Anthony Kovacic ... has earned the respect and admiration of the entire Belmont community by his whole-hearted and dedicated participation in numerous church and civic projects," the city proclamation of appreciation reads in part.

"Father Anthony's gift is his ability to bring out our gifts," said Rev. Mr. Guy Piche, a deacon at the parish. "Through his guidance and a twinkle in his eyes he could get us to do things we were sometimes reluctant to do."

Msgr. Kovacic's new address is 411 Dogwood Ln., Belmont, NC 28012.

Mercy (FromPage 1)

Women always formed the majority of full-time workers in the American church, said Margaret Thompson of Syracuse University, noting that the seven original Mercy sisters who came to Pittsburgh joined a diocese that had just four priests.

"Because they've always outnumbered men, what women have done has always played a normative role in determining what it meant to be church, what it means to be Catholic," she said.

All history is based on stories, Sister Helen Marie Burns, former head of the Mercy Sisters in Detroit, said in her talk.

She focused on the personalities, works and spirituality of those early Mercy pioneers, including Mother Frances, who was 33 when she came to Pittsburgh, and Mother Mary Baptist Russell, who led another group at age 25 to San Francisco in 1854.

All endured hardship and homesickness, with many dying young. In all ministries they helped the poor, sharing lives that were "full of joys and deep sorrows" as their letters of old explain. "Our early foremothers saw themselves in a long line of apostolic women struggling to create a new vision," she added.

The "depth and breadth" of what these early women accomplished is astounding, she added, referring to hospital systems, colleges and schools and social services ministries operated by Mercy sisters today.

AIDS Patients Find Hope In 'Glory Of Goc

By CAROL HAZARD
Associate Editor

CHARLOTTE — As they wrestle with their mortality, AIDS patients need hope, said Dr. Jim Horton, head of Infectious Disease Program at Carolinas Medical Center. And sometimes that hope can be found only through religion.

"They need hope in the glory of God in what otherwise looks like a hopeless situation," Horton said. That's why healing services, such as the one at St. Patrick Cathedral on June 26, can be powerful sources of comfort and support, he said.

Horton doesn't force religion on his patients. However, if patients are receptive, he refers them to clergy who understand their suffering. He keeps a list of about 12 clergy from various denominations. Msgr. Richard Allen and St. Joseph Sister Judy Monahan, both of St. Ann Church, and Jesuit Father Gene McCreesh of St. Peter Church are on his list.

"There is so much out there to be done, I don't think anyone can do enough and that applies to the medical community as well as the religious community," Horton said. About 800 to 900 new cases are diagnosed in Charlotte each year, he said.

"If people see the reality, one would hope they would be more sympathetic with people with AIDS," Horton said. "Most are genuinely good people. They may have made mistakes, but so everyone else."

One of the best responses has b the Regional AIDS Interfaith Netw Horton said. The network consists church teams that help people with AI by visiting, cooking a meal or tak them to the doctor or on an outi Catholic RAIN teams are active at Matthew and St. Peter churches.

Larry Lau, in a talk to parishion about his St. Peter RAIN experien said he has received multiple blessin "I have learned tolerance, compassi acceptance, understanding ... I can express in words my walk in the min- try. I can only tell you that God blessed me triplefold ..."

Lau spoke about Ric, "a wond ful, charming, bright, enthusiastic, c ing, loving, honest, courageous Chi tian; all the attributes any saint wo their salt would include in their resur All of this, and you know what? H got AIDS ... AIDS that has waste six-foot two-inch frame of 160 pour to 100. AIDS that makes it difficult him to walk ... to eat ...

"I am convinced that Rick shaken hands with the angels a num of times since he became our care pa ner, but has backed away with a ' thank you, not right now, I've got oth to help first, but I'll be back.'"

"It's a stretching ministry," s Father McCreesh. "It's people helpi people. And that's what our religion all about."

Pope Presents Palliums, Prays For Unity With Orthodox Church

VATICAN CITY (CNS) — Celebrating his first public Mass in two months, Pope John Paul II prayed for stronger faith among Catholics and for unity with the Orthodox churches.

Taking smaller steps than normal and showing some stiffness, the pope walked the entire length of the world's biggest Catholic church without assistance June 29, 60 days after undergoing surgery to repair a broken thigh bone.

The annual papal celebration of the feast of Sts. Peter and Paul included the traditional presentation of palliums, a white stole symbolizing episcopal rank and unity with the pope, to archbishops named heads of metropolitan sees during the past year.

Among the archbishops receiving palliums in St. Peter's Basilica were four U.S. prelates: Archbishops John F. Donoghue of Atlanta; James P. Keleher of Kansas City, Kan.; Michael J. Sheehan of Santa Fe, N.M.; and Justin F. Rigali of St. Louis.

Also present was Archbishop Paul Joseph Pham Dinh Tung of Hanoi, Vietnam, who was allowed to take office only after the Vatican agreed to the Vietnamese government's demand that it approve all episcopal appointments.

"Twenty metropolitans from various parts of the world have come here today to receive the pallium, a sign of union with the See of Peter in the one faith of the Church," the pope said in his homily.

"In welcoming them with a fraternal embrace, I greet with affection the churches entrusted to them," he said.

With the pallium ceremony, the feast of Sts. Peter and Paul — patrons of the Roman church — has become an "an expression of the universal unity of the Church, built on the rock of their faith (and) confirmed with the supreme witness of their blood," the pope said.

In Latin, each of the archbish pledged his fidelity and obedience to Church, to the pope and to his "le mate successors" before kneeling in f of the seated Pope John Paul to rec the white wool stole.

Greeting a delegation represent Ecumenical Orthodox Patria Bartholomeos I of Constantinople at Mass, the pope said he hoped "to pers ally meet the ecumenical patriarch in basilica to pray with him to the Lor that, through the intercession of Peter and Paul, he would allow u reach full communion soon."

The Vatican and the patriarc have said Patriarch Bartholomeos is pected to make his first visit to the Vati in 1995.

During the Mass, special pray were offered for nations at war, parti larly Rwanda, where three bishops, m than 80 priests and dozens of religi have been killed.

The congregation prayed that ' sacrifice of so many bishops, prie religious men and women and laity wo become an imploring cry for reconci tion, seed of hope and offering of Ch tian love, which is greater than hatr

Reciting the Angelus later with v tors in St. Peter's Square, the pope that when the Church celebrates the f of Sts. Peter and Paul it seeks to re ture "the freshness and enthusiasm the early Christian community. Chri the true source of faith and the hea the Church, the pope said.

"But how do we meet him wit those he has chosen as Apostles, pla them at the foundation of his com nity? Without them the necessary c linking us to the master would be la ing."

hanks For Serving...

he altar servers of Holy Family Church in Clemmons and Cristo Rey in Yadkinville and iembers of the Columbian Squires from Clemmons at Carowinds. The trip is made each ear to thank the boys for their service to the parish. Adults pictured are (rear row, l) Bill 'asey, server coordinator, and (r) Father John Putnam, (second row, r) Joey Gambino, quires chief counselor.

CRISM Seeking Information On Catholics 65 Or Older

Attention all senior citizens. The RISM Ministry wants to know who ou are. That way the ministry — Catho-c Retirees Invited to Special Ministries – can respond to your needs.

Ministry coordinator Suzanne Bach stimates there are 10,000 Catholics 65 nd older in the Diocese of Charlotte. ut only 1,300 are on the mailing list for ie CRISM newsletter.

"Older people are sometimes barely onnected in their parishes because they lon't want to be a burden," says Bach. "I eed to know about these people so we an supplement the aid their parishes can ive."

Although most parishes have senior roups, not everyone belongs. Parish egistration, for example, might include everal hundred older parishioners, but nly 50 are members of the parish seniors' group.

Parishioners who respond to the census will receive not only the CRISM newsletter but also information pertaining to their age group about other events in the diocese, Bach says.

"We all need one another, and that's especially true as people age, but ironically that's when most people start to pull back because they don't want to ask for help."

The CRISM Ministry is supposed to help older parishioners plan, pray and play together. But it can only be effective if it can account for the people it is supposed to serve.

To respond, send your name, address, parish and date of birth to Suzanne Bach, 1524 E. Morehead St., Charlotte, NC 28207 or use the clip-out form on this page to fill in the information.

ATTENTION
ALL CATHOLICS 65 PLUS

The CRISM office is taking a census so the church can respond to the needs of senior citizens. Please take a moment to fill out this form and send it to:

Suzanne Bach, Catholic Social Services
1524 E. Morehead St., Charlotte, N.C. 28207

JAME ______________________________

ADDRESS ______________________________

PHONE ________________ BIRTHDATE __________

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State Allows Expansion Of Mercy Hospital's Rehabilitation Center

CHARLOTTE — A 1993 decision by the North Carolina Department of Human Resources, Division of Facility Services, awarding 10 rehabilitation beds to Mercy Hospital has been upheld. The June 6 decision ends a year-long appeal during which the original certificate of need award was contested by Presbyterian-Orthopedic Hospital.

The 1993 North Carolina State Medical Facilities Plan identified a need for 20 additional rehabilitation beds in HSA III, an eight-county area in western North Carolina which includes Mecklenburg.

Mercy Hospital was one of four area providers which submitted requests to receive the beds in January 1993. Mercy sought permission to add all 20 beds to its existing 29 at the Mercy Rehabilitation Center. The center, located within Mercy Hospital, has realized steady growth since opening in 1988. For some time, it has operated at near capacity, frequently maintaining a waiting list for new patients.

In June 1993, the Division of Facility Services awarded Mercy 10 of the 20 available beds. Stanly Memorial Hospital in Albemarle received approval of its CON for the remaining 10 beds. However, the appeal process was initiated in July, suspending the ability of either provider to implement their plans.

This month's appeal decision confirms two key findings of the 1993 certificate of need review. By awarding the available beds to Mercy and Stanly, cost-effectiveness and regional availability is achieved in HSA III for the provision of rehabilitation services. Mercy's proposal calls for utilization and renovation of existing space at significantly less cost than new construction. Implementation of Stanly Memorial's proposal will make inpatient rehabilitation available within its local community for the first time.

Mercy's plans, as approved by the Division of Facility Services in 1993, remain the same. They are to expand the capacity of the Mercy Rehabilitation Center by adding 10 beds, bringing the center's total to 39. This will be accomplished by renovating an existing 41-bed acute care nursing unit to house the beds and supporting therapy areas. The construction project is budgeted at $868,000.

The Mercy Rehabilitation Center treats debilitating injuries and diseases such as multiple traumas, brain and spinal cord injury, stroke, amputation, pain and neurological disorders. Mercy also operates a dedicated outpatient program, the Mercy Center for Outpatient Rehabilitation. MCOR is one of two designated Comprehensive Outpatient Rehabilitation Facilities in North Carolina.

Charlotte Educators Selected To Attend Academy For Principals

WASHINGTON, D.C. — St. Joseph Sister Helene G. Nagle and Gary Gelo are among 37 outstanding elementary school principals selected to attend the 1994 National Catholic Principals Academy.

The announcement was made by the National Catholic Educational Association (NCEA). The program, "Lighting New Fires," is July 5-8 in Washington D.C.

Sister Helene is principal of St. Ann School, Charlotte, and Gelo is principal of All Saints Catholic School, Charlotte.

In its fifth year, the academy is designed to recognize exceptional Catholic school principals and build a national support network of principals committed to leadership in Catholic education.

Founded with a grant from the Father Michael J. McGivney Memorial Fund for New Initiatives in Catholic Education, the academy is funded by the Department of Elementary School, the NCEA and Scott Foresman.

Over a four-day period, academy members will develop plans that address the following topics: Catholic identity, program to meet diverse populations, delivery of instruction through new technologies, school governance, financial stability and the school's role in public policy.

After implementing their plans, the principals will publish progress reports in *NCEA Notes*, a newsletter for Catholic schools published five times a year.

To qualify for the National Catholic Principals Academy, a candidate must be an active principal for at least five years, demonstrate leadership in Catholic education, hold at least a master's degree and be an NCEA member.

NCEA is the largest private, professional education association in the world. Founded in 1904, membership includes 200,000 educators serving 7.6 million students in Catholic education at all levels.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $______ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact
Jim Kelley, Diocese of Charlotte, Office of Development,
1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

It Could Be Worse

The only good thing that can be said about the U.S. Supreme Court ruling upholding an injunction which prohibited protesters within 36 feet of a Florida abortion center is that it could have been worse.

By a 6-3 decision, the court held that an injunction establishing a 36-foot no-protest zone around the center was constitutional. But the court ruled 8-1 that a section of the injunction containing broader restrictions was unconstitutional.

Those restrictions would have prohibited approaching clients or employees within 300 feet of the abortion center or carrying signs visible from inside the center. The court held that those restrictions were more of a burden on free speech than was necessary to prevent intimidation.

The court majority held that the 36-foot zone was not an unnecessary burden on the rights of the protesters.

In his dissent, Justice Antonin Scalia said that the injunction is "profoundly at odds with our First Amendment precedents and traditions" because it limits the rights of free speech, assembly and association of only a particular group which had broken no law. We agree.

It also appears that Scalia is correct when he says that if the case had involved any issue other than abortion it would have been thrown out without any questions. Scalia did not say it in exactly so many words but he seems to be expressing a fear that political correctness may now be going to figure in judicial decisions.

That, to say the least, is frightening.

As a result of the ruling, pro-life protesters can expect to find themselves up against similar injunctions in other places.

Cases involving such injunctions already are before the courts in other states but action has been deferred pending the high court ruling in the Florida case. We imagine that they'll go forward now that the court has spoken. It is not the most pleasant prospect for members of the pro-life movement.

And we have a feeling that somewhere downthe road someone else's freedoms of speech and assembly are going to collide with another idea of what is politically correct.

If the ruling in the Florida case is an indication of the future, we fear that it won't be free speech that wins.

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Respect
Life

Pro-Life Corner

Following President Clinton's decision to lift the ban on fetal tissue research, the National Institute of Health formed a panel to set guidelines for research to be funded. This panel *does not include one member* who objects to human embryo experimentation. The creation of embryos for the sole purpose of experimentation and death is not below the standards of the panel. The precedents this panel is setting for tax-funded human experimentation is frightening for both unborn children and for other "disposable" people in the future.

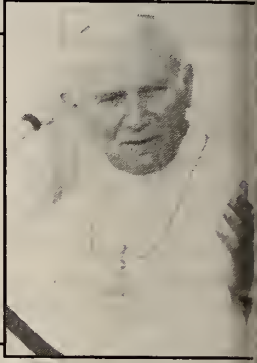
ACTION ITEM Please write to the director of the National Institute of Health: Dr. Harold Varnus, Director, National Institute of Health, 9000 Rockville Pike, Bldg. 1, Room 218, Bethesda, MD 20982

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Says Sex True Language Of Love

POPE JOHN PAUL II

The Pope Speaks



VATICAN CITY (CNS) — The Church is not against sex, but insists that it be understood as a true language of love that goes beyond instinct, Pope John Paul II said.

Because responsible sexuality involves a commitment between a man and a woman and is open to new children, there is no moral basis for "free love," homosexuality and contraceptive birth control, the pope said at a Sunday blessing June 26.

The pope, who has dedicated the weekly talks this year to the family, said the family unit is based on reciprocal, unselfish love between a man and a woman. Among the ways of expressing this love is sexual union, he said.

"The Church is sometimes accused of making sex taboo. That is far from the truth," he said. Over the centuries, the Church has developed a positive vision of the human being that recognizes the "significant and precious role" of sexuality, he said.

"Sexuality belongs to the Creator's original design, and the Church can only have great respect for it. At the same time, it must ask that everyone respect sexuality in its profound nature," he said.

The pope described sexuality as a "language in the service of love." It cannot be lived as a pure instinct, and it must be governed, he said.

At the same time, human sexuality cannot be manipulated arbitrarily, he said. Sexuality possesses "its own psychological and biological structure" that is ultimately aimed at communion between a man and a woman and at the birth of new people, he said.

To ask that this structure be respected does not indicate an overly moralistic or biological understanding of sex, but awareness of the truth about the human being, the pope said.

"It is on the strength of that truth, which is also clear in the light of reason, that so-called 'free love,' homosexuality and contraception are morally unacceptable," he said. "These are behaviors that distort the deep meaning of sexuality and prevent it from serving the person, communion and life."

The pope concluded his remarks with a prayer that Mary, as the "model of femininity," help contemporary men and women avoid "making sex banal in the name of a false modernity."

Pope Says Christians Obliged To Fight Exploitation Of Women

VATICAN CITY (CNS) — Christians are obliged to fight the exploitation of women, which is often caused by male selfishness and arrogance, Pope John Paul said.

"All are called to reject the ways in which presen day culture uses women as mere objects of dominatio pleasure and consumerism. Women themselves mu not fail to strive to have their personal dignity full respected," the pope said at a general audience at th Vatican June 22.

The pontiff said the Church evaluates the women liberation movement in the light of revealed Christia doctrine, which teaches that men and women we created as equals in God's image.

"Too often, instead, the woman is considered as a object because of male selfishness, which has bee evidenced so many times in the past and is still see today," he said. He also identified a tendency to "dom nation and arrogance" that finds its victims especial among women and children.

Lay Christians should oppose all forms of suc discrimination and exploitation, particularly in areas advertising and entertainment, where the woman-a object is frequently used to sell products, he said.

The pope said Church teaching on the equal digni of men and women goes back to the biblical account creation. But it is an "equality in diversity," whi allows for the complementary gifts of both sexes.

"The perfection of the woman is not to become li a man, to be made so masculine that she loses h specific qualities as a woman," he said. These diffe ences between men and women, along with their bas equal dignity, should be recognized in society and in t Church, he said.

This diversity "does not mean a necessary a almost implacable opposition," however, the pope adde The Church teaches that cooperation between the sex is a needed condition for the development of all huma ity.

The Simpson Case And The Media

BOB GATELY

Editor's Notebook

The performance of the U.S. news media since the beginning of the O. J. Simpson case has not exactly been one of the shining hours in the annals of journalism. For that matter, some of the Los Angeles authorities haven't exactly covered themselves with glory.

I don't know whether Simpson killed his wife and the waiter who was delivering her mother's eyeglasses to her. But I have very strong doubts that either Simpson or the state can get a fair trial. Just about every potential juror has been exposed to leaks of "evidence" and to sensationalized reports of speculation, innuendo and some out-and-out falsehoods. Some of the so-called evidence is clearly irrelevant and inadmissible in court, according to legal experts.

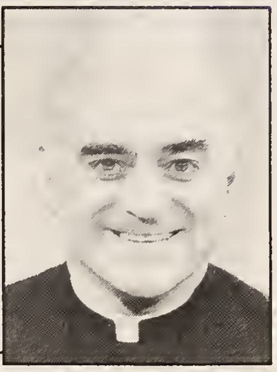
Sure, the judge will instruct jurors to consider only what they see or hear in court. But, human nature being what it is, I'm not about to bet that jurors will ign things they have heard over and over again on TV read over and over again in newspapers.

See **Notebook**, Pag

Returning Home

FATHER JOHN CATOIR

Light One Candle



For more than 16 years I have had joy and privilege of being the director The Christophers. It has been both an nor and a great source of satisfaction serve in this ministry, but now it's time me to change gear.

I am writing this column to announce retirement as director of The ristophers. While I have been exceedgly happy in this assignment, the time s come for me to step down and slow wn. I will continue as director for other year, until the completion of The ristophers' Golden Jubilee celebran of 1995, but then I will return to my ocese.

This is a decision I made two years o because I want to spend the remain years of my priestly life serving the ople of my home diocese which is the ocese of Paterson, N.J.

My health is good, thank God, but ien I step down in '95 I will have begun 65th year. The relentless schedule of adlines, endless travel and media aparances have taken their toll. I want to w down a bit. God willing, I do plan to ntinue writing this column for some time to come.

I have mixed feelings about this change, of course. What priest wouldn't miss such a ministry with its rich opportunity of using TV and radio to bring the Gospel to people in 125 nations and in all 50 states? I'll also miss the wonderful people I've worked with these past 16 years. I do feel a deep sense of satisfaction for all that I and my entire staff have accomplished by working together. I will be endlessly grateful to God for the gift of this vocation within a vocation.

The Christopher Board has given me the title of director emeritus which will take effect in the fall of 1995, and they have asked me to continue writing for The Christophers from time to time in the years ahead, which I will be happy to do. You know I will always keep you in my heart. In the meantime, God willing, I still have a whole year ahead of me to continue my TV and radio shows and other Chirstopher duties.

The Christophers now have a search committee working on the selection process for my successor, and I will do everything I can to welcome and assist the new priest when he comes. I know you will welcome him with open arms.

Pray for our success in this search, and be assured of our prayers for you. I pray that the Lord will be your strength and your joy in the months and years ahead.

Pope John Paul II once said that joy is the key message and the central motif of the Gospels, "joy to children, joy to parents, joy to families, joy to the sick and the elderly, joy to all people." "Joy to the world" was the first proclamation of the angels as they greeted our new born King. The greatest honor anyone can give to Almighty God is to live gladly and joyfully, because of the knowledge of His love. In stepping down, I assure you, I am doing it with a joyful and grateful heart.

With renewed appreciation for your goodness to The Christophers these many years, I offer my deepest thanks and best wishes.

(For a free copy of the Christopher News Note, "Gratitude," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

A Family Value That Deserves Reflection

FATHER EUGENE HEMRICK

The Human Side

What especially impressed me when isited a Boy Scout jamboree in Washgton recently was the involvement of boys' parents. At a time when we ar so much about family members ssing like ships in the night, the scene the jamboree on Washington's mall s uplifting.

Scouts proudly clad in uniforms orned with merit badges were everyhere. I suppose the uniform signifies longing. In my view, the Scouts' unim also symbolizes the value of smaller mmunities in which people band tother for self-improvement and in order better serve their larger community.

I marveled at the ingenuity of the outs' projects. There was, for example, water-propelled rotisserie with cups ixed to a wheel; above the wheel a bag water dripped slowly into the cups, cing the wheel to move. Attached to wheel, a small chicken was cooking er hot charcoals.

In another project, pizzas were oked in a solar oven. I felt that the Scouts were displaying the kind of ingenuity society will need to meet its energy conservation challenges. The youthful enthusiasm on display that day made me wonder if some youngster in the crowd might one day perfect a solar-driven car or some other yet-to-be-imagined energy-saver.

As I strolled around the mall, I saw a number of games designed to challenge the human spirit and to encourage its expansion. It seemed that the boys were being offered opportunities to learn balance, coordination and courage. Of course they were learning to work together in teams. And needless to say, they had the opportunity to release lots of pent-up energy.

Many of the scouts had camped out overnight. As anyone who has ever gone camping knows, there are many responsibilities to carry out if the event is not to turn into a disaster. Someone, for example, must dig a small trench around the tent in case of rain. Otherwise you could easily wake up rather wet.

Someone must be responsible for preparing the food, another must tend the fire and then there is the least-desired task of cleaning up afterward.

Nothing brings out a person's personality like camping out. It has the power to unleash one's potential for responsibility, teamwork and coping.

I thought as I left the jamboree that parishes without a scouting program are missing something. Here is a proven program for teaching sound principles, learning basic skills and capitalizing on youthful energies.

And it has a family value that deserves reflection in this Year of the Family. Parents who become involved in the program may well come to know their children much better. Though their children might not admit it, they would welcome that.

Father Eugene Hemrick is director of research for the United Stares Catholic Conference.

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Making A Marriage Work With Little In Common

MARTHA W. SHUPING, MD

Crosswinds

Q. My husband and I got married ear ago, and I'm beginning to think at we made a mistake. When we re dating, I didn't think that our fferences mattered, but now I'm benning to see that we have a problem. r one thing, I have a lot more educan than he does. Dale hasn't picked a book since high school. He uggled to keep up his grades so he uld play on the football team, otherse I don't think he would have graded. Now, all he wants to do when he ts home from work is watch the orts channel. We never have an inlligent discussion. I have a college ucation, and this is starting to bother e. The only thing we have in common that we both go to church together. guess that's important, but I want mething more.

A. It's hard to make a marriage work en you don't have a lot in common, but I believe there's a reason that you two fell in love in the first place. If he has been struggling with his grades since high school, I'm sure it was no secret that you and he are very different intellectually. That doesn't mean that he's not as smart as you are, but his mind works differently. All of us are attracted to people who have something that we don't. When you were dating, he was probably impressed by your academic success. What was it that drew *you to him*? Maybe it was his athletic skills or his ability to connect with others. There's an interesting book by Howard Gardener called *Frames of Mind* which suggests that there are actually seven different kinds of intelligence. The idea of the "dumb jock" is dismissed by Gardener, who says that there is something called *kinesthetic intelligence* which athletes possess.

If your husband used to play football, and now he's just sitting on the couch watching TV, he probably isn't any more satisfied than you are. He may find it hard to talk about his frustration if he senses that you don't think his interests are as important as yours. You can validate his love of sports without becoming a fan yourself. Ask who won when the game is over to keep communication lines open.

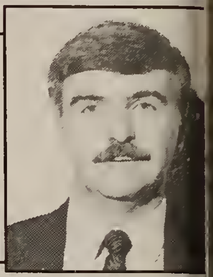
If you and your husband are going to church together, you may be able to develop common interests there. In a ministry setting, your different abilities could complement each other and become assets rather than liabilities. Youth ministry is something you might want to consider.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

What Hath Roe Wrought?

JIM MCINERNEY

Lifelines



More than a dozen years ago, I frequently represented the pro-life cause on radio and television talk shows and debates. On a number of occasions, either the interviewer or my counterpart would assert that I and my colleagues were merely "anti-abortion" — that all we really cared about was one single issue.

I would use this as an opening to articulate the central premise of the pro-life movement, i.e., that *all* human life is sacred and in need of legal protection and that abortion was but one dip on the slippery slope that would eventually lead to the killing of other classes of people that society deemed "unwanted."

The argument was, and still is, the standard pro-life line: Once you allow the dehumanization of one class of persons all are in danger. That is why the movement has, from the beginning, set as its goal the adoption of a *human life* (note: not an anti-abortion) amendment to the Constitution. This amendment would guarantee protection of *all* life from birth to natural death.

Twenty-one years after the Supreme Court declared, "The word 'person' as used in the Fourteenth Amendment does not include the unborn" and that the fetus "does not have meaningful life"(*Roe v. Wade,* Jan. 22, 1973), the prophetic warnings of the pro-life movement are coming true.

In January, attorney Geoffrey Fieger, arguing before a Michigan court on behalf of Dr. Jack Kevorkian, stated that his client's "... fundamental right has already been decided by Roe V. Wade." (*New York Times,* Jan. 7, 1994). If one can decide, he said, to end the life of a fetus, why should one not have the right to end the life of an unhealthy adult who decides that life is not worth living?

Fieger's point is not unique. Most legal arguments advocating assisted suicide and other forms of euthanasia cite Roe as pivotal. The road to euthanasia on demand has already been paved by abortion on demand. But it won't end there. Once we allow some persons to be classified as not having "meaningful life," it will be very hard to confine it. This is the very thing that happened in Germany.

After the Nuremberg war crimes trials, Dr. Leo Alexander, who served as a consultant to the tribunal, noted that the Holocaust began long before the first concentration camp was even dreamed of. It began, he said, with a philosophical shift in the medical profession.

"The beginnings were at first merely a subtle shift in emphasis in the basic attitude of the physicians. It started with acceptance of the attitude basic in the euthanasia movement that there is such a thing as a life not worthy to be lived."

At first, Alexander noted, this attitude affected only the "severely and chronically sick." Then, "the sphere of those to be included in this category wa enlarged to encompass the socially u productive, the ideologically unwante the racially unwanted and finally all no Germans." (*New England Journal Medicine,* July 14, 1949).

Twenty-one years and 30 millio abortions after Roe v. Wade, I think it safe (and sad) to say, "See. We told y so." Yesterday's "unwanted" child w be tomorrow's "unwanted" AIDS Alzheimer's or comatose patient. B cause of Roe, the sphere of the unwant will continue to grow.

God help us.

Moses And The Bible's First Five Books

FATHER JOHN DIETZEN

Question Box

Q. In a recent column you related that the Church formerly said that the Pentateuch (the first five books of the Old Testament) were written by Moses. Now, you say, the Church says this part of the Bible was not written by Moses. You have a great problem if you deny Moses was the author of these books. Either (1) Christ was ignorant of the true author when he quotes Moses in these books, or (2) he lied or (3) we cannot trust John's or Luke's words when Jesus quotes Moses. How do you explain all this? — North Carolina

A. There is at least a fourth possibility which you neglected to mention.

Jesus, according to the Gospels, was simply reflecting Hebrew tradition by referring to Moses as the author of the five books to which you refer, but had no intention to decide a technical question of authorship for future Scripture scholars.

Even though a few passages apparently do go back to somewhere around his lifetime, numerous parts of these five books indicate one way or another that Moses, who lived probably in the 13th century before Christ, was not their author. To take just one particularly superficial instance, Moses could not have described his own death and burial (Deuteronomy 34).

Your question and comments are a good reminder that we need to understand remarks of this nature made by Jesus or other biblical figures in the way the people would have understood them at that time, not as "proofs" of some question we are attempting to answer today.

Let me give just one example from the Gospel according to Matthew (12:40). Jesus says, "Just as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights."

There is no reason to conclude that by these words Jesus was declaring His belief that the man Jonah was actually swallowed by a large fish, spent three days living and breathing in the whale's insides and then was spit out on the beach.

He was simply using a story, a parable from the prophets with which his listeners would have been familiar, to make a point about his own death and resurrection.

One more point. If you are at all familiar with biblical literature, you know that attributing certain writings to a popular figure, perhaps long dead, was a common literary device.

King Solomon, for example, who died about 920 B.C., was the pre-eminent wise man in Hebrew tradition, renowned even beyond the borders of his kingdom, as we read in 1 Kings and 2 Chronicles. Later writers in the Jewish wisdom tradition did not hesitate to name Solomon as the author of their work, even though it was written centuries later.

The Book of Proverbs (1:1) identifies itself as "the proverbs of Solomon," and the Song of Songs says (1:1) it was composed "by Solomon." Yet both of these Old Testament works were written or put together, at least in the form we now have them, more than 400 years after the old king's death.

No deception or dishonesty was intended or suspected here. Everyone recognized it as a perfectly understandable way of uniting one's work with traditions that preceded it.

In the same manner, no one had a problem calling Genesis, Exodus, Leviticus, Numbers and Deuteronomy the "books of Moses" since they all intended to clarify and enlarge on the law and covenant which God originally revealed to this heroic figure of Hebrew history.

A free brochure answering questions Catholics ask about baptism pra tices and baptismal sponsors is ava able by sending a stamped self-address envelope to Father John Dietzen, 704 Main St., Bloomington, IL 61701. Que tions for this column should be sent Father Dietzen at the same address.

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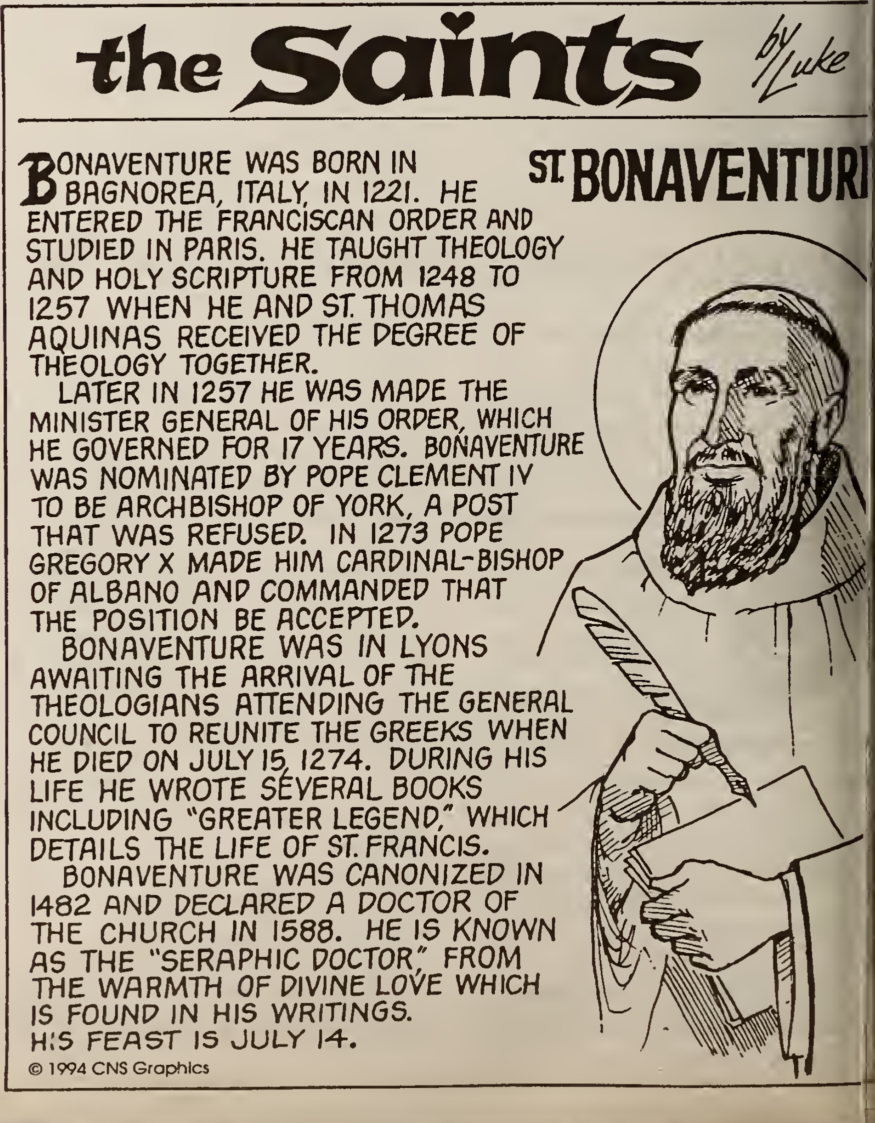
A CATHOLIC

CHILDREN AND FAMILIES FIRST

CAMPAIGN

If our society seeks to help children, it has to support families, since children's lives are nurtured or neglected, enhanced or diminished by the quality of family life.

— Putting Children and Families First



BONAVENTURE WAS BORN IN BAGNOREA, ITALY, IN 1221. HE ENTERED THE FRANCISCAN ORDER AND STUDIED IN PARIS. HE TAUGHT THEOLOGY AND HOLY SCRIPTURE FROM 1248 TO 1257 WHEN HE AND ST. THOMAS AQUINAS RECEIVED THE DEGREE OF THEOLOGY TOGETHER.

LATER IN 1257 HE WAS MADE THE MINISTER GENERAL OF HIS ORDER, WHICH HE GOVERNED FOR 17 YEARS. BONAVENTURE WAS NOMINATED BY POPE CLEMENT IV TO BE ARCHBISHOP OF YORK, A POST THAT WAS REFUSED. IN 1273 POPE GREGORY X MADE HIM CARDINAL-BISHOP OF ALBANO AND COMMANDED THAT THE POSITION BE ACCEPTED.

BONAVENTURE WAS IN LYONS AWAITING THE ARRIVAL OF THE THEOLOGIANS ATTENDING THE GENERAL COUNCIL TO REUNITE THE GREEKS WHEN HE DIED ON JULY 15, 1274. DURING HIS LIFE HE WROTE SEVERAL BOOKS INCLUDING "GREATER LEGEND," WHICH DETAILS THE LIFE OF ST. FRANCIS.

BONAVENTURE WAS CANONIZED IN 1482 AND DECLARED A DOCTOR OF THE CHURCH IN 1588. HE IS KNOWN AS THE "SERAPHIC DOCTOR," FROM THE WARMTH OF DIVINE LOVE WHICH IS FOUND IN HIS WRITINGS.

HIS FEAST IS JULY 14.

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ewardship Profile

ometimes, It's Hard To Give

By JOAN KELLEY

When I was first asked to do the ardship talk this year, I really didn't t to because even though I practice ardship and give in many ways to Church, I am not always a "cheerful r." Sometimes I don't feel like giv- Sometimes I get burned out and 't feel like being involved. Some- s when money is tight, it's hard for o put my own wants aside and give way.

Then I came to the following conclu- : None of us is a perfect giver. What nportant is that we give despite that and that we strive to give in a loving unselfish way. So I decided even igh I don't give perfectly, I was will- to share with you what stewardship ns to me and how it has changed my

The area of giving of our treasure — money — was difficult for me for a ; time. Ten years ago, my husband, and I started giving 2 percent of our me to the Church and other charities. years later, we had worked up to 8 ent and for the last four years, we've n giving the Biblical tithe of 10 per- . This was something Jim wanted to I was not ready and wasn't comfort- with it, but I supported him. I was id to give that much money and I ried a lot about the future and how would manage. I just needed to trust l and realize when we try to truly live in a Christian way, our approach to life is different and so are our priorities.

As we continue to give, I can see how my faith and trust in God have grown. I've learned we must give of our first fruits and not of our leftovers. Because we tithe, we've put material things in their proper perspective. We may not have everything we *want*, but we have everything we *need*.

The other parts of stewardship — giving of time and talent — have also taken on new meaning for me. I've always been involved in the Church in some way. I've been in the choir and other parish activities throughout the years. But I never felt connected to or a real part of the community. I wondered if I had any talents, and if so, how they could be used. I decided to pray about it. I asked God to help me discover my talents and to use me. I was open to wherever He might lead me. It absolutely amazes me how God has answered that prayer.

My involvement in the Church has increased and I've been given new opportunities to serve. God continues to answer my prayers. My faith has grown and my life is very full, sometimes a little too full! And that is a point I want to stress. We need to realize that we can't get involved in everything, and that is one reason our stewardship needs to be planned.

See **Profile,** Page 11

ebook (From Page 4)

The credibility of potential state wit- es has been seriously tainted by the of their stories to supermarket tab- s or to some of the sleazy television shows which masquerade as news programs. One of those shows even conducted a poll on whether Simpson should get the death penalty.

The suggestion has been made that the court issue a gag order to prevent further prejudicial statements about the case. The problem is that a gag order usually applies only to the attorneys involved in the case. It doesn't keep "police sources" or possible witnesses from shooting off their mouths.

I've always been a supporter of the "public's right to know" but in recent years I have come more and more to the conclusion that there have to be limits. And I am afraid that if responsible journalists don't set those limits the government will.

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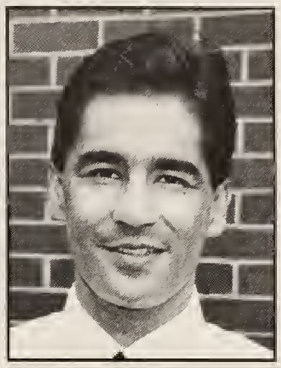
Vocation Update

Seminarian From Mexico Finds His 'Place' In Charlotte Diocese

By CAROL HAZARD
Associate Editor

Fidel Melo thought he might grow up to be a lawyer. That way he could help poor Mexicans and deal with the injustices they suffer.



FIDEL MELO

He never considered the priesthood until someone from his parish suggested it. Thirteen years old at the time, Melo recalls his astonishment. "Why me?" he asked. No one from his family had entered religious life. Besides, he hadn't even served as an altar boy.

Four weeks later, Melo entered minor seminary in Mexico, his homeland. All it took was a two-week vocational retreat and Melo has never doubted his decision since.

Melo, 33, will begin his third year in theology this fall at St. Vincent de Paul Seminary, Boynton Beach, Fla., studying to become a priest for the Diocese of Charlotte. He is writing and editing the Spanish page for *The Catholic News & Herald* this summer, and honing his English skills at Central Piedmont Community College.

He came to Charlotte via Corpus Christi, Texas, and Miami. After 11 years in seminary, Melo needed a year or two to figure out if he wanted to serve as a diocesan or missionary priest. "The big question was 'what exactly is the place for me?'" he recalls.

Melo came to the United States to live with the Mexican immigrant community. While here, he learned that his people were "like souls alone without a pastor." Lacking leadership of Mexican priests and nuns, the immigrants were religiously rudderless. Perhaps he could work as a missionary priest in the United States. Still, he didn't know for sure.

His one- to two-year hiatus turned into five. His older brother had died suddenly, and Melo needed to give his family moral support. He would not have been able to do so had he returned to seminary.

Working as a horse trainer at a ranch in Homestead, Fla., Melo met Hispanics who worked in the fields and construction sites. He came to Asheville for his first visit to North Carolina for a national horse championship.

The timing in 1991 coincided with his decision to return to seminary. It also coincided with an invitation received by his friend, countryman and fellow seminarian Arturo DeAguilar to become acquainted with the Diocese of Charlotte. DeAguilar introduced Melo to Father Frank O'Rourke, vocation director for the diocese.

At the invitation of Father O'Rourke, Melo worked one summer with Father Joe Waters, pastor of Holy Trinity Mission, Taylorsville. "He (Father Waters) is a missionary priest who works very hard to find and meet Hispanics. He is a father always, a father for everybody. In my prayers, I ask for the grace to be like him."

His association with Father Waters was the turning point. "He gave me strong help in my decision not so much with words but by his testimony in the way he lives."

If Melo were to become a priest for the mission Diocese of Charlotte, he could be both a missionary and diocesan priest. He had found his "place."

Meals For Migrants

REIDSVILLE — St. Paul the Apostle Parish, Greensboro, is sponsoring Sunday dinners July 24 and Aug.28 for migrant workers at Holy Infant Church, Reidsville. Volunteers are needed If interested, call Carron Patterson, (910) 665-1884, after 6 p.m.

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Have you given thought to being a priest in the Diocese of Charlotte?

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Scanning The Catechism

Lord's Prayer Is A Focal Point Of Final Section Of New Catechism

WASHINGTON (CNS) — "Christian Prayer" is the title of Part 4 of the new *Catechism of the Catholic Church.*

The catechism, which arrived in U.S. bookstores in English June 22, is an 800-page official compendium of Catholic teaching approved by Pope John Paul II. Its first three parts deal with the doctrinal, liturgical and moral aspects of Catholic teaching and are structured around the creed, the sacraments and the Ten Commandments. Part 4 focuses especially on the Lord's Prayer, the prayer Jesus taught his disciples when they asked him, "Lord, teach us to pray."

Before analyzing the Lord's Prayer as a model of prayer, however, it addresses what prayer is, why people are called to pray and the development and kinds of prayer in the Hebrew and Christian Scripture and the tradition of the Church. The catechism gives St. John Damascene's definition of prayer, "the rising of one's mind and heart to God or the requesting of good things from God." It calls prayer "a vital and personal relationship with the living and true God" and "the response of faith to the free promise of salvation." "According to Scripture, it is the heart that prays. If our heart is far from God, the words of prayer are in vain," the catechism says. "Christian prayer is a covenant relationship between God and man in Christ," it says.

It traces the call to prayer back to creation itself: "In his indefectible covenant with every living creature, God has always called people to prayer." It reviews the development of prayer in the Hebrew Scriptures, with Abraham, Jacob, Moses, David and Elijah. It calls David "the first prophet of Jewish and Christian prayer." It says his Psalms are "the masterwork of prayer in the Old Testament" and "remain essential to the prayer of the Church."

Reviewing what the Gospels say about Jesus at prayer, the catechism says, "The drama of prayer is fully revealed to us in the Word who became flesh and dwells among us...Jesus' filial prayer is the perfect model of prayer in the New Testament."

Among forms of Christian prayer it cites blessing and adoration, petition, intercession, thanksgiving, and praise. It speaks of prayer addressed to the Father, to Jesus, to the Spirit and with and to Mary. In explaining the ancient Christian tradition of praying to Mary, it says, "When we pray to her, we are adhering with her to the plan of the Father, who sends his Son to save all men. Like the beloved disciple we welcome Jesus' mother into our homes, for she has become the mother of all the living."

Among expressions of prayer the catechism cites vocal prayer, meditation, and contemplative prayer. It devotes several pages to what it calls "the battle of prayer," describing various difficulties people face in trying to pray or to deepen their prayer life.

The catechism concludes Part 4 with a 28-page analysis of the Lord's Prayer, which it calls "truly the summary of the whole Gospel," "the most perfect of prayers" and "the quintessential prayer of the Church." "In the Our Father," it says in one summation, "the object of the first three petitions is the glory of the Father, the sanctification of his name, the coming of the kingdom and the fulfillment of his will. The four others present our wants to him: They ask that our lives be nourished, healed of sin and made victorious in the struggle of good over evil."

The Catechism: What It Is And Isn't

WASHINGTON (CNS) — Here are a few examples of what the new *Catechism of the Catholic Church* is and is not:

— It is not a new Church teaching or an analysis of current theological trends and arguments. It is a comprehensive, authoritative statement of what the Catholic Church already teaches and believes.

— It is not a classroom text for children. It is a reference work: first for bishops and those in catechetical work, but also for anyone interested in knowing more about the Catholic faith.

— It is not an apologetics text, trying to defend Catholic belief or "prove" its truth. It is a positive, objective, declarative exposition of Catholic teaching.

— It is not a substitute for local or national catechisms. It is a point of reference for writing and evaluating local or national catechisms.

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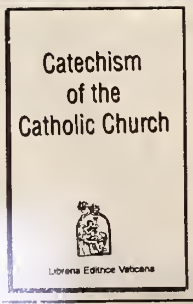

Catechisms Compared: Prayer

WASHINGTON (CNS) — Here are a few selected passages on prayer fron the Baltimore Catechism No. 3, the text generally used until the 1960s with U.S Catholic children in the upper elementary grades, and parallel passages from th new *Catechism of the Catholic Church:*

BALTIMORE CATECHISM

Q. What is prayer?

A. Prayer is the lifting up of our minds and hearts to God. (No. 475)

CATECHISM OF THE CATHOLIC CHURCH

The mystery of faith ... requires that the faithful believe in it, that they celebrat it and that they live from it in a vital and personal relationship with the living an true God. This relationship is prayer.... Prayer is the raising of one's mind and hear to God or the requesting of good things from God.... Christian prayer is a covenan relationship between God and man in Christ. (Nos. 2558-2564).

BALTIMORE CATECHISM

Q. Why do we pray?

A. We pray:

— First, to adore God, expressing to Him our love and loyalty.

— Second, to thank Him for his favors.

— Third, to obtain from Him the pardon for our sins and the remission of thei punishment.

— Fourth, to ask for graces and blessings for ourselves and others. (No. 476

CATECHISM OF THE CATHOLIC CHURCH

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Prayer of praise is entirely disinterested and rises to God, lauds Him and give Him glory for His own sake, quite beyond what He has done, but simply becaus He is. (Nos. 2644-2649)

Catechism On Best Seller List In Britain

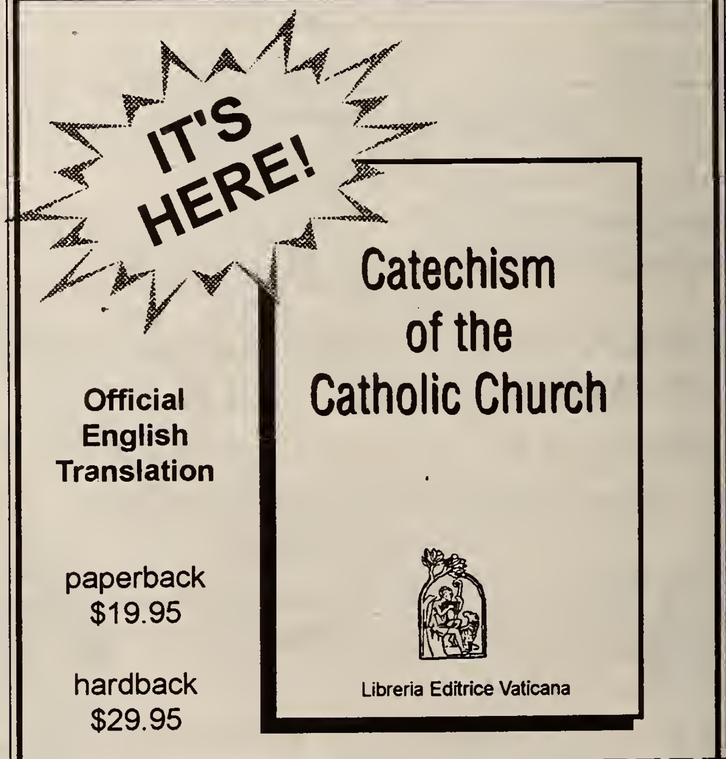
LONDON (CNS) — The new *Catechism of the Catholic Church* shot into Britain's best seller lists, its publisher said.

Publishers of the 816-page English-language version said June 15 they have ordered a third print run after sales soared beyond expectations in the book's first month on sale.

In mid-June the catechism was in 12th place on Britain's paperback best sellers list, wedged between *I Was A Teen-age Worrier*, a cartoon guide to adolescent anguish, and *Fever Pitch*, a fan's-eye view of top London soccer club Arsenal.

"The third printing will be availal at the end of this month and it's alrea sold out," Liz Marsh, spokeswoman publishers Geoffrey Chapman, t Reuters, the British news agency, in Ju "The initial print run was for 60,0 and we thought that would truly do But demand was greater than the Cat lic Church and we thought," Marsh sa

She said the 12th place in the b sellers list did not even represent book's full success. Many copies w sold through religious booksellers w are not consulted for the book list.



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ʔhiladelphia Archdiocese Issuing \ıbridged Catechism For Schools

PHILADELPHIA (CNS)—The ink ıll barely be dry on the official English-ınguage *Catechism of the Catholic ıurch* before abridged versions are in e hands of Philadelphia-area Catholic ıdents.

More than a year ago, after the cat-ıhism came out in French, Cardinal ıthony J. Bevilacqua of Philadelphia ırmed an editorial board of theologians d educators to write shorter versions r students in primary and secondary hools.

In a letter to priests, the cardinal said e board was asked "to produce adapted, ridged versions for use as supplemen-texts in our schools, CCD and RCIA ograms." CCD stands for Confrater-y of Christian Doctrine, a name often ed for religious education courses for ıdents not in Catholic schools. RCIA he Rite of Christian Initiation of Adults, ıich calls for a formation program for ults preparing to enter the Catholic ıurch.

The abridged texts, to be published Ignatius Press in San Francisco, are be titled, *Catechism of the Catholic ıith*. They will have Cardinal ʼvilacqua's imprimatur, an official church permission to publish. They are due out before the start of the school year this fall.

Msgr. Thomas J. Herron, academic dean at Philadelphia's St. Charles Borromeo Seminary, is chairman of the editorial board. In a recent article in *Catholic World Report*, a monthly magazine published by Ignatius Press, Msgr. Herron said, "Some similar projects have already appeared, following the publication of the catechism in other languages.

"The goal is that these books, which are being produced as economically as possible, will be helpful to students at every level of Catholic education, including regular religious instruction and preparation for the sacraments."

He said three abridgements were already under way — for grades four to six, grades seven and eight, and high school. A fourth "study edition" may appear later, intended for more advanced high school and college students and for adult education groups. Separate teacher study guides are also being prepared.

Jesuit Father Joseph Fessio, editor in chief of Ignatius Press, said the first three catechisms will sell for $12.95, $15.95 and $18.95 respectively.

ʼirst Workshop On New ʼatechism Held For Hispanics

SAN ANTONIO (CNS) — Mis-ınaries from Peru and Mexico joined participants from throughout the ıited States at the first national work-op for Hispanics on the new *Cat-hism of the Catholic Church.*

The workshop, held at the Mexican nerican Cultural Center in San Anto-), was led by Roberto Pina, a pioneer family catechesis; Mercy Sister Maria ena Gonzalez, president of the center d an expert in catechetical process; ter Rosa Maria Icaza, president of the spanic Liturgical Institute; and Father rgilio Elizondo, a founder of the center 1972.

The Mexican American Cultural Center "was born out of the catechetical movement," said Sister Maria Elena. "And now it is only fitting that it should take the lead in the interpretation and implementation of the new catechism."

The workshop followed a series of symposiums at the center which brought together Mexican-American catechetical leaders to explore in depth the local implications of the new catechism.

A full program for the preparation of catechetical leaders in the light and spirit of the new catechism is being prepared to begin in the summer of 1995.

Heavy Sales Necessitate Added Printings Of New Catechism

WASHINGTON (CNS)—The new *Catechism of the Catholic Church* could become a million-seller in the United States.

Heavy early sales prompted a second printing of 340,000 copies in addition to the initial printing of 560,000, said Dan Juday, director of the U.S. Catholic Conference Office for Publishing and Promotion Services, the catechism's main U.S. publisher.

Those 900,000 copies will grow again from a third printing later this summer, Juday told Catholic News Service. The English-language catechism's 15 U.S. co-publishers are readying orders now, Juday said.

Based on anecdotal evidence from co-publishers and Catholic bookstores stocking the catechism, there has never been a book that sold so many so fast like the catechism.

Dennis Klotz, owner of the Catholic Book Store in Detroit, said he had sold 1,100 copies by midday June 23. The catechism officially went on sale June 22.

Klotz said he ordered 3,000 copies, which he expected to go fast. He advertised the book's availability in Catholic and secular newspapers and through parish bulletin inserts. One parish in Ypsilanti, Mich., outside Detroit, sent in an order for 146 books.

"I've been in this business 19 years and I don't think there's ever been a book where we've had this demand. Never," said Klotz, adding that the English-language catechism has spurred sales of French- and Spanish-language catechisms and other catechism-related books.

Dave Trainer, assistant manager of the Newman Bookstore in Washington, said the store sold 125 catechisms the first day. The store ordered 750 books, which "will carry us through until sales taper off, which I expect they will," he said.

Trainer said the sales volume is "pretty much unrivaled and unprecedented." People were buying multiple copies, "two, three, 10 at a time," he added.

"It's incredible, the response we're getting," said Sister Bernadette Reis, a Daughter of St. Paul and assistant manager of her order's bookstore in the Boston suburb of Dedham, Mass. "We had to open up another counter to take" catechism orders and "we had to stop receiving (deliveries) to take care of the people as they come in," she said.

Of 2,500 copies ordered for the Dedham store, 1,500 were gone by mail order or over-the-counter sales. Pope John Paul II's 1993 encyclical *Veritatis Splendor* "came a close second, but nothing national ever sparked this kind of interest," she said.

In early June the Daughters of St. Paul had expected about 113,000 copies of the catechism for delivery to bookstores, churches, schools and individuals.

Interest was so great in it that not every publisher honored the June 22 embargo date.

"Someone in my office found it available not very far from this office before the 22nd of June," the USCC's Juday said. Klotz said he mailed out-of-state orders June 17 and furnished copies to Archdiocese of Detroit personnel before the embargo date.

Sister Mary Peter of the order's St. Paul Media Center in Edison, N.J., said the center sent out 3,000 mail-ordered copies June 18 so customers would have their copies June 22. She added that the sales seem to be split between clergy, religious and lay people. One priest bought a copy to take to a friend in Hungary, where it is not yet available.

"People do want to know what's right and wrong," she added in an interview with *The Monitor*, newspaper of the Diocese of Trenton. "It's a hunger for the truth, what we really believe as Catholics. It's not bedside reading."

A spot check of three Washington-area Waldenbooks stores June 24 revealed that one store had the book in stock but had no sales, the other had neither the book in stock nor requests for it, while the third lost three sales because the book wasn't in.

Peter Dwyer, marketing manager for the Liturgical Press, one of the catechism's co-publishers, declined to reveal the size of his order from the first printing, but said he had enough copies on hand to wait for the third printing.

Dwyer added that returns of unsold books — bookstores typically have three months to a year to return unsold stock — could be more than usual. If there were only one publisher, "we'd know how many books" were left unsold, he told CNS.

With the catechism, though, some dealers are ordering from more than one co-publisher, a practice Juday confirmed is happening.

Sally Brennan, owner of a religious and gift center in Spring Lake, N.J., said she originally ordered 500 copies, buying some from each of the co-publishers. Her customers, she reported, "aren't just ordering one — they're ordering four or five (at) a time."

The catechism is considered a trade book in the publishing field. The latest figures available show that sales of trade books of all kinds — children's, adult and religious — averaged less than 10,000 per title in 1992, according to the Association of American Publishers, a trade association.

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People In The News

Papal Vicar Calls Rome A 'De-Christianized' City

ROME (CNS) — Rome, the city where Christianity took root and spread to the rest of the world, has entered the post-Christian era, said Cardinal Camillo Ruini, papal vicar for Rome. Injecting Christian values into the "de-Christianized" city and its people is a major church challenge, he said in a June 23 speech outlining a two-year pastoral program. Pope John Paul II is the head of the Rome diocese but the daily administration is under the control of the papally appointed cardinal. People, families and society are "no longer Christian, above all in their actions and values," he said. Even the Church has been "subtly and in a relaxed way" infiltrated with a "post-Christian mentality" which often negates Christian values, he added.

New York Cardinal Named One Of Three Synod Co-Presidents

VATICAN CITY (CNS) — New York Cardinal John J. O'Connor was named by Pope John Paul II as one of three co-presidents for the October Synod of Bishops on religious life. The appointment, announced at the Vatican June 27, means Cardinal O'Connor will alternate in guiding the procedural workings of the synod sessions in the pope's name. The other two delegate presidents are Cardinal Eduardo Martinez Somalo, who heads the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, and Cardinal Edward Bede Clancy of Sydney, Australia. The Oct. 2-29 synod will take up the theme, "The Consecrated Life and Its Role in the Church and in the World." Named special secretary was Father Marcello Zago, superior general of the Oblates of Mary Immaculate. He will be assisted by U.S. Brother John Johnston, superior general of the Brothers of the Christian Schools, and Ursuline Sister Emilia Ehrlich.

Holy Cross Brother Named Catholic Rural Life Conference Director

DES MOINES, Iowa (CNS) — Holy Cross Brother David G. Andrews has been named executive director of the National Catholic Rural Life Conference. He will join the Des Moines-based organization after finishing law school at Loyola University in New Orleans. Sandra LaBlanc was promoted from communications director for the rural life conference to associate director, and will take a collaborative leadership role with Brother Andrews. She has been interim director since the departure this spring of Joseph Fitzgerald. Brother Andrews has been involved with institutions serving the rural Church for 15 years. "NCRLC is needed now more than ever both to respond to the pastoral needs of rural America as well as respond to the legislative vigilance required by our society today," Brother Andrews said in a statement.

Lourdes Shrine Scheduled For $100 Million Remodeling

LOURDES, France (CNS) — Lourdes, popular Marian pilgrimage site noted for its miracles, is scheduled to get a $100 million remodeling. Plans say that by the year 2000, conditions should be improved for the hundreds of thousands of sick and handicapped people visiting the shrine yearly. Plans were announced by Bishop Jean Sahuquet of Tarbes and Lourdes and Lourdes Mayor Philippe Douste-Blazy at a June 25 news conference. Organizers said financing will come from the French government, local governments, the European Community, a tourist tax and private contributions. The Lourdes shrine is located on the spot in southern France where the Catholic Church says that in 1858 Mary appeared 18 times to 14-year-old Bernadette Soubirous. The spring that the girl discovered through Mary's aid is said to have miraculous curing powers. The shrine attracts about 5 million people a year, many who come to wash and drink from the water from the spring.

Pope Expresses Concern About Cuba, Opposes U.S. Embargo

VATICAN CITY (CNS) — Pop John Paul II expressed deep concer about the suffering caused by Cuba' economic crisis and said it was essentia that the local Church keep providin spiritual and humanitarian help to Cuba' people. Addressing Cuban bishops at th Vatican June 25, the pope cited the prel ates' opposition to the ongoing U.S. eco nomic embargo against Cuba and urge international agencies to be generous i their assistance programs. The 74-year old pope also reiterated his "deep desire to visit the island nation and its estimate 4.5 million Catholics. The bishops wer in Rome for their *ad limina* visits, mad every five years by heads of dioceses. I meetings with the pope and other Vatica officials, they described in detail th population's material hardships and spiri tual discouragement.

Please pray for the following deceased priests during the month of July:
Monsginor Peter M.Denges, 1985
Bishop Leo Haid, OSB, 1924
Reverend Raphael Arthur, OSB, 1941
Reverend Maurice McDonnell, OSB, 1950
Reverend Stephen Dowd, OSB, 1985

Scripture

Readings for the Week of July 10 - July 16

Sunday: Amos 7:12-15; Ephesians 1:3-14 or 1:3-10; Mark 6:7-13.

Monday: Isaiah 1:10-17; Matthew 10:34-11:1.

Tuesday: Isaiah 7:1-9; Matthew 11:20-24.

Wednesday: Isaiah 10:5-7, 13-16; Matthew 11:25-27.

Thursday: Isaiah 26:7-9, 12, 16-19; Matthew 11:28-30.

Friday: Isaiah 38:1-6, 21-22, 7-8; Matthew 12:1-8.

Saturday: Micah 2:1-5; Matthew 12:14-21.

Readings for the Week of July 17 - July 23

Sunday: Jeremiah 23:1-6; Ephesians 2:13-18; Mark 6:30-34.

Monday: Micah 6:1-4, 6-8; Matthew 12:38-42.

Tuesday: Micah 7:14-15, 18-20; Matthew 12:46-50.

Wednesday: Jeremiah 1:1, 4-10; Matthew 13:1-9.

Thursday: Jeremiah 2:1-3, 7-8, 12-13; Matthew 13:10-17.

Friday: Songs 3:1-4 or 2 Corinthians 5:14-17; John 20:1-2, 11-18.

Saturday: Jeremiah 7:1-11; Matthew 13:24-30.

Employment Opportunities

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Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate Youth Ministry. Send resume or inquiry to: Queen of the Apostles, 503 N. Main Street, Belmont, NC 28012. Phone (704) 825-5277.

Youth Minister: St. Pius X in Greensboro is searching for a Youth Minister to work with junior high youth, senior high youth and young adults of the parish community. Person must be energetic, dedicated and willing to minister to the needs of the community in creative ways. The parish already has a Director of Faith Formation and is looking for someone to work with the director to build up these program areas. Person must have a BA in theology, youth ministry or related area. Salary negotiable depending on qualifications and experience. Send resume to Youth Minister Search Committee, St.Pius X, 2210 N.Elm St., Greensboro, NC 27408.

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July 3, 1994
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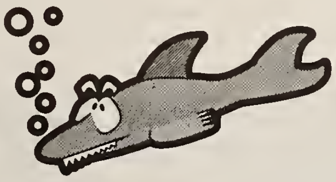

hree Represent Diocese At ermanent Diaconate Meeting

SAN FRANCISCO — The conıal changes faced by the Church and iety, the growing ministerial needs t are surfacing, and the methods for ective strategic planning were among jor themes addressed by directors of conate offices at their annual national hering. Almost 200 members of the tional Association of Permanent iconate Directors met in San Franco for the convention which focused the theme, "Paradigm Shifts: The ıping of our Diaconal Future."

Attending from the Diocese of Charlotte were Msgr. Anthony Kovacic, diocesan director; Rev. Mr. Ben Wenning, assistant diocesan director; and Dot Wenning.

Recognized scholars and experts invited the participants to read the signs of the times without stifling the Spirit's prompting. Franciscan Father Kenan Osborne, professor of theology at the Franciscan School of Theology in Berkeley, spoke on ministerial leadership.

Dr. Megan McKenna of the Pastoral Institute at Incarnate Word College in San Antonio invited participants to appreciate the communal nature of God as the basis for engaging in basic Christian communities. Father John Sanderfeld of the Diocese of San Jose led participants in a visioning process.

The final major address was delivered by Sister Mary Ann Donovan, professor of theology and spirituality at the Jesuit School of Theology in Berkeley. Sister Mary Ann provided an historical perspective on the movement of the Spirit in the Church, especially as it effects Church leadership and ministry.

In addition to general presentations, there were a number of workshops related to the overall theme of the convention. Efforts were made to provide practical resources for use by diaconate directors.

Card Of Thanks

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Breaking The Ground...

Ground was broken June 26 for a new St. Thomas Aquinas Church in Charlotte. Digging in are Father Ray Berg, Father Richard Contiliano, Ron Sanders, Greg Kent and Kathy Sanders. The $1.7 million church will seat 1,000 and will take one year to build. The groundbreaking was one of Father Berg's last official acts before leaving for a new assignment.

Letters To The Editor

The male priesthood

To the Editor:

Please permit a reflection or two regarding Pope John Paul's recent apostolic letter in which he limited the priesthood to males only. Quite apart from the pope's statement, my heretofore great respect for Milwaukee's Archbishop Rembert Weakland, O.S.B., has been heightened considerably. Both his willingness, as he put it, to "be obedient to this command" as well as his "own inner turmoil at the decision" reflects, I suspect, the feeling of many loyal Catholics world-wide, and most certainly those of the undersigned.

I, too, accept externally the substance of Pope John Paul's apostolic letter. But, along with Archbishop Weakland's words, "it will not be done without much sacrifice and inner searching."

Bishop Curlin's letter anent this matter (*Catholic News & Herald*, June 10) alludes to "those who hold the Holy Father in deep esteem and respect." I should like to think that all members of the Catholic Church fit under this umbrella.

Sincerely,
Father Edgar Holden, O.F.M.Conv.

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

Profile (FromPage 7)

I've learned if we trust God and have a genuine desire to serve Him, He will provide the opportunities. Many people don't volunteer because they don't feel they have talents. We need to realize that to be talented does not mean we have to be experts. We are all talented and we are all gifted by virtue of the fact that we are made in God's image.

I used to feel guilty because I knew I didn't deserve all the things God had given to me. But over time I've realized that since I am so blessed I have a responsibility to give back because He has given me so much. As it says in the Gospel of Matthew, "To whom much is given, much will be required."

I invite you to pray for opportunities to come forward and use your special gifts at your church and in the community. I also encourage you to sit down and plan how much of your time, talent and treasure you can give. Give God the chance to show you how loving and generous He is. He will provide many opportunities for a fuller, more meaningful life if we only take that first step in faith.

Joan Kelley is a parishioner of Our Lady of the Assumption in Charlotte.

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Comunidad Hispana
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Vocaciones Hispanas

Arlid Barrera.

Originaria de Medellín, Colombia. En dicha ciudad estudió Ciencias de la Educación y más tarde se transladó a Charlotte, Carolina del Norte, ahí trabajó y estudió textilería industrial. Dió clases de español en St. Patrick's School. En el año 1985 entró a la Renovación Carismática, desde entonces ha participado muy activamente como voluntaria en los distintos ministerios de la comunidad hispana, tomó la preparación del Ministerio Laico y formó parte del Consejo Dirigente de los Cursillos de Cristiandad.

Dentro de éste ambiente sintió el llamado a la vida consagrada y ha pedido entrar a la comunidad religiosa de las Esclavas del Sagrado Corazón de Jesús. Cuando le preguntamos ¿Qué le había impulsado a seguir éste camino? ella nos comentó: "Hace mucho tiempo que sentía un llamado especial en mi vida y nada de lo que hacía en el mundo me satisfacía tanto como servir a la comunidad en nombre del Señor. Descubrí a Cristo en la Eucaristía, especialmente ahí sentía un acercamiento muy profundo a Dios y fué entonces cuando entré en un proceso de conversión y sentí la necesidad de compartir ésto con todos de un modo especial. Por lo que decidí pedir apoyo y orientación espiritual a la Hermana Pilar". Arlid nos comentó que especialmente en un retiro con la Hna. Sagrario Núñez fué donde sintió que era el momento decisivo para aceptar y darse totalmente a la vida del Señor. Esta jóven valiente recomienda a todas las personas que se sientan llamadas a la vida consagrada a que "se dejen llevar por el Señor y busquen orientación". Después de casi quince años de vivir en Charlotte, partirá a Filadelfia para recibir la formación y educación religiosa conforme al espíritu de su nueva comunidad. Le pedimos .algunas palabras para la comunidad hispana y muy emocionada dijo: "Cristo está vivo en nuestra comunidad, trabajemos por la unidad en el amor". Nos queda desearle lo mejor, ofrecerle nuestras oraciones y enviar un caluroso saludo a nuestros amigos colombianos que de entre sus filas ha salido ésta vocación para la Iglesia.

Arlid Barrera, joven colombiana que se ha decidido por la vida religiosa.

Hispanos felices con su nueva capilla del Sagrado Corazón de Jesús en Dobson, N.C.

El Grupo Hispano de Dobson, N.C.

Se inició en 1984, en pleno campo, con las misas al aire libre, solo eran unos 45 trabajadores. Los pioneros de ésta obra son el P.Joseph Waters y el Sr. José Sarmiento. Durante algún tiempo se les permitió celebrar la Eucaristía en Holy Angels, Mount Airy, pero luego tuvieron que mudarse a un viejo bodegón que un americano no católico, generosamente les facilitó, ahí permanecieron varios años, hasta que en diciembre de 1993 estrenaron una nueva capilla que con ayuda de la Diócesis se adquirió. Desde el principio se han puesto bajo el amparo del Sagrado Corazón de Jesús. Cada vez hay más bautismos, signo de la presencia de las familias y del crecimiento que se tiene.

José Sarmiento, oriundo de Durango, México, quien ha liderado fuertemente desde un principio, nos comentó: "La obra comenzó con buenos cimientos, porque hemos crecido solos, contando únicamente con el apoyo del P. Joseph Waters". Con los ahorros de la comunidad repararon y pintaron el nuevo local. El Sr. Sarmiento nos dijo que cuando invitaron a sembrar algunos arbolitos acudió tanta gente como cuando hay Misa y en un "instante" terminaron de plantarlos. Ojalá siempre sigan con el mismo entusiasmo.

Tres Futuros Diáconos

La presencia de los hispanos se está dejando sentir poco a poco en el campo d la fe, ya que cada vez hay más personas comprometidas en la Iglesia. Esto es alg muy positivo ya que denota más comunión y participación. En las siguient ediciones les estaremos presentando a tres futuros diáconos, a saber, Carl Medina, Edwin Rodríguez y Rafael Jesús Torres.

De izquierda a derecha Rafael Jr., Gladys O. y Ricardo Torres junto a sus padres, Glad y Rafael Jesús Torres quien se prepara al diaconado permanente.

Rafael Jesús Torres

Nació en Ponce, Puerto Rico, pero creció en Tallaboa, cerca de Ponce. Durante su adolescencia fué monaguillo y participó en la "Juventud Acción Católica" en su parroquia. Estuvo en Vietnam como parte del ejército, después trabajó dieciséis años en una refinería de Puerto Rico. En 1967 se casó con Gladys y actualmente forman una bonita familia con sus tres hijos, Rafael Jr., Gladys O. y Ricardo.

Pedimos a Rafael Jesús que nos relatara desde cuándo ha sentido el llamado a este servicio en la Iglesia y nos dijo lo siguiente: "Debido a la revolución castrista, durante los años 1958 - 1959, muchos Seminaristas cubanos fueron a estudiar a mi país, varios de ellos iban a mi pueblo los Domingos y juntos participábamos en distintos eventos, desde entonces sentí algo pero todo quedó ahí. En 1982 venimos a Charlotte, entramos a los cursillos y fue lo que finalmente me llevó a decidirme por el diaconado".

Rafael dice que su participación en la preparación del Plan Pastoral Diocesano y los cursos para el ministerio laico le ayudaron mucho en su decisi vocacional. Todo esto y la preparaci al diaconado han fortalecido la unidad su familia. "Debemos perseverar en Señor - nos dice - que siempre nos gu para saber resolver los problemas; en familia hay dificultades, pero siempre puede salir adelante con la ayuda Dios".

Dentro de un año Rafael Jesús Torr podrá ser ordenado diácono permanent a él y a su familia los felicitamos deseamos que sigan siempre adelante la fe con la ayuda de Jesucristo.

Kathy Servigón y la Hermana Pilar Dalm quien la preparó para la Confirmación.

To Our Friends

Arlid Barrera leave us to enter religious life. We begin a series on three Hispanic men preparing for the permanent diaconate. We visit the Hispanic community in Dobson.

xas Catholics Study Charlotte iocesan Stewardship Program

By JEAN DENTON

DENTON, Texas — Clergy and ch staffers at the Diocese of Fort th Ministerium recently were urged get out of the business of direct ery" and enable and allow the people e parishes to accept their responsi- y to carry out the Church's mission aring the Good News of Jesus Christ eir communities.

'Folks, we have parishes and con- ations just loaded with charisms, he people are not being invited to use ," Father Patrick Brennan, founder e Office of Evangelization for the diocese of Chicago, told the gather- n the opening talk of the two-day ing.

Although they made separate pre- ations before the nearly 250 clergy ull-time paid ministers from through- the Forth Worth Diocese, Father nan and James Kelley, wedded evan- ation and stewardship by reminding athering that the ministry of the ch is carried out by the people giv- in gratitude, the gifts they have ved from God. "Conversion" and nge" were the watchwords of both ntations as Father Brennan and ey called for re-structuring and a mindset in Catholic parishes.

Kelley, who is director of the Devel- ent Office for the Diocese of Char- , told the Ministerium that efforts be made to convert parish commu- s to "stewardship as a way of life' time, talent, and treasure given equal hasis. In calling people to a spirit of g, Kelley said, "You can't take away ure or time or talent — Scripture s them all equal focus."

"Stewardship is a spiritual way of hat deepens our relationship with the ," Kelley contended. "It is an indi- al giving in gratitude to God. It is not d on what the Church needs." He d, "If the Church had no needs, it ldn't change the need of people to ."

Recommending an annual "steward- effort," Kelley stressed that parish- rs must begin to understand stew- hip as "a process, not a program — not a one-time, intense fund-raising rt." Reinforcing the tenets of stew- hip with a defined effort in the parish uld be done annually or not at all," aid.

Kelley offered practical ways to con- ally keep stewardship in the minds of shioners including the formation of a ardship committee ("never under the finance council") and regular parish communications. He emphasized the importance of patience and continuity to allow the idea of stewardship to take hold.

Kelley also suggested that stewardship education be included in existing parish programs and ministries such as RCIA, confirmation preparation, and pre-Cana classes.

The focus of stewardship, he said, must be on God first; trust; humility — that what we have is not self-made but from God; conversion — that in taking steps toward more generous giving, "lives are changed from a spiritual perspective"; an attitude of gratitude; seeking always to help the community; pro-active, in which an individual takes the initiative to give rather than waiting to be asked; and offering gifts out of desire instead of obligation.

Recalling his own lessons on stewardship, learned from his parents, Kelley remarked that as he worked at using some of his time and talents to help others, "I realized I was getting a better idea of who God was."

Stewardship, he said, "is about giving first fruits, not spare time, not leftover money. It is intentional, planned, proportional giving. If people have no idea how much time or money they are giving, then they haven't grasped the whole piece of stewardship."

Kelley noted that the responsibility of stewardship also "speaks to our relationship with God." He pointed out that Jesus addressed issues of stewardship in slightly more than half of his parables. "We know that prayer is very important in Christian life," he said, "but stewardship is addressed five more times than prayer in the parables."

"If we are not preaching stewardship, we are not preaching the full Gospel of Jesus Christ," Kelley contended and added, "If people take Scripture seriously, they must consider stewardship, because it's all over the Bible."

Several parish leaders questioned both Father Brennan and Kelley on ways to make their theories realities in local parishes.

Both Father Brennan and Kelley emphasized patience in implementing new models. Kelley said that in encouraging stewardship as a way of life in a parish, it is important to take the time necessary to lay a foundation and build commitment incrementally.

Kelley suggested that a few parishioners be chosen to begin the education process and that they should be asked first to commit to "this kind of life." Bringing a parish along step-by-step, he said, is the beauty of having an annual stewardship effort.

Kelley added that although the approach or language may necessarily be different, the message of stewardship is no different for any cultural or economic group. "I don't see in Scripture where anybody is let off the hook," he said.

Jean Denton is a correspondent for the North Texas Catholic *in Fort Worth.*

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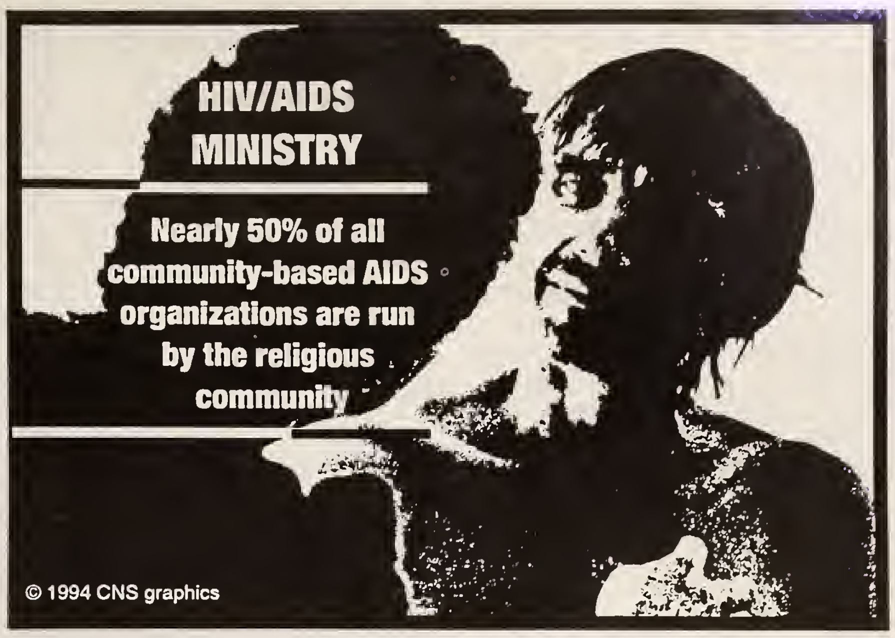
HIV/AIDS MINISTRY
Nearly 50% of all community-based AIDS organizations are run by the religious community
© 1994 CNS graphics

Interfaith AIDS Network Finds Common Ground In Ministry

WASHINGTON (CNS) — Churchgoers across the country will be asked later this year to put their names on the line, signing a declaration on HIV/AIDS, announced the AIDS National Interfaith Network.

At the conclusion of a three-day meeting May 25, the network of AIDS ministry leaders said the declaration would bolster the efforts of thousands of church-affiliated programs for education about and prevention of the spread of AIDS and the virus that causes it and the care of its victims.

The Rev. Kenneth South, executive director of the Washington-based network, said the declaration would be formally presented at the United Nations on World AIDS Day, Dec. 1. It will be disseminated for signatures by grassroots AIDS ministry workers and volunteers from dozens of different denominations, he added.

The draft declaration says, in part, "We are called to promote prevention: Within the context of our respective faiths, we encourage accurate and comprehensive information for the public regarding HIV transmission and means of prevention. We vow to develop comprehensive AIDS prevention programs for our youth and adults."

It also says: "We are called to love: God does not punish with sickness or disease but stands together with us as the source of our strength, courage and hope. The God of our understanding is, in fact, greater than AIDS."

About half of all social, pastoral and support programs for victims of AIDS are run by church-related organizations, said South, a Metropolitan Community Church minister. Yet the public perception is that religious groups are mostly a thorn in the side of efforts to address AIDS.

For example, he said at a press conference, the single largest provider of housing for people with AIDS in the San Francisco area is Catholic Charities.

"So when someone says the Catholic Church is not doing anything for people with AIDS, I tell them 'you're wrong,'" said South. "The Catholic Church is one of the largest providers of programs for people with AIDS in the United States."

AIDS ministry representatives of Catholic, Presbyterian, Methodist, Jewish, Episcopal, Unitarian and Church of Christ churches attended the conference, with an eye toward sharing their successes and resources and creating some central goals.

Episcopal Father Richard Younge, president of the National Episcopal AIDS Coalition, described a plan to bring sections of a memorial quilt to churches and synagogues for display, like the Names Project quilt that travels around the country.

The Names quilt is composed of thousands of individual quilt pieces made in the names of people who have died of AIDS. Sections of it are regularly displayed throughout the country.

The interfaith project would include educational materials, sermon suggestions and examples of how to use the quilt to prompt discussion about AIDS and how the religious community responds, he explained.

The network also plans to kick off a collaborative effort with the Centers for Disease Control to gather and disseminate information about how religious institutions are working with AIDS victims.

Rabbi Marc Blumenthal, who represents the Union of American Hebrew Congregations and the Central Conference of American Rabbis Joint Committee on AIDS, said even within one town, various religious organizations working on AIDS programs are often not in touch with one another.

Marist Father Rodney J. DeMartini, of the National Catholic AIDS Network, said after the press conference that he was pleased and impressed with the way advocates from diverse denominational backgrounds collaborated on a declaration that respects varied religious teachings on subjects such as the use of condoms.

Many advocates encourage use of condoms to prevent the spread of AIDS, while Catholic teaching says that the method is never acceptable and abstinence is the only appropriate way to prevent the spread of sexually transmitted diseases.

Father DeMartini said participants found common ground in their basic respect for life. "We can teach to stop the spread of AIDS, even though as Catholics we may do so differently than Buddhists or people of another religious background," he said.

Also on the agenda for the network meeting was a discussion of how the activities of some groups have left a public perception that religious institutions have been hostile to AIDS victims and have done little to help them.

"Unfortunately the religious response sometimes gets identified with those who speak in the name of religion but in words of fear and hate," said Father DeMartini.

See **Network,** Page 16

Diocesan News Briefs

Scouting Award

MINT HILL —Michael Williams, 10, earned the Boy Scouts' *Parvuli Dei* ("Children of God") Award, a Catholic religious award. His mother, Marlene Williams, was recognized for helping him earn the award. The Williams' are parishioners of St. Luke Church, Mint Hill. To earn the award, Michael answered questions in a 25-page booklet and made a banner featuring a heart, two hands and the peace sign.

Amazing Grays Meeting

CHARLOTTE — The Amazing Grays senior club of St. Patrick Church will attend a baseball game at Knight's Castle on Wednesday, July 27. Benediction is at 11 a.m. at the church. The bus will leave for the game at noon. Cost is $3.50. For information, call Helene Russell at (704) 553-8114.

Fifty Plus Meeting

CHARLOTTE — The Fifty Plus senior club of St. John Neumann Church will meet on Wednesday, July 13 at 11 a.m. in the church hall. Bishop William Curlin will attend the luncheon, which will be served after the meeting. Lunch is free to members and $3 for others. Call Anne McIntyre at (704) 545-5046 for information.

WSD Retreat

HICKORY — The annual "Widowed, Separated, Divorced Retreat" sponsored by Catholic Social Services is Aug. 6-7 at the Catholic Conference Center. Cost is $50. Registration deadline is July 15. For information or financial aid, call Suzanne Bach at (704) 377-6871, ext. 314 or Frances D'Amato at (704) 256-8666.

Diocesan Lay Ministry Training

Lay Ministry training will begin Aug. 20 at Our Lady of Grace in Greensboro, Aug. 27 at St. Gabriel Church in Charlotte, and Sept. 10 at St. Barnabas Church in Arden. For information, call the Lay Ministry Office, 1621 Dilworth Rd. East, (704) 334-1805.

Bishop Curlin Schedule

Bishop William G. Curlin will take part in the following events during the next few weeks:

July 17-21:
Bishop Curlin in Des Moines, Iowa for National Catholic Daughters conference.

July 23:
St. Elizabeth in Boone, installing Father Damion Lynch as pastor.

July 24:
St. Barnabas, Arden for new building blessing.

July 31:
St. James, Concord, dedication of new parish hall.

Secular Franciscan Order Formation

GREENSBORO — A formation program for the Secular Franciscan Order has begun at St. Pius Tenth Parish. Interested men and women in the Greensboro Vicariate are invited to the next meeting, July 10 at 12:30 p.m. at the church. Franciscan Father Bob Menard, pastor of St. Pius Tenth, is the regional spiritual assistant for the order. For information, call Teresa Sullivan at (704) 282-8844.

CUA Student Receives Fulbright Scholarship

WASHINGTON, D.C. — Helen H. McConnell of Asheville received a Fulbright Scholarship for 1994-95 to study in Germany. She is a Ph.D. candidate in liturgical studies in the School of Religious Studies at The Catholic University of America. She will use the scholarship to research her dissertation, "Aemiliana Lohr's Theology of Liturgical Worship" in the archives of the Abbey of the Holy Cross in Herstelle, Germany.

Born in Washington D.C., McConnell is the daughter of Dr. Mary Helen McConnell Schwartzkopf. She has a B.A. in music and a Master of Divinity from Duke University.

Singles group

HICKORY — St. Aloysius Parish has formed a new singles group. For information, call Lynn Floyd at (704) 327-2218.

St. Joseph's Hospital Honored

ASHEVILLE — St. Joseph's Hospital was honored for 75 years of membership in the Catholic Health Association at the 79th annual Catholic Health Assembly, June 5-8 in Philadelphia. The Catholic Health Association represents health care providers at more than 1,200 Catholic facilities in the United States.

Class Canceled

CHARLOTTE — The July 20 Natural Family Planning introduction class at the Catholic Center has been canceled. For more information, call Jay or Carmen Hamilton at (704) 663-6411

Conference On The Family

STEUBENVILLE, Ohio — Cardinal John O'Connor, archbishop of New York, and Father Benedict Groeschel, director of the Office of Spiritual Development for the archdiocese, are among speakers for a Conference on the Family at Franciscan University of Steubenville, August 5-7. The conference will explore God's plan for the family as the "domestic church" in light of Catholic teaching and Pope John Paul II's recent "Letter to Families." For more information, call Franciscan University's Christian Conference office at (800) 437-TENT.

Red Ribbon Run

ASHEVILLE — St. Joan of Arc Parish raised $900 for Loving Foods Resources during a run/walk on June 12. Loving Foods provides food for the terminally ill in Buncombe and surrounding counties. Eighty-one parishioners participated in the fund-raising event. A "Caring Hearts" banner made by Dean Jones was displayed at the walk through downtown. Caring Hearts is a group of St. Joan parishioners who provide support to people with HIV/AIDS.

St. Peregrine Society

CHARLOTTE — The St. Vincent de Paul Council of the Knights of Columbus is starting a St. Peregrine Society to serve the ill and the poor through the distribution of the St. Peregrine medal, carried in the hope that it will restore health. The medal and a prayer card are available upon request at no cost. Contact Brian and Celia Smith at (704) 556-1749; Frank and Kathy Hertkorn, (704) 588-1072; or Msgr. Felix Kelaher, (704) 541-8679.

Grief Support

CHARLOTTE — A support group for widows and widowers with new or unresolved grief will meet Aug. 21 from 4:30 p.m.-6 p.m. at the Catholic Center, 1524 E. Morehead St. Call Suzanne Bach, (704) 377-6871, for information.

"The Life Of Mary"

HIGH POINT — Margaret Anderson will perform a one-woman play, "The Life of Mary, Mother of Jesus," on Wednesday, July 20 at 7 p.m. at St. Michael Lutheran Church. The play is presented through the combined efforts of St. Michael Lutheran and Christ the King Catholic churches in celebration of the Catholic-Lutheran covenant.

Catholic Young Adults

ASHEVILLE — Catholic Yo Adults meet the second Saturday of e month at 7 p.m. at the Basilica of Lawrence in the social hall. All yo adults ages 21-40, married or single, welcome. For information, call M Ann Wright at (704) 254-5182.

Aids Ministry

ASHEVILLE — St. Joan of Parish has formed an AIDS ministr provide a Catholic presence and mini to needs of the HIV/AIDS commun For information, call (704) 252-315

Bible Seminar

CHARLOTTE — The origins o Matthew's Gospel will be presentec Susan Brady, regional director of f formation, at St. John Neumann Chu July 18-22 from 9:30 a.m.-noon. Co $25, and is free to catechists. Regis tion deadline for baby-sitting is July For information, call Marie LeClai (704) 845-9441.

The Catholic News & Herald *comes parish news for the dioce news briefs. Good photographs, pre able black and white, also are welco. Please submit news releases and phc at least 10 days before the date of p lication.*

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World and National Briefs

S. Maronites Celebrate Present hile Looking To Past, Future

LOS ANGELES (CNS) — The cre- on of a new diocese for U.S. Maronite tholics "shows the growth of our urch, and this is an object of great joy," id Bishop John G. Chedid, the first shop of the new Eparchy of Our Lady Lebanon of Los Angeles. In an inter- w with *The Tidings*, Los Angeles hdiocesan newspaper, prior to his ne 23 installation, 70-year-old Bishop edid admitted he had been hesitant ward the idea of a diocesan split in the ited States. The new diocese, which ludes 34 states, was created March 1 Pope John Paul II and was carved out the Brooklyn, N.Y.,-based Eparchy of Maron. The St. Maron diocese, which merly covered the entire United States, ained 16 northeastern and Atlantic board states. Before being named to ad the new diocese, Bishop Chedid had en auxiliary bishop of St. Maron since 81.

vo Priests Of Brooklyn ocese Named Auxiliary Bishops

WASHINGTON (CNS) — Two ests of the Diocese of Brooklyn, N.Y. Msgr. Ignatius Catanello and Father rald Barbarito — were named auxil- y bishops of Brooklyn by Pope John ul II. Bishop-designate Catanello, 55, ector of Cathedral Preparatory Semi- ry. Bishop-designate Barbarito, 44, is cretary to Bishop Thomas V. Daily of ooklyn. The two appointments were nounced in Washington June 28 by chbishop Agostino Cacciavillan, ap- tolic pro-nuncio to the United States.

urt Finds Hasidic School strict Unconstitutional

WASHINGTON (CNS) — A school strict created to meet the special education needs of a Hasidic Jewish community violates the Establishment Clause of the Constitution, the U.S. Supreme Court ruled June 27. In a 6-3 ruling, the court said the New York Legislature effectively endorsed a particular religion when it created a public school district for the Satmar Hasidic village of Kiryas Joel. The U.S. Catholic Conference had been among organizations urging the court to rule the Kiryas Joel district constitutional. In Kiryas Joel, the court said the statute creating the district fails the constitutional requirement of neutrality.

Dignity Members Protest Outside St. Patrick's Cathedral

NEW YORK (CNS) — Dignity, an organization of Catholics who reject Church teaching on homosexuality, staged an evening protest demonstration across Fifth Avenue from St. Patrick's Cathedral June 24. They were protesting Church teaching that homosexual activity is wrong and its opposition to using condoms to prevent the spread of AIDS. Dignity members were among tens of thousands of homosexuals who came to New York from around the world to commemorate the 25th anniversary of the "Stonewall Uprising," a bloody bar riot involving police and gays that many consider the start of the homosexual rights movement. On June 26 hundreds of homosexual activists staged another protest at St. Patrick's Cathedral — a "die-in" as a remembrance of those who have died of AIDS. It came as part of an unsanctioned march organized by ACT-UP, the radical gay rights organization.

Thousands March For Jesus In Ecumenical Show Of Faith

WASHINGTON (CNS) — Tens of thousands of Christians across North America paraded through cities and towns June 25 in a "March for Jesus" designed as an ecumenical display of faith. The marches, part of an international event that began in London in the 1980s as the brainchild of a Christian musician and songwriter, were expected to draw as many as 100 million participants around the globe. Marchers included members of various denominations, ethnic groups, and regions from the East Coast to the southern Gulf Coast to the U.S. Southwest, to western Canada.

Church May Have To Close If Proposed Football Stadium Is Built

LAUREL, Md. (CNS) — Resurrection Church in the Washington suburb of Laurel will be "devastated" and may have to shut down if the Washington Redskins' proposed new football stadium is built as planned, according to pastor Father Joseph Kitko. "We will be devastated. There is no way we could function at the same time without great difficulty," he said. "My church is in the exact center of my parish and the stadium is one-half mile from us." Father Kitko said the proposed stadium would cut off the one road used by more than 300 of the 500 registered households in his parish. Families whose only access to the church is that road would have to travel around the stadium and fight traffic caused by 75,000-plus fans.

Ecuadoran Bishops Back Mexican Colleague In Priests Expulsion

QUITO, Ecuador (CNS) — A top Ecuadoran bishops' conference official defended a Mexican bishop's suspension of a priest of Ecuadoran origin who was ultimately expelled from Mexico for allegedly arming locals. Bishop Antonio Arregui, conference secretary general, also said June 23 that Father Marcos Gonzalo Hallo Del Salto, 59, has no authority to practice his ministry in Ecuador. Father Hallo flew to Quito from Mexico on June 21, "but has not reported himself" at the bishops' conference, Bishop Arregui added. Bishop Arregui said contrary to Father Hallo's assertions, he was stripped of those powers by Bishop Norberto Rivera of Tehuacan, Mexico, for "his irregular behavior."

Pope Says Nicaragua Needs Answers Built On Firm Moral Values

VATICAN CITY (CNS) — The solution to Nicaragua's difficult political and social problems must be built on firm moral values and a new willingness to replace confrontation with reconciliation, Pope John Paul said. Accepting the credentials of Nicaragua's new ambassador to the Vatican June 25, the pope echoed bishops of the Central American country, who recently warned that a moral crisis was undermining efforts to reach national harmony. He noted that the government of President Violeta Chamorro had committed itself to promoting participatory democracy and a state of law, promising political and economic reforms. The new ambassador, Filadelfo Chamorro Coronel, said in a speech to the pope that Nicaragua was still going through a difficult transition phase. A coalition led by Mrs. Chamorro won elections and took power in 1990, ending a decade of Sandinista rule.

Pope Says Catholic-Orthodox Ecumenism Needed At All Levels

VATICAN CITY (CNS) — Pope John Paul II said a combination of theological dialogue and local problem-solving are crucial to progress in Catholic-Orthodox relations. The pope, speaking June 28 to a delegation representing Orthodox Patriarch Bartholomeos I of Constantinople, said he saw hopeful signs of an ecumenical thaw between the two churches. He said one "significant step" came last year when a joint theological commission approved a document that suggested practical rules for defusing tensions and building cooperation. It addressed the sensitive issue of Eastern-rite Catholic Churches in predominantly Orthodox territories. "On a delicate question, it laid the foundation for a solution. The work must be continued, but already one can notice a calming of the spirits," the pope said.

Italian Panel To Advise Tight Bioethics Rules

ROME (CNS) — Italy's bioethics committee plans to recommend tight controls on artificial insemination which would make it illegal for lesbians and couples judged to have an unstable relationship. The committee, an advisory body to the Italian Parliament, also opposes surrogate motherhood, the implanting of fertilized eggs in the womb of women past their fertility age and the use of fertility techniques to aid a homosexual couple have a child using the sperm of one of the partners. Other recommendations include outlawing the creation of embryos solely for experimentation and the selling of embryos, fetuses and their tissues. The committee, on June 28, issued a summary of the legislation it plans to propose to Parliament later.

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Diocese Receives $39,000 In Grants From Extension Society

The Catholic Church Extension Society has awarded three grants totaling more than $39,000 to the Diocese of Charlotte.

"Extension remains fully committed to assisting the home mission dioceses in their important work of spreading the Gospel and spreading the Catholic faith," said Father Kenneth Velo, president of the Chicago-based papal home mission organization.

Requested by Bishop William G. Curlin, these grants will be used for work throughout the diocese. A grant for $26,814 will go to St. Andrew the Apostle Church in Mars Hill and Sacred Heart Mission in Burnsville for a pastoral minister. The diocese will receive $10,000 to help fund religious education and $2,372 for seminarian education.

"I am personally deeply grateful for the extraordinary generosity of The Catholic Church Extension Society and the three grants it has bestowed upon the Diocese of Charlotte," Bishop Curlin said.

Organized in 1905 to extend the Catholic faith across America, the Extension Society collects donations from people throughout the nation to aid needy home missions in the United States. Donors contribute to the building and repair of chapels and catechetical centers, vocations formation and seminarian education, campus ministry, evangelization and salary subsidies for clergy, religious and lay workers.

Retired Bishop Joseph Durick Of Nashville Dies At Age 79

NASHVILLE, Tenn. (CNS) — Retired Bishop Joseph A. Durick of Nashville, the last bishop to head the Roman Catholic Church in the entire state of Tennessee, died June 26 at his home in Bessemer, Ala., of heart failure after a long illness. He was 79.

A series of services for him was scheduled, including a memorial Mass, celebrated by the bishops of Alabama and Tennessee, June 28 at St. Paul's Cathedral, Birmingham; a wake, following the transfer of his body to Nashville, the evening of June 29 at the Cathedral of the Incarnation; and a funeral Mass, the afternoon of June 30, also at the cathedral, with burial in Calvary Cemetery.

Bishop Durick, named coadjutor bishop of Nashville in 1963, with the right to succeed then-Bishop William L. Adrian, became apostolic administrator of the statewide diocese in 1966 and bishop heading the diocese in 1969. He retired in 1975.

During his tenure, the Diocese of Nashville was divided to create the new Diocese of Memphis, in west Tennessee, in 1971. The Diocese of Knoxville, in east Tennessee, was established in 1988.

Before his appointment in Nashville, Bishop Durick served as auxiliary bishop of what was then the Diocese of Mobile-Birmingham, Ala.

Following his retirement, Bishop Durick worked for several years as a chaplain at federal prisons in Texas, California, Kentucky and Alabama.. Later, he helped out in parishes and missions around Tuscaloosa, Ala.

Network (From Page 13)

South said when he is lobbying on Capitol Hill on behalf of AIDS ministry interests he often hears one of two responses when he discusses the church and AIDS. Churches are faulted by other AIDS activists for "not doing anything" or for being "our worst enemy," he said.

Even within denominations, there often are widely divergent perceptions about what the Church should be doing, said Father DeMartini. "My role is to reach out to the best of my ability, even among Catholics with vast differences in attitudes," he said.

Father DeMartini said the Catholic AIDS Network has a ministry roster of more than 3,500 names, some individuals and some organizations. But there's no accurate count of all the Church-related efforts at work, some as large as archdiocese-wide Catholic Charities projects or as small as a committee of parish volunteers who visit the sick. Various ministries offer shelter, medical services, education, hospice or pastoral care, to name a few current programs.

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Shannon Marie Wilfong, an 11-year-old rising fifth grader at St. Gabriel School Charlotte, and Officer Roseann Detomasso of the Charlotte-Mecklenburg Police show Shannon's winning entry in a DARE poster contest. Shannon, who won a season pass Carowinds, took first place in competition with hundreds of students from all schools Mecklenburg County.

St. Joseph Hospital Honored For Marketing, Sales Program

ASHEVILLE — St. Joseph Hospital won an honorable mention Spirit Award from the Catholic Health Association of the United States for a marketing and sales audiovisual promotion.

Spirit Awards are made yearly in recognition of extraordinary communications accomplishments by association members. CHS represents healthcare providers at more than 1,200 facilities and organizations. Members comprise the nation's largest group of not-for-profit healthcare facilities.

Entries included publications, au diovisuals, advertising and other com munications in 20 categories. They we judged for design, quality, professiona ism, creativity, effective presentation the organization's Catholic presence an or its commitment to human dignity, co effectiveness and individual catego requirements.

There were 20 gold and 24 silv awards and 32 honorable mentions fro among 394 entries.

Diocesan School Board Openings

The Diocese of Charlotte School Board has board member positions to be filled for the1994-95 school year. TheBoard is responsible for proposing policies to the Bishop to enact in governing 16 schools.

The Board meets monthly from September to June on agreed upon dates from 6:30 to 9:00p.m. at the Catholic Center in Charlotte.

Interested applicants should send by Aug. 15, 1994, a letter and resume detailing parish and/or school involvement and state why you would like BishopCurlin to appoint you to serve on the Diocesan School Board.

Send information to:
Diocesan School Board
Catholic Center
1524 E.Morehead St.
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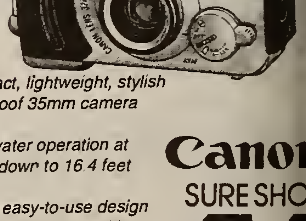
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ATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 41 • July 22, 1994

Into The Wind

With sails hoisted, one of the five sailboats crewed by diocesan teens glides across the shallow banks of the Bahamas, near the Berry Islands.
Photo by JOANN KEANE

Unsung Heroes

Chaplains 'Walk The Pain' With Crash Victims' Families

By CAROL HAZARD
Associate Editor

CHARLOTTE — Rev. Mr. Ben Wenning still chokes up at the thought of a young man clutching crystal rosary beads that belonged to his wife.

John Litchfield isn't Catholic, and he has no idea of how to pray the rosary. But he grabbed the beads and held onto them for days after learning his wife was aboard USAir Flight 1016 that went down July 2 in a violent thunderstorm over Charlotte/Douglas International. Theresa Litchfield, 25, was one of 37 people killed in the crash.

A permanent deacon and airport chaplain, Rev. Mr. Wenning met stunned families at the airport and stayed with them at the Adams Mark Hotel as they waited for information that never seemed to come. He was one of six chaplains who ministered to the victims' families.

"You walk the pain with them," said Rev. Mr. Wenning, who became enmeshed in the tragedies of six families. "The atmosphere was one of patient waiting with tremendous periods of grief."

A source of comfort, the chaplains would offer a tissue or hold a hand as families waited hours, sometimes days, to learn if their loved ones had died or survived. Mostly, however, they were there just to be there as church representatives.

They listened. They comforted. They cried. They made small talk. They tended to practical concerns, like helping USAir find a doctor to make a house call or locating a black Baptist minister for one of the families. Lastly, they offered spiritual advice.

"Prayer tends to be the finale, the wrap up," Rev. Mr. Wenning said. "They (the families) turn to you for prayer ... when they start to accept the reality of the death."

Rev. Mr. Wenning recalled chatting about Super Nintendo with a little girl as she nibbled on a ham sandwich, a dill pickle and mocha cake. But he also helped her parents deal with the pain of telling their daughter that grandmother had died in the crash. Wanting to spare her from grief, the parents had isolated the girl from the other families.

After midnight on the day she was told, the 5-year-old girl insisted upon calling her 7-year-old cousin in Columbia, S.C. "She had to tell the story and share her grief," Rev. Mr. Wenning said.

Disaster grief counseling bears no resemblance to parish ministry to the dying, Rev. Mr. Wenning said. Intense and immediate, it is totally unplanned. Families are flown into a foreign city, most with only the clothes on their back. Like everyone else, they know only what they read or hear in news accounts.

"These people are thrown into the middle of outer space," Rev. Mr. Wenning said. "In the parish, the emphasis might be on how the Lord gives people strength to make the journey. That's the pretty story, but this isn't a pretty story."

It's about confusion, pain, misery. But it's also about faith.

"As an instrument of God's peace, I could feel the power of the spirit working through my words, ideas, hands and heart," said Father Dennis Kuhn, parochial vicar at St. Ann Church, Charlotte, who was assigned to a Catholic family.

Father Kuhn counseled the family of John Lucas, a 29-year-old USC student who was enroute to visit his mother in Belmont, N.H. His mother had buried her father the week before. Father Kuhn talked to Pat Williams about everlasting life and God's grace, but her greatest comfort was realizing that her son and father were together, he said.

Much like the apostles who were sent out two by two by Jesus to preach repentance, drive out demons and anoint the sick with oil (Mark 6: 7-13), the clergy was there to anoint not necessarily with oil but words of comfort, Father Kuhn said. They drove out demons of fear and assured the families that the power of God was stronger than evil.

And they told them bad things happen to good people.

"We have no idea of God's providence or plans for ourselves or our loved ones," Rev. Mr. Wenning said. "We only know that it (a disaster) happens ... This part of the journey doesn't provide us with the opportunity to understand God. In God's providence, God knows and God will give us the grace to live with it, not understand it."

ail Ho!

iocesan Teens Take To The High Seas

By JOANN KEANE
Associate Editor

BERRY ISLANDS, BAHAMAS — was nearly two in the morning when a ipmate woke Lizelle Restar from a und deck-side slumber. Rubbing the lt spray from her face, the Salisbury en — and member of Sacred Heart rish — rose from the ship's deck to ke her turn on the nightly sailing watch. ollowing the captain's order, she conued along the charted course, and kept e ship's wheel steady on a compass ading of 240.

Restar's not an indentured sailor, t one of 85 diocesan teens setting sail r the high seas; part of Msgr. Richard llen's biennial Bahamas Sailing Adnture.

Five days earlier, overcast skies kept e summer temperature down to a modate broil, as the crew-to-be boarded iami-bound buses at St. Ann Church in Charlotte. Getting there is half the fun, says Msgr. Allen. Like sardines in a can, teens in tightly packed buses may disagree about the fun, but they found ways to wile away the hours, nonetheless.

It's a healthy two-day trip to Miami, and Msgr. Allen has arranged overnight accommodations at Sacred Heart Parish in New Smyrna Beach and St. Louis Parish in Miami. In both locations, teens find classroom floors a bit stiffer than their cushy beds at home. It helps ready them for the days ahead, aboard the five sailing vessels that will become home away from home.

In New Smyrna Beach and Miami, Msgr. Allen blows reveille at some unknown pre-dawn hour. Sleepily, teens stagger to the buses. A sunrise dip brings them to life, and provides the opportunity for a fresh water shower, community style, under beach-side cool-water faucets.

It's the last fresh water that will spray across their bodies for days. For the next week, a quick lather with dish detergent, followed by a dive into crystal clear Caribbean water will masquerade as bathing.

With an arsenal of Lemon Joy, the teens stow their gear aboard Sundancer, Shark 12, Shark 14, Miami Star and Koloa, the five Miami-based sailboats charting a course some 120 miles off the coast of Miami to the Berry Islands.

For the next eight days, the teens become masters of their own destiny. Msgr. Allen is admiral of this fleet; the teens transform into crews aboard their respective ships. Teens perform every function while sailing, from raising the sails and lowering the anchor to maintaining the galley and preparing all shipboard meals. Each sailboat has its own licensed captain, serving mostly as advisor for the crew of able-bodied teens.

See **Sail,** Page 7

Celebrating Celibacy

A Priest On Lonely Nights And Life Without Women

By FATHER PETER J. DALY

When I was in the seminary, our spiritual director once cautioned us that if you put a Roman collar on a phone pole, people will be attracted to it. We ridiculed him then, practically hooting him out of the auditorium. But today, after eight years in the priesthood, I know what he meant. As C.S. Lewis observed in the movie "Shadowlands," the unobtainable love is sometimes the purest love and the one that attracts most powerfully. To a lot of people, priests are the forbidden fruit.

For those of us who are pledged to celibacy, there are the usual danger situations: late at night, too much to drink, too far from home, too long alone. Once I was at a dinner party and someone kept rubbing my leg under the table. I didn't dare look to see who. Another time, at a Washington-type stand-up party, a woman came over to me and said, "So how long has it been, Father?" I returned her rather boozy gaze and said, "Not long enough."

Celibacy is just one aspect of America's fascination with the figure of the Catholic priest. I once visited a video store in College Station, Tex., the buckle of the Texas Bible Belt, where I counted 40 films with a priest as the principal character. Perhaps Americans are fascinated by solitary figures like cowboys and priests. Or maybe priests are visually interesting, with our distinctive garb and sacred symbols. We are religious "photo opportunities," like the Amish, only with cars.

But given the preoccupation of our age with all things sexual, it is the priest's public commitment to abstaining from sex that holds the strongest grip on the public's imagination. A public vow of celibacy flies in the face of our popular wisdom that the fulfillment of sexual desire is the highest of all possible goods. If priests (and other voluntary celibates like nuns and even chaste teenagers) don't realize that, could they be playing with a full deck? A lot of people don't think so. In light of recent sexual scandals involving priests. I find some skepticism about priestly celibacy. Among the skeptics, I get one of two reactions. Some think priests are liars. Others think we are fools. Some of the time, of course, they are right.

The "liar" accusation is easier to deal with. Nobody really knows how many priests violate their vow of celibacy, not even people who claim to know. I don't think we priests are so much liars as we are weak. Like everybody else, we labor under the disabilities of "original sin." G.K. Chesterton once remarked that the only doctrine of Christianity one could prove by picking up the morning newspaper was original sin. But human failure shouldn't turn us into cynics, nor should it render striving for ideals valueless. Failure doesn't render celibacy pointless, any more than adultery renders marital fidelity pointless.

At the time I took my own vow of celibacy I was 36. I had graduated from the University of Virginia 15 years before, in the midst of the "sexual revolution" of the '60s and '70s. I had my share of loves and losses. Insofar as there was real love, I think it prepared me to be a better priest. My own view is that a broken heart can be a help in the priestly life.

On ordination day I knew enough about sex to know two things. First, sex doesn't solve any of life's basic problems (sometimes it merely complicates them.) Second, living without sex would be hard, but harder than that would be loneliness.

In the seminary, celibacy wasn't so difficult. I was seldom lonely. There was always someone to talk to and hang out with. We had none of the pressures of solitary parish life and its constant traumas of death and sickness.

As a consequence, on the day of my ordination I was fairly confident about my ability to live a chaste, celibate life. After four years in the seminary in Rome, I made my promise of celibacy the day I was ordained a deacon, along with my 19 classmates, at St. Peter's in the Vatican. (Priests are ordained in two stages, first as deacons, then as priests.) It is not a promise made lightly. Before the ordination, the Church insists on years of reflection, culminating in a five-day silent retreat to think about the commitment to priestly life.

Father Peter Daly with two young children at a Washington pre-school.

On the day of the ordination, we processed in alphabetic order to Bernini's "altar of the chair" near the rear of St. Peter's where we prostrated ourselves on a floral rug the size of a football field. The cardinal then read the vow of celibacy to us.

"You shall exercise your ministry in the celibate state: for celibacy is both a sign and a motive of pastoral charity, a special source of spiritual fruitfulness in the world. By living in this state with total dedication, moved by sincere love for Christ the Lord, you are consecrated to him in a new and special way. You will be more freely at the service of God and humanity and you will be more untrammeled in the ministry of Christian conversion and rebirth ... Therefore I ask you, in the presence of God and the Church are you resolved, as a sign of your interior dedication to Christ, to remain celibate for the sake of the kingdom and in life long service to God and humanity?"

As the first in the alphabet, I stepped forward and said, "I am." I have no doubt that every one of those 20 guys was sincere that morning eight years ago. But since that day, four have left the priesthood. Two have married and one will marry shortly. Still, that is a somewhat better "survival rate" than might be expected for 20 marriages eight years after the wedding.

What has surprised me since ordination day is that the times of greatest temptation come at moments of great success or failure, of great trauma or emotion.

Recently I had to go to Children's Hospital to anoint a dying child. I spent early evening with the young parents as their child died in its mother's arms. The father standing stoically by, the mother weeping over her dead boy in a real life Pieta. Like all the nurses and doctors present, I cried as I said the prayers for the dying, "Go forth O Christian soul to the God who gave you life."

When I came back to the rectory I was alone. Yet there was an overwhelming desire to share this horrible experience with someone. I had gone to affirm faith and life, yet I needed to have life affirmed. I thought about going out, to the movies, someplace where there were people. But I needed to talk about it. So I called a couple I know who themselves have a young child, just to tell them about the experience. At moments like this I wish most powerfully that I had a family of my own.

So, perhaps priests are no mor
than anybody else. But are we "foc
some people say? If celibacy is so
why do we bother? There is, to be
a case to be made against celibacy
made it myself from time to time, u
late at night over a couple of beer

The case against is often prag
There is, to start, the dramatic decl
priestly vocations in North Americ
Europe. The case against is also h
cal. Celibacy is not essential to the
hood. It has only been required
western Church since 1123 A.D
case against is also based on
opinion. A majority of American
lics would accept a married pries
immediately, according to the
Poll. Catholics certainly had no tr
accepting the 12,000 married perm
deacons ordained since 1969.

But there is a case for celiba
that often does not get a hearing
based less on practical consider
than on spiritual ones. To the Chur
does not make it a weaker case but
a stronger one.

In deciding anything, it seems
the Church has to ask two basic
tions: First, does God want it? Se
does it work to the spiritual good
Church and its members?

Knowing just what God want
the Psalms observe, a tricky bus
But Christians believe that Jesus
the mind of God and that Jesus' op
carry divine weight. By word a
ample, Jesus seemed partial to ce
and virginity as a spiritual discipl
something to be encouraged amo
followers but not required of then

In Matthew's gospel (19:1
Jesus notes that some people are
pable of marriage while others vol
ily renounce it for the sake of
reign. Paul certainly agreed with
on the spiritual value of celibacy.
it was not required but very usefu
presumed that most bishops wo
married and limited them to "one
(1 Timothy 3:2) But Paul thought
praiseworthy for Christians to
married because it allowed them
centrate on God. (1 Corinthians
Like Jesus, he stopped short of n
celibacy mandatory. "I'm tellin
this for your own benefit, not to i
restraint upon you, but for the s
propriety and the adherence to th
without distraction." (1 Corinthian

See **Celibacy**, P

Building Faith Through Education...

Mecklenburg Area Catholic Schools Education Foundation named co-chairs for its capital campaign, Building Faith Through Education, a $3 million campaign for the new and expanded Charlotte Catholic High School on Highway 51 between Johnson and Carmel Roads. Located on 13.5 acres, the building will be renovated and additional classroom space will be built. Space also is available for a new football/soccer stadium and gymnasium. Pictured with Bishop William G. Curlin are (from left) Dick Keffer and Churck Grace. Both have been involved in the development of the current high school for 20 years. Photo by JOANN KEANE

ampaign For Human Development

iocese Offers Seed Money To Help At Risk Children

By CAROL HAZARD
Associate Editor

Children nobody wants are the ones eresa Yackley hopes to help. And the urch is backing her efforts.

The Diocese of Charlotte has given seed money to help start Children's ven Inc., a long-term group home in ckingham for hard-to-handle kids. The ne would be for kids who have been nced from foster home to foster home.

THERESA YACKLEY

Yackley — a parishioner at St. James urch, Hamlet — asked for $1,000. got $2,500. The money will be used promote the project and hopefully rk the interest of a grassroots organiion.

The gift was one of 10 local Camgn for Human Development grants aling $16,300 used to fight poverty l attack the root cause of not only ancial but also social and political privation. CHD is the domestic antiverty arm of the U.S. bishops.

The CHD collection, taken in Nonber, is allocated so that 25 percent nains in the diocese to fund local jects and 75 percent is for national nts. Two of the 10 local grants, inding Yackley's, are for parish-based jects.

The other — for $3,200 — is for ntro De Ayudar, or "helping hand," Hispanic center for a growing immiint population in Morganton. Volunrs from St. Charles Borromeo Church ve as advocates, walking immigrants ough tangled legal work.

Committee member Paul Daurelle d immigration papers can be "a nightmare," and seemingly simple tasks like obtaining a driver's license can be rife with bureaucracy.

"These (Children's Haven and Centro De Ayudar) are excellent examples of trying to move our faith into action," said Scott Spivak, Justice and Peace Ministry coordinator and diocesan CHD director. "They offer a 'hand up' instead of a 'hand out' and that's what CHD is all about."

The St. Charles Borromeo project would clear obstacles so people can make new lives. Yackley's project would lift shackles of abuse and neglect that often lead to violence.

"These are the type of kids we don't like to be around," Yackley said. "They're loud and destructive. We don't see them as our problem, but in reality they are our greatest problem. These are the kids who end up in jail ... Now that crime has become a looming thing people are beginning to think about the problem."

The home would serve Anson, Richmond, Moore, Montgomery and Scotland counties. Kids ages 8-14 would be accepted and permitted to stay until they graduated from high school or possibly longer. They would be given structure, continuity, counseling and help dealing with with sexual and/or emotional abuse.

Campaign for Human Development
THE CHURCH WORKING FOR JUSTICE.

What's more, they would be given respect and encouragement. "Even these kids respond when they are treated with respect," Yackley said. "It is my theory that there isn't any kid who won't respond if you can get to them soon enough."

Yackley's passion for the project stems from her field work with social services. She recalls an 11-year-old abused girl living in a foster home infested with rats. Placed at Yackley's urgings into a supportive, loving home, the once solemn and withdrawn girl has blossomed into a young woman who sings in public.

Children's Home will be modeled after Thompson Children's Home, a Charlotte-based group home. If Yackley comes up with the estimated $250,000 to buy the home, a van and a year's operating expenses, the private- and government-funded Thompson Children's Home has offered to run the program.

"The need (for such homes) is staggering," said William Moore, director of Thompson Children's Homes. The Episcopal agency — with homes in Charlotte, Goldsboro and Fletcher — could open five more homes if the money were available, he said.

Other local CHD grants are $800 to Mecklenburg Council of Senior Citizens, Charlotte, $1,500 to Interagency Resource Project, Gastonia, $800 to Hospitality House of Asheville, $2,500 to Shiloh Community Enrichment Program, Asheville, $2,000 to Swain County Dispute Settlement Center Inc., Bryson City, and $3,000 to Affordable Housing Coalition, Asheville.

New Research Suggests Fetuses Can Feel Pain

MANCHESTER, England (CNS) — Newly published research in Britain suggests that fetuses can feel pain — and that anesthetics might be administered to a fetus prior to abortion.

The news was welcomed by pro-life campaigners who said the research was further proof of the humanity of the unborn children.

The research was published in the London-based medical magazine *The Lancet*. It was carried out by the Department of Chemical Pathology and the Center for Fetal Care at Queen Charlotte's Hospital, west London.

The purpose of the study was to investigate whether a fetus shows "a hormonal stress response to a potentially painful procedure," the report said.

The research team measured stress hormone levels in babies between 23 and 34 weeks of gestation when doctors took blood samples from the umbilical cord and the fetal abdomen.

When the needle was inserted through the abdomen and left for 10 minutes or more, as done in blood transfusions, the babies released stress hormones associated in children and adults with the sensation of pain. The London researchers said that even the youngest fetus in the group, 23 weeks gestation, showed a big rise in the stress hormone levels.

"Since the mechanisms in pain perception are not fully understood, it is not possible to conclude that the fetus experiences pain; a hormonal response cannot be equated with the perception of pain," the report said.

"Our study shows that, as with neonates, the fetus mounts a similar hormonal response to that which would be mounted by older children and adults to stimuli which they would find painful," it said.

"Just as physicians now provide neonates with adequate analgesia," it said, "our findings suggest that those dealing with the fetus should consider making similar modifications to their practice.

"This applies not just to diagnostic and therapeutic procedures on the fetus," but possibly also to abortion "especially by surgical techniques involving dismemberment."

But in a commentary piece, Dr. David Clark of McMaster University Medical Center in Hamilton, Ontario, urged caution about the British findings, saying unconscious patients can show reflex reactions to painful stimuli without apparently feeling pain.

The London doctors said they only tested babies whose blood would have been examined anyway for clinical reasons and stressed that all the mothers gave consent.

Clarification

An article in the July 8 issue of *The Catholic News & Herald* said The Catholic Church Extension Society had awarded the Diocese of Charlotte more than $39,000 for three grants. The $39,000 was a payment toward a total award of $110,000 for the fiscal year ending in June. The Society has approved another $110,000 for the diocese for the 1994-95 fiscal year.

Have you given thought to being a priest in the Diocese of Charlotte?

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Bishop William G. Curlin

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For more information on how to make a Will that works, contact
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A DECADE OF
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Charlotte

Editorial

Responsible Parenthood

One of the Catholic teachings most frequently misunderstood and misrepresented by non-Catholics is the question of having children.

We've all heard it at one time or another: "Catholics are supposed to have all the children they can so they'll outnumber everyone else. That's why they're not allowed to use birth control."

In his weekly Angelus talk Sunday, Pope John Paul II tried to make it clear that this is anything but true.

The pope told the crowd at his summer residence that the Church's stand against artificial contraceptives is not telling couples to have as many children as physically possible. In fact, he said, the Church teaches that it sometimes is "licit and could even be obligatory" not to have children. But, he said, this can be done only by natural methods — abstaining from intercourse during the woman's fertile periods.

He said that the Church's teaching on "responsible parenthood" is based on recognizing God's design for human life and God's plan for human sexuality.

"Unfortunately on this point, Catholic thought frequently is misunderstood, as if the Church supported an ideology of fecundity at any cost, pushing couples to procreate without any discernment or planning," the pope said. He said that a careful reading of Church pronouncements shows that is not true.

He said that spouses are "obliged to have an extremely responsible attitude" in generating life. Couples, he said, should take seriously the decision to have or not have a child at a certain time. He said the decision must be made after evaluating the possibilities and circumstances. He said the couple must "above all, place the good of the newborn at the center."

You might want to keep the Holy Father's comments in mind for the next time you hear someone talking about Catholics having "so many children."

Maybe if enough of us keep repeating it, the message will finally sink in.

Priestly Celibacy

We recommend the article on priestly celibacy by Father Peter Daly of the Archdiocese of Washington. The article, which begins on Page 2, makes a convincing case. It's well worth reading.

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Respect Life

Pro-Life Corner

Reform measures have been introduced in Congress that wou *mandate* abortion coverage as part of basic health care benefits. Th abortion mandate would make all citizens and employers — includi Catholic institutions — pay for abortions. Catholic hospitals would forced to make abortion referrals. State policies restricting insuran coverage for abortions would be invalidated. Urge your senators a representatives to oppose any plan that does not exclude abortion a mandated benefit. Write or call:

The Hon. ______________
U.S. Senate
Washington, DC 20515

The Hon. ______________
U.S. House of Representative
Washington, DC 20510

U.S. Capitol switchboard: (202) 224-3121

The Respect Life Office Diocese of Charlotte (704) 331-1720

Church 'Against The Current' On Marriage

CASTEL GANDOLFO, Italy (CNS) — The Catholic Church recognizes it is "going against the current" when it insists on the permanence of marriage, Pope John Paul II said.

But its teaching is based on the nature of true love, the good of couples and their children as well as on the teachings of Jesus, the pope said July 10 during a midday prayer at his summer residence.

With hundreds of visitors gathered in the courtyard of the villa at Castel Gandolfo, Pope John Paul offered special prayers for "couples in crisis," so they would "find again the freshness of their early love."

The pope called divorce a plague, which although legal in most countries, "represents one of the greatest defeats of human civilization."

"I know well that this aspect of the ethics of matrimony is one of the most demanding, and that sometimes one sees marriage situations that are truly difficult or even dramatic," he said. The reality of difficult marriages is nothing new, the pope said, which is why divorce was "tolerated" in the Old Testament.

"Jesus explained the concession of Mosaic law because of 'the hardness of the human heart,' and did not hesitate to re-propose, in all its vigor, the original design of God" that a man and woman united in marriage would become one flesh.

And Jesus added, "they are no longer two, but one flesh. Therefore what God has joined together let no one separate," the pope said. "They must not separate!"

"Unfortunately, it is the 'hardness of heart' denounced by Jesus which continues to make it difficult" for people to understand that the permanence of marriage is not only a religious belief, but "arises from the very nature of love and of the family."

"One loves truly and completely only when one loves forever, in joy and pain, in good times and bad," he said.

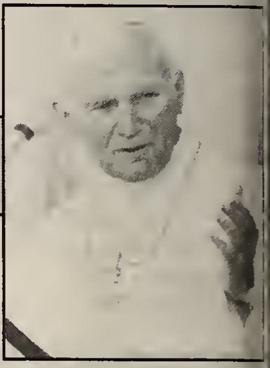
"Don't children have an extreme need for the indissoluble union of their parents and aren't they perhaps the first victims of the drama of divorce?" the pope asked before leading a prayer for couples in crisis.

Church Needs Women's Talent
At All Levels, Pope Says

VATICAN CITY (CNS) — The Catholic Church needs the gifts and talents of women, not only in handing on the faith and caring for the sick, but also as consultants at all levels, Pope John Paul II said.

The Pope Speaks

Pope John Paul II



The pope met pilgrims July 13 in the Vatica audience hall for the first time since he underw surgery in late April to repair a broken thigh bone.

Continuing a series of talks about women's rol the Church and society, the pope recalled the statem of the 1987 world Synod of Bishops that women sho "participate in the life of the Church without discrimination, including in consultations and the ela ration of decisions."

The statement, he said, calls for women's participation in pastoral and diocesan councils, di esan synods and in the preparation of pastoral do ments and missionary initiatives.

"These are all fields in which qualified women make a great contribution of wisdom and moderati courage and dedication, spirituality and fervor for good of the Church and society," the pope said.

The Church today needs women like Mary, mother of Jesus, and her cousin Elizabeth, "decisi consistent, faithful witnesses, who before the dou and disbelief so common in many areas of mod society show with their words and works their adhes to the living Christ," he said.

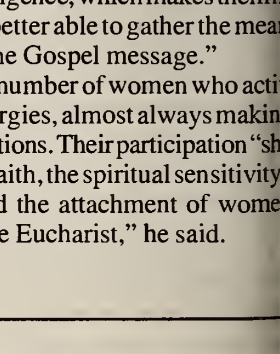
The pope said the women who told the disciples Jesus had risen were examples of "the more intuit nature of women's intelligence, which makes them m open to revealed truth, better able to gather the mean of facts and to accept the Gospel message."

He also praised the number of women who activ participate in parish liturgies, almost always making the majority of congregations. Their participation "sh the commitment to the faith, the spiritual sensitivity, inclination to piety and the attachment of womer liturgical prayer and the Eucharist," he said.

Universal Health Coverage

Editor's Notebook

Bob Gately



The National Conference of Catholic Bishops and other Catholic groups continue to push strongly for health care reform which includes universal coverage and does not include coverage for abortion.

It begins to appear that the Clinton administration, in order to get a reform package, is willing to compromise on the abortion issue. It remains to be seen whether the more militant pro-abortion folks in Congress will go along with a compromise. They could block the whole thing. What's the old saying about throwing out the baby?

I also fear that the people who are opposed to any reform or who oppose universal coverage could join forces with the pro-abortion group in order to kill the whole thing.

There has been a very strong effort on the part of some to kill the whole idea of universal coverage. Their argument — which some people obviously are buying — is that "we" will wind up paying for health coverage for "them." I don't know who's "we" and "them" I have a pretty good idea who the opponents mean. sure you do, too.

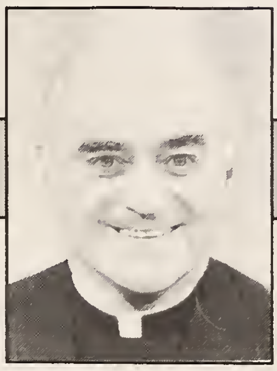
Well, guess who is going to be paying more if plan that eventually is adopted does not include uni sal coverage.

See Notebook, Pag

Cheerful Acquiescence

Light One Candle

Father John Catoir



There are three ways to deal with rsity, 1) resent it, and go kicking and aming into self-pity, 2) accept it with ful resignation and a heavy heart, or cept it in a spirit of cheerful acquince. A devout soul tries to be cheer-

St. Francis de Sales called devout s those who have the spiritual agility only to be charitable, but to show a cheerful spirit in the process. He e the point that devout souls ascend od on eagle's wings. *Ostriches never hens fly, but clumsily and close to ground, while eagles ... fly aloft, ly and frequently.* I love his image eagle, gliding gracefully, high above round. If only we could be like the

The Church teaches that charity is queen of all virtues. Just as Jesus st entered the world to bring His ing and compassion, so a truly spiriperson enters the anguish of the d to do the same. Our charitable lvements are rooted in the Incarna- In Matthew 28, the Lord calls for n. "What you did for the least of My children, you did for Me." If charity is an active virtue, cheerful acquiescence is its passive counterpart. A cheerful spirit soars to great heights. Obviously, achieving this lofty state of perfection is primarily a work of grace, but we have to do our part, too. Grace builds on nature.

We can make progress slowly by training our wills to remain focused on the "duty of delight." Two people might go through the same medical procedure for cancer, but one ends up bitter and angry, while the other responds with cheerful acquiescence, trying not to be a burden on others. Which one is really aspiring to be a saint? The cheerful one, of course.

How does one attain such a noble disposition? By willing it, and by refusing to give in to self-pity. Do not coddle yourself. Pray and pray again. Learn that the secret of sanctity and happiness is found in one's fidelity to the duty of the present moment. Avoid putting yourself down. Refuse to let the past drag you down and ruin your future.

St. Frances de Sales wrote this beautiful prayer about peace of mind:

Do not fear what may happen tomorrow. The same loving Father who cares for you today, will care for you tomorrow and everyday. Either He will shield you from suffering or He will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginings.

God forgives and forgets, His healing is everlasting. God wants you not only to love Him but to have the fullness of happiness in the process. Enjoy your life now, live it joyfully because of the knowledge of God's unchanging love.

These words from the Hebrew Bible might be of comfort to you if you aspire to soar like an eagle. *Let the joy of the Lord be your strength.* (Nehemiah 8:10) This means that you should try to live in God's joy for then He will be your strength.

(For a free copy of the Christopher News Note, "Live Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Gaze Into The Church's Soul

The Human Side

Father Eugene Hemrick

There is more than one type of reh on the Church. Much research — aps most of the research you hear t — focuses on changes in the ch's institutional life.

This is the kind of research that zes the declining numbers of priests, narians and nuns; the increase in the er of priestless parishes; parish clos- and the statistics on permanent ons and lay ministers.

nformation on the Church as an ution is valuable and necessary for e planning. But this is far different studying the millions of people who iving out their Christian vocation providing a foundation for the ch's future.

There is a difference, in other words, een studying the Church as an institn and studying the Church's soul.

There is a need for studies that are ested in the accomplishments of reus order members and that focus on ersons who are fulfilling vital roles as Christians in ways that are successful. Such studies focus on daily life as it is lived by extraordinary people who go unnoticed and seek no publicity.

Research actually is being aimed at the inner life of the Church, but most people are unaware of it. It searches for the Church's "ordinary" heroes.

As one prominent researcher said: "There is a lot of good stuff out there that a whole lot of people don't know is going on. You sure get a different picture of the Church when you learn about it."

He was referring to studies of the U.S. bishops' Campaign for Human Development that show religious order members and laypersons routinely helping the poor to help themselves.

He was referring to permanent deacons who try to give hope to prison inmates week after week, or who are lawyers providing services free of charge to those who cannot afford them.

He was referring to dynamic parishes that provide Alcoholics Anonymous meetings, support groups for the bereaved and youth programs that keep children and teens off the streets.

He was referring to pastors who bury dozens of AIDS victims each year and sit at the bedside of each one of them as they die.

There are millions of stories that could be told of people who do missionary work in their own country, who serve the poor in inner cities, who console suffering people. These are stories that cannot be told merely by statistics.

Accurate statistics on the institutional Church today are vital. We need them. But when you ponder the direction the Church is taking, don't focus solely on the statistics. Take the Church's soul into account.

If you do, I think you'll realize that the Church is not dying.

Father Eugene Hemrick is director of research for the Unied States Catholic Conference.

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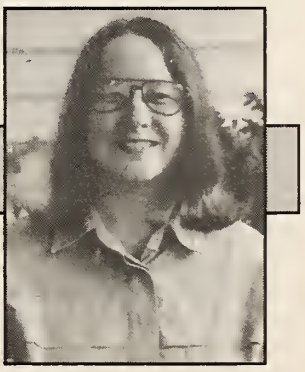
Adjusting To The Empty Nest

Crosswinds

Martha W. Shuping, MD



For the past 25 years, I've been a time mother. I do sewing in my e, but I've never had a job. My gest son has just graduated from school and moved out. I thought husband and I would enjoy havhe house to ourselves, but it feels npty! I'm also realizing that, withhe kids around, our relationship a little bit awkward.

It's normal to experience some sense ss when the last child leaves home, nce the transition is made, many le say that the "empty nest" reprethe most satisfying period of their iage. Women, especially, report a ter degree of freedom and enjoyment. Making the adjustment can be difficult, however. Some couples discover that they've grown in different directions over the years. This is particularly true when one spouse has stayed at home full-time. You and your husband may need to work at developing some new interests — both together and apart.

Look at your own needs. Now that your children are gone, you may not find working at home quite as fulfilling as you once did. If you enjoy sewing, you may want to expand your business or take a position in a shop.

Maybe you'd like to do something entirely different. This is a good time to take stock of your life and think about what you really want. Perhaps there are things you've always dreamed of doing, but never had the time. Over the years, you may have forgotten some of your aspirations. Think back to your childhood. What did you want to be when you grew up? A mother, probably, but chances are you had some other ambitions as well. Take out a pencil and paper and try to remember them. Perhaps you always wanted to be a great artist or pianist — now might be the perfect time to experiment with these inclinations. If you've always wanted to go to college, you might want to try taking some classes.

Talk to your husband about his dreams, too. Ask him to write down whatever comes into his mind. Then compare your lists and look at your resources. Choose a few items and create some new goals for the future. This phase of life really can be the most satisfying, if you allow yourself to take on a new perspective.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

This newspaper is printed on recycled newsprint and is recyclable.

It's The Culture, Stupid!

Lifelines

Jim McInerney

There has been a lot of media attention lately about the "take over" of the Republican Party by "right wing religious fanatics" and the attempts of some in that party to stop it. Hmmm... Sounds like fun, especially to a life-long Democrat like myself.

It seems that the so-called "religious right" has made some remarkable advances in Kentucky, Oklahoma, Minnesota and Virginia. The old country club Republicans are crying foul. Why? The only reason I can think of is because they lost.

Many people who never before participated in the political process have suddenly become involved. They are galvanized by several issues: special rights for homosexuals, taxes, a weak Clinton administration and, lest we forget, abortion.

I think it's safe to say that abortion is the issue that fuels this party feud. The Grand Old Party traditionalists who are content to remain a weak second party nationally are so upset because they feel that abortion is what sunk George Bush in 1992.

This is simply untrue. The fact is the only part of the Reagan coalition that stuck with Bush was the pro-life voters. Many of these were Democrats like myself who put aside party allegiance and voted for the candidate who promised to restore legal protection to babies.

Does that make us "religious fanatics?" Please, don't insult us. We will continue to vote this way until we have achieved this goal. We do not apologize for this. Our view is this: being pro-life does not qualify a candidate, but not being pro-life does disqualify one.

Most of the folks who are screaming about religious fanatics are pro-abortion. They have the major media on their side. If you don't think so, listen carefully the next time you hear a national broadcaster talk about a "moderate" Republican. Nine times out of 10 — no, 10 times out of 10 — that moderate will be pro-choice. The Republican in question could be as conservative as Pat Buchanan, but if he or she is pro-abortion the adjective "moderate" will be used. The same word game is played with Democrats. A person like Pennsylvania Gov. Robert Casey, who is pro-life, will be referred to as "conservative" even though he is one of the most liberal Democrats in the country.

In a recent speech, Casey, speaking for many pro-life Democrats, said that the party he belongs to is one of inclusion The fact that it is the leading promoter of the abortion industry makes him angry. "We want our party back," he said. To that I say, AMEN!

The cultural issues are not going to go away. The Republicans, under the Reagan coalition, knew how to use this to advantage. If the present party leaders cave in to the fanatics who want to remove the pro-life plank from their pl form, they will have lost the good wil folks like me.

In the 1992 election James Carv Clinton's campaign manager, kept staff focused with the slogan, "It's economy, Stupid!" Clinton won, but cent analysts are saying that with Ross Perot's candidacy (one that exc sively focused on the economy) B would still be president.

Someone in the GOP ought to tak page from Carville's notebook. "It's culture, Stupid!" If the Republican Pa sheds abortion and other social issue will lose more than pro-life Democr It will lose the White House in 1996

What Happened ToThe Bells At The Consecration?

Question Box

Father John Dietzen

Q. At the consecration of the Mass the bread and wine are transformed into the body and blood of Jesus Christ. But we no longer have bells at this sacred moment. Many people, including myself, pay little attention to what is happening without the bells. Why is there such widespread ignoring of this law? (California)

A. First of all, there is no law or liturgical directive that requires bells to be rung during Mass. In fact, no such laws have existed for at least several hundred years, if they ever did.

My mail still brings occasional comments along these same lines, so it may be worth repeating some background, not simply for curiosity's sake but to understand better what is happening during the Eucharistic Prayer and everyone's part in it.

As is usually true with folk customs, reasons for changes are not easy to untangle.

Ringing bells during Mass apparently began in monasteries during the Middle Ages. Only choir monks attended the morning community Mass. Others out in the field followed the Mass through the chapel bell.

One major event which resulted in an increased use of bells was the introduction, around the year 1200, of the elevation of the host and chalice after the consecration. These elevations came to be seen, even into our own century, as the main part of the Mass.

At one point it became a mark of Catholic piety in some places to move from church to church just to watch the elevation. Bells rang to announce "Jesus is now here," and all present could look at him.

About 20 years ago the Vatican congregation responsible for liturgy related the use of bells to the level of liturgical education in a parish. Where this education has been adequate, it noted, this kind of signal is not needed. Where sufficient liturgical instruction is in fact lacking, bells could be rung at least at the two elevations to elicit joy and attention (*Notitiae 1972*, 343).

As I indicated, one reason for bells in days when people were primarily passive at Mass was to express joy and praise over the Lord's presence. Those present were to listen and be reverently silent.

At least two factors contribute to the change we're experiencing. Similar to believers in the earliest Christian centuries, we have a deeper awareness than the people described above that, while Jesus does become present in a new way in the Eucharist, he does not come fresh, as it were.

As has been taught repeatedly from the fathers of the Church to Vatican II, when we gather to celebrate the Eucharist we are already the body of Christ before he becomes present to us as our food and drink, and as our sacrifice to the Father.

Also, we now express that joy over the Lord's gifts, including his eucharistic presence, with our own voices, especially in the acclamation after the consecration and in the Great Amen concluding the Eucharistic Prayer.

As in various other liturgical actions, the people at Mass now do themselves what they formerly only watched, or listened to, someone else do.

Finally, the gradual decline in the use of bells is curious in one way. Instructions for Mass as instituted by Pope Pius V in July 1570 (the "Tridentine Mass"), and revised by later popes, did not even mention bells. Yet, by this century, Catholics frequently conside them nearly an essential part of the M

On the other hand, present instr tions, since 1970, say bells may be u at certain parts of the Mass. Yet they now heard less and less. The fac pointed out probably explain why.

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A CATHOLIC
CHILDREN AND FAMILIES first
CAMPAIGN

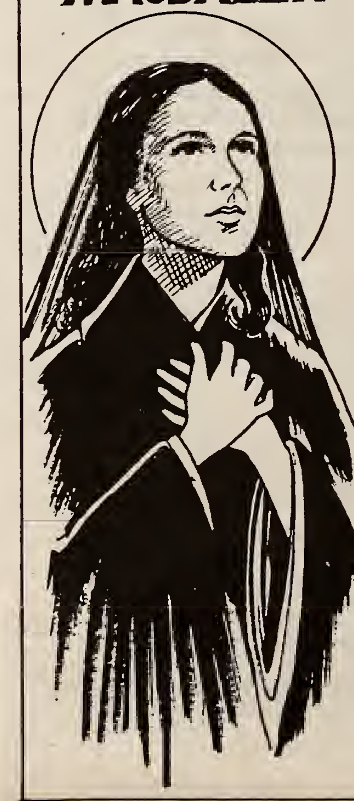
Forty thousand children born each year in the U.S. do not live to see their first birthday. Sixty-seven newborn babies die each day in our land. Our infant mortality rate puts us last among twenty western nations

— *Putting Children and Families First*

the Saints

by Luke

ST. MARY MAGDALEN



MARY MAGDALEN WAS KNOWN TO ALL AS A SINNER WHO HAD SEVEN DEVILS CAST OUT OF HER BY THE LORD (MARK 16:9, LUKE 8: SHE BECAME A FOLLOWER OF CHRIST AND HAS BEEN THE CLASSIC EXAMPLE OF THE REPENTANT SINNER FROM EARLIEST TIMES.

EARLY IN THE MORNING ON THE FIRST DAY OF THE WEEK, MARY RETURNED TO CHRIST'S TOMB. THERE SHE WAS THE FIRST TO SEE AND BE RECOGNIZED BY THE RISEN CHRIST (JOHN 20:1-18).

"JESUS SAID TO HER, 'MARY!' SHE TURNED TO HIM AND SAID IN HEBREW, 'RABBOUNI,' WHICH MEANS TEACHER. JESUS SAID TO HER, 'STOP HOLDING ON TO ME, FOR I HAVE NOT YET ASCENDED TO THE FATHER. BUT GC TO MY BROTHERS AND TELL THEM, 'I AM GOING TO MY FATHER AND YOUF FATHER, TO MY GOD AND YOUR GOD.'

IT IS CLAIMED THAT MARY SPENT THI LAST 30 YEARS OF HER LIFE IN LA SAINTE BAUME IN THE MARITIME ALF FROM WHERE SHE WAS MIRACULOUSL TRANSPORTED TO THE CHAPEL OF ST. MAXIMIN JUST BEFORE SHE DIED. SH RECEIVED THE LAST SACRAMENT FR AND WAS BURIED BY THAT SAINT. TH FEAST OF ST. MARY MAGDALEN IS JULY

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pe's Book To Focus On Hope, pected To Sell In Millions

ATICAN CITY (CNS) — Pope
'aul II, a published playwright and
s focusing on faith and hope in his
ook, which is expected by its pub-
to sell millions of copies through-
world.

e book, *Crossing the Threshold*
e, a 35-chapter work of more than
ges, began as a papal response to
questions posed by an Italian
list.

yalties earned by the pope from
k will be given to charitable works,
e chairman of the Italian publish-
mpany handling the project.

e company, Arnoldo Mondadori,
blish the Italian translation from
pe's original Polish and is selling
hts to publish other language edi-
vorldwide, a Mondadori spokes-
n told Catholic News Service July

ttorio Messori, the journalist who
he questions, told the Mondadori-
magazine, *Panorama*, that his
s were not those of a theologian
journalist specializing in Vatican
events.

Messori, author of a book-length interview with Cardinal Joseph Ratzinger, said, "Cardinal Ratzinger explained to me what is not going well in the Church. John Paul II, a great optimist, speaks instead of what works."

The Mondadori spokeswoman confirmed that the publisher had sold the English rights to the New York-based Random House and the French rights to Editions Plon.

The book will be published in the United States by the Random House imprint Alfred A. Knopf and in Great Britain, Australia and New Zealand by its British subsidiary, Jonathan Cape, the Mondadori spokeswoman said.

Mondadori's spokeswoman said the book would be published in the fall, but an exact release date had not been set because Mondadori wants the book to appear simultaneously in the world's major languages and negotiations were continuing with pubishing firms in other countries.

Sail (From Page1)

The trip is billed as a windjammer adventure. In some respects, it resembles an Outward Bound experience on the water. With a quick rundown on sailing procedures, the teens take the wheel out of the harbor, flanked by massive cruise liners that crowd Miami harbor. The five sailboats are dwarfed by their mighty counterparts.

Motoring to cross the Gulf Stream current, and to increase velocity for the 14-plus hour overnight sail, the teens rotate as navigator and commanders of their sailboats. "Sailing is harder than it looks," says Restar, who eagerly awaited her turn at the helm. "All you've got is the compass."

This is Msgr. Allen's eighth trip out. Over the last 15 years, he's taken hundreds of teens on pilgrimages across tranquil waters that change from blue to aquamarine in the blink of an eye. "I think this is just a beautiful area of the world that God has put together for us," says Msgr. Allen, who loves to share the experience of the Caribbean in its natural form.

It's the perfect place to reflect upon the gifts of God, and daily prayer services maintain themes appropriate for contemplation. Utilizing an audio taped program compiled by Father Frank Cancro, pastor of St. Eugene in Asheville, the teens lose themselves in thought. It's easy to do, with a backdrop of aqua pastels dancing in unison across the horizon.

"The trip provides a good opportunity for (the teens) to get to know each other and learn to work together," says Msgr. Allen. The few who boarded with the misconception that this was a pleasure cruise are quickly jostled to reality. There are no slackers here. Everyone has a job, and those who shirk responsibility receive a cold shoulder. It takes a lot of work to crew a sailing ship. Typically, attitudes melt and cooperation prevails.

The good deeds go well rewarded. Anchoring off one of the Berry Islands, the spinnaker sail is raised and a primitive form of para-sailing takes bold teens some 50 feet upward for a better view. Some quickly don snorkel gear for a closer look at life below. Sting rays keep a modest distance, as do barracudas, and rumors of nurse sharks keep divers alert to their surroundings.

The Berry Islands dot the horizon. Jutting upward, some islands rise monumentally above the others. But on the island the teens dub the "blue hole," they find their biggest adventure. In centuries gone by, the island could have been volcanic. Today, the blue hole is calm, and is the center of activity. Sharp rocks surround the hole, and beckon visitors to "cliff dive" into the deep recesses of its pool.

For days, the teens lazily sail through the harbors and cays of the Berries. Languishing on the beauty, delving into its depths, feasting on its treasures of conch and snapper, and forming friendships that may last a lifetime; returning home a bit wiser, inspired by their own discoveries of self reliance; a bit exhausted, from the days at sea; and racing to the shower.

Pope To Visit Trent To Mark Anniversary

VATICAN CITY (CNS) — Pope John Paul II will mark the 450th anniversary of the opening of the Council of Trent next year with a two-day visit to the northern Italian city where most of the sessions of the 16th-century council took place.

Archbishop Giovanni Maria Sartori of Trent announced July 7 that the pope would visit the archdiocese next April 29-30 to mark the anniversary of the council, celebrate the 850th anniversary of the consecration of the cathedral and beatify a 19th-century bishop of Trent.

The Council of Trent, held in 25 sessions between 1545 and 1563, was called to reform church practice and define Catholic teaching in light of the challenges of the Reformation.

It also mandated changes in the rite for the Mass, leading to the publication in 1570 of what is known as the Tridentine Mass. The Mass was used by almost all Latin-rite Catholics for 399 years. The new Roman Missal was published in 1969 in response to the mandates of the Second Vatican Council.

Card Of Thanks

Thanks to God and St. Jude for prayers answered and favors granted.
MMG

Thanks to St.Jude for prayers answered and favors granted.
NRR, FBR

Sponsor a child at a Catholic mission for just $10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the $30 a month he earns as a day laborer.

Now you have the opportunity to help one very poor child like Marta through *Christian Foundation for Children and Aging* (CFCA), the only Catholic child sponsorship program working in the 23 desperately poor developing countries we serve.

For as little as $10 a month, you can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. *You can literally change a life!*

Through CFCA, you can sponsor a child with the amount you can afford. Ordinarily it takes $20 a month to provide a child with the life-changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can.

CFCA will see to it from other donations and the tireless efforts of our dedicated Catholic missionaries that your child receives the same benefits as other sponsored children.

To help build your personal relationship, you will receive a picture of your sponsored child, information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. Become a sponsor today!

CFCA
Catholic Child
Sponsorship

☐ **Yes, I'll help one child:**
☐ Boy ☐ Girl ☐ Teenager ☐ Any in most need
My monthly pledge is:
☐ $10 ☐ $15 ☐ $20 ☐ $25 ☐ Other $______.
I will contribute:
☐ monthly ☐ quarterly ☐ semi-annually ☐ annually
☐ Enclosed is my first contribution of $______.
☐ I cannot sponsor now but I enclose my gift of $______.
☐ Please send me more information.

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CNH7/94

Diocesan teens broaden horizo

Above: Best wishes for a safe trip. Bishop William G. Curlin came to St. Ann church in Charlotte on June 30 to offer prayers for a safe voyage. Here, he chats with Christine Klinker of St. Aloysius parish in Hickory.

Right: Up, up and away. Spinnaker sailing takes teens some 50 feet above sea level.

Below Right: Cracking into dinner. D.J. Drake of St. Ann parish in Charlote tries his hand at coaxing conch from its shell.

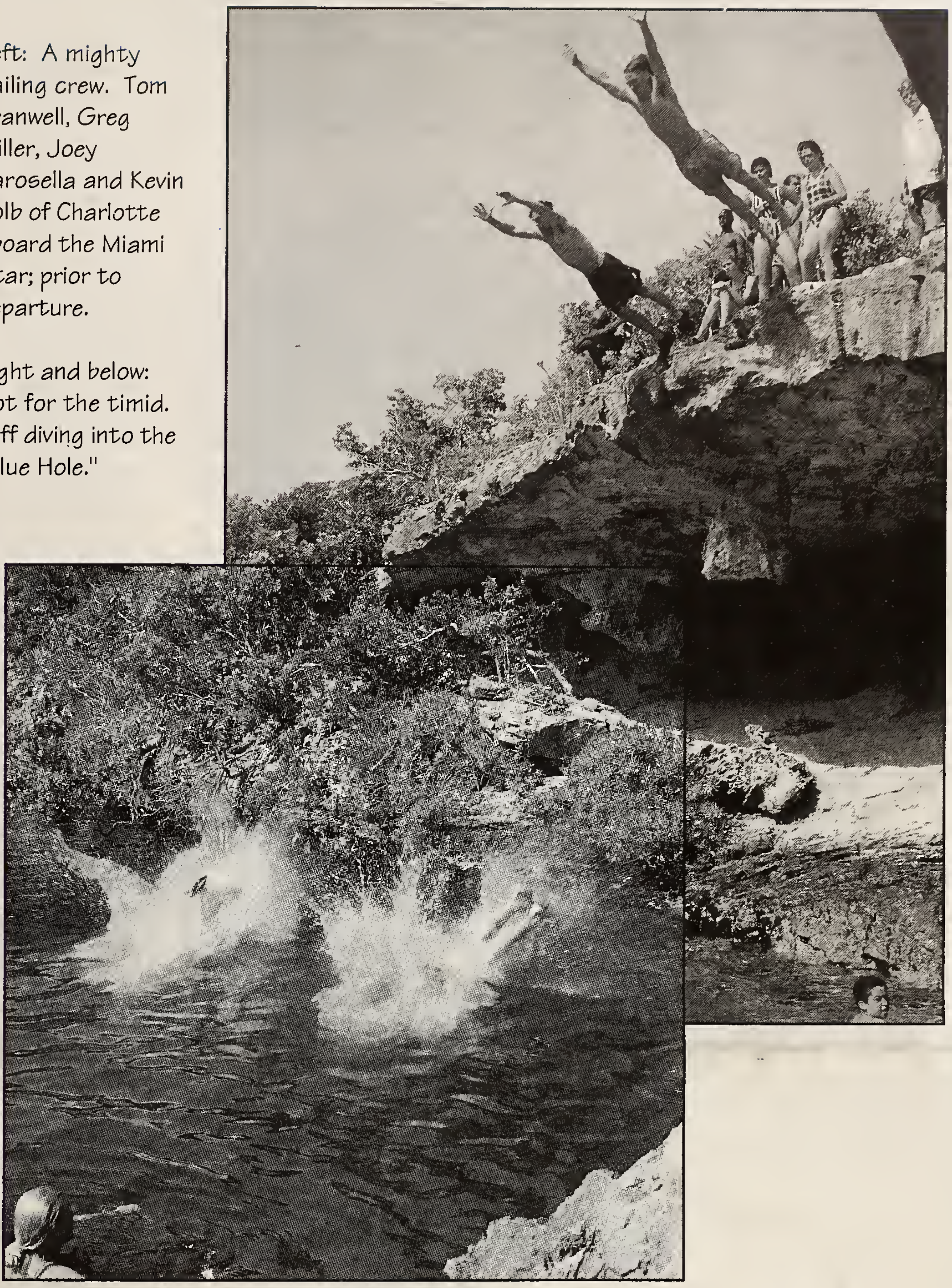
Below: Kicking back. Teens aboard the docked Skark 14 share some quiet time.

Right: The cast and crew: Sailing adventure enthusiasts aboard their respective boats. From left to right, are the Koloa, Shark 12, Miami Star, Shark 14, and Sundancer.

high seas sailing adventure

Left: A mighty sailing crew. Tom Cranwell, Greg Miller, Joey Carosella and Kevin Kolb of Charlotte aboard the Miami Star; prior to departure.

Right and below: Not for the timid. Cliff diving into the "Blue Hole."



Left: Cooking out. Burgers always taste better right off the grill, and on this deserted island, a make-shift grill is fired up for an afternoon feast.

Photos by
Joann Keane

SUNDANCER
MIAMI FL

People In The News

Pope Prays That Summer Brings Relaxation, Spiritual Freshness

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II, addressing visitors at his vacation home south of Rome, prayed that summer vacation time would bring relaxation and spiritual rejuvenation to all. The pope added special prayers "for those who remain at home, especially for people who are alone, for the aged and for those forced to spend this season in the hospital or in other places of suffering." The pope greeted hundreds of visitors and tourists after reciting the Angelus prayer July 10 at Castel Gandolfo, overlooking Lake Albano. Pope John Paul arrived at his summer residence July 7 and is expected to stay there, out of the Roman heat, through September.

Helena Welcomes New Bishop In Rite That Combines Old, New

HELENA, Mont. (CNS) — In a ceremony combining the beauty of traditional rites with a nod to cultural diversity, Bishop Alexander J. Brunett was ordained and installed as the eighth bishop of Helena July 6. "I come among you as one who serves," Bishop Brunett told the nearly 1,000 people packed into St. Helena Cathedral for the colorful three-hour liturgy. A few hundred more watched on large-screen television monitors set up in the basement social center and on the lawn south of the cathedral. Bishop Brunett, 60, was a priest of the Detroit Archdiocese and pastor of Shrine of the Little Flower Parish in Royal Oak, Mich., at the time of his appointment to Helena April 19.

Rock Radio Station To Broadcast Rosary For Youths

BALTIMORE (CNS) — A Baltimore radio station best known as a promoter of hard-core rock 'n' roll has agreed to broadcast a youth-oriented rosary in conjunction with a national Marian conference in September. Officials for WIYY 98 Rock said the 45- minute rosary broadcast will be part of a ``The Blessed Virgin Mary Rocks Baltimore with 98 Rock in Preparation for the Pope's Visit'' weekend. It will be similar to the station's ``Featured Artist Weekends'' in which a particular rock band's music is played in heavier rotation. WIYY is not only donating air time for the Sept. 17 rosary broadcast, but is also donating studio time for teen-agers to record the rosary and further air time to promote the weekend. The idea was the brainchild of Father Richard Lobert, one of the organizers of the National Marian Conference.

Official Urges Opening Religious Houses To Holy Year Pilgrims

ROME (CNS) — Millions of pilgrims are expected to flood Rome during the Holy Year 2000, raising the issue of where to lodge them in an urban area where there is daily hotel space available for a maximum of 85,000 people. The answer, according to one Vatican official, is for the city government to give religious houses temporary permission to function as pilgrim hostels. This would provide room for up to 6,000 pilgrims daily, said Msgr. Liberio Andreatta, head of Pilgrimages to the See of Peter. He said that temporary licenses to operate hostels were given to religious houses for the 1950 Holy Year and asked that Rome officials do the same for the year 2000. Several religious houses in Rome already have permanent permission to operate as pilgrimage hostels, he said.

Catholic Student, Carnegie Mellon University Settle Dispute

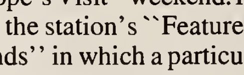
PITTSBURGH (CNS) — A Catholic student and Carnegie Mellon University have settled out of court over the university's firing of him as a resident assistant when he refused to wear a button he said violated his beliefs. Patrick J. Mooney, from Frederick, Md., brought a federal civil rights lawsuit against the school after he said he was discharged as a resident assistant in April 1991 because he would not wear a button bearing a symbol of the homosexual movement. He was told to wear it during sensitivity training on gay, lesbian and bisexual issues that was led by a campus gay-rights group and required for all resident assistants. Mooney, a sophomore at the time, left the session rather than wear a button he said violated his Catholic beliefs.

Employment

Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate Youth Ministry. Send resume or inquiry to: Queen of the Apostles, 503 N. Main Street, Belmont, NC 28012. Phone (704) 825-5277.

Youth Minister: St. Pius X in Greensboro is searching for a Youth Minister to work with junior high youth, senior high youth and young adults of the parish community. Person must be energetic, dedicated and willing to minister to the needs of the community in creative ways. The parish already has a Director of Faith Formation and is looking for someone to work with the director to build up these program areas. Person must have a BA in theology, youth ministry or related area. Salary negotiable depending on qualifications and experience. Send resume to Youth Minister Search Committee, St.Pius X, 2210 N.Elm St., Greensboro, NC 27408.

Scripture



Readings for the Week of July 24 - July 30

Sunday: 2 Kings 4:42-44; Ephesians 4:1-6; John 6:1-15.

Monday: 2 Corinthians 4:7-15; Matthew 20:20-28.

Tuesday: Sirach 44:1, 10-15; Matthew 13:16-17 or Jeremiah 14:17-22; Matthew 13:35-43.

Wednesday: Jeremiah 15:10, 16-21; Matthew 13:44-46.

Thursday: Jeremiah 18:1-6; Matthew 13;47-53.

Friday: Jeremiah 26:1-9; John 11:19-27 or Luke 10:38-42.

Saturday: Jeremiah 26:11, 16-24; Matthew 14:1-12.

Readings for the Week of July 31 - August 6

Sunday: Exodus 16:2-4,12-15; Ephesians 4:17, 20-24; John 6:24-35.

Monday: Jeremiah 28:1-17; Matthew 14:13-21.

Tuesday: Jeremiah 30:1-2, 12-15, 18-22; Matthew 14:22-36.

Wednesday: Jeremiah 31:1-7; Matthew 15:21-28.

Thursday: Jeremiah 31:31-34; Matthew 16:13-23.

Friday: Nahum 2:1-3, 3:1-3, 6-7; Matthew 16:24-28.

Saturday: Daniel 7:9-10, 13-14; 2 Peter 1:16-19; Mark 9:2-10.

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lew Catechism In Third Printing, learing 1.58 Million Copies

WASHINGTON (CNS) — The d printing of the *Catechism of the tholic Church* — which was bigger n the first printing — will boost cop- in circulation to nearly 1.58 million the time the books roll off the presses in late August.

The third printing, 646,000 copies, was ordered July 8, adding to the first printing of 566,250 and the second printing of 375,320. At least three more printings will be ordered before the year ut, said Daniel Juday, director of the . Catholic Conference Office of Pub- ing and Promotion Services.

The USCC lined up 15 co-publish- of the English-language version of catechism to meet the expected de- nd. That demand, Juday said, has e well beyond expectations.

"From what I've heard from the co- lishers, sales are very high in their litional ways of distribution — di- t-mail sales, the catalogs," he said, d through religious bookstores and nmercial bookstores."

Paperback versions have been printed 3-to-1 ratio to the hardcover version, lay said. The paperback catechism de its first dent on *USA Today's* tseller list July 7, zooming from 232nd 0th place.

USA Today says it ranks all books regardless of hardcover or paper- k, fiction, nonfiction and how-to — sales at 3,000 "large-volume, diverse- ntent" bookstores nationwide.

In the July 11 issue of *Publishers ekly* magazine, the catechism placed t among all religion trade paperbacks l third among all hardcover books. rade paperback" describes nonfiction l technical material in a paperback mat.

Many catechisms in commercial okstores bear the Liguori imprint as co-publisher, Juday said. Kirsten Erker, a publicist for Liguori, said that in the first full week of its availability, the catechism hit:

— No. 4 and No. 6 on UPI's list, based on sales of two co- publishers' versions.

— Top 10 trade paper for the paperback and Top 100 for the hardcover in the Waldenbooks chain.

— No. 8 paperback and No. 17 hardcover in the Borders chain.

— No. 8 in trade paper in Barnes & Noble's mall division, and Top 10 religion in its superstore division.

— No. 1 in religion in both hardcover and paperback — outselling the second-place book by a 2-to-1 margin — and No. 5 storewide at the Tattered Cover, a 200,000-title Denver bookstore.

Erker said Ingram, the largest U.S. book distributor, lists the catechism as its top-selling Roman Catholic title, with prolonged heavy sales projected through Pope John Paul II's planned October visit to the United States. She added Liguori has already sold 385,000 catechisms with its imprint and expects to sell 1 million total.

Erker said a woman at *The New York Times Review of Books* told her that with the large number of co-publishers, "we would probably wash each other off the (newspaper's bestseller) list."

"But I don't think that's going to happen," Erker said. "I think we'll be on the list by fall."

Where To Buy It

The new *Catechism of the Catho- c Church* is available at the Carolina atholic Bookshoppe, 1100 McAlway d., Charlotte, NC 28211 (704) 364- 778, and at The Franciscan Center, 33 N. Greene St., Greensboro, NC 7401 (910) 273-2554.

The book also may be available at me secular book stores.

The price of the catechism is 29.95 in hardback and $19.95 in aperback.

RELIGIOUS STUDIES TEACHER

Applications are being accepted or a religious studies teacher at Charlotte Catholic High School beginning in August, 1994. Candidates must be eligible for a North Carolina teaching certification and be a Catholic in good standing. Salary commensurate with established diocesan scale. Please send resume, transcripts and request for application to:

CHARLOTTE CATHOLIC HIGH SCHOOL
3100 Park Road
Charlotte, North Carolina 28209

A New Covenant...

Father Wilbur Thomas signs the document for a covenant between St. Aloysius Catholic Church and Holy Trinity and St. Andrew's Lutheran churches, all in Hickory. Pictured with him are (l-r) Revs. Robert Shoffner, Michael McDaniel and Gary Haddock.

Letters To The Editor

AIDS Outreach

To the Editor:

How pleased I was to see in the July 8 issue, not only coverage of the Mass for persons with AIDS but four other articles relating to HIV/AIDS ministry. We can be very encouraged and very proud that we have such support and leadership from Bishop Curlin. It also must be very encouraging to our brothers and sisters suffering with HIV/AIDS to read about their cause in our Catholic paper.

Sister Mary Wright and Father Gene McCreesh were mentioned in one of the articles as being "... lone rangers, some of the few people who are doing anything at all..." Thank God for folks like Sister Mary and Father Gene, but it is important that persons with AIDS know that there are many more people in our diocese who have been involved in AIDS outreach for quite some time.

The Asheville vicariate is very involved in AIDS ministry Under the direction of Father Morris Boyd of St. Joan of Arc Church, there is an AIDS outreach organization of more than 62 lay people. Many other priests in the vicariate are very supportive of this ministry as well as many individuals who are involved in community outreach activities.

There must be many parishes in the diocese who are caring for people with AIDS. They should be encouraged to send information to the *News & Herald* about their outreach. Lest those who need our love and support be disheartened by thinking those who care are few and far between, I hope that the paper will continue to print articles about AIDS outreach in our diocese.

Sincerely,
Michele Burnette
Horse Shoe, N.C.

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

Asheville Businessmen Named To Board Of Hospital Parent Firm

ASHEVILLE — Two Asheville businessmen have been elected to the board of directors of St. Joseph's Health Services Corporation, the parent company of St. Joseph's Hospital.

They are: George E. Ivey, senior vice president of investments for Interstate Johnson Lane; and Glenn Wallace Wilcox, Jr., executive vice president of Wilcox World Travel and Tours and president and CEO of Reservations Management Services.

The announcement was made by Mercy Sister Mary Veronica Schumacher, CEO and chairman of the board.

Ivey is a graduate of Asheville School and received a degree in economics from Duke University. He has served on the St. Joseph's Hospital Foundation board of trustees for the past eight years and has served as vice chairman and a member of the executive, nominating, and investment committees. He is a past chairman and board member of the Metropolitan Sewage District and the Buncombe County Tax Board. He has also been a board member of Carolina Day School and a director and officer of the Buncombe County Industrial Revenue Bond Authority.

Wilcox attended Appalachian State University and is a member of the board of the Asheville Area Chamber of Commerce and member of the national advisory boards of Continental Airlines Computer Reservations System and CRS Future Products Advisory Board. Currently he is a member of the community relations committee of the board of directors of St. Joseph's Health Services Corporation.

Wilcox is a past member of the American Express National Representative Steering Committee and Executive Board Steering Committee, and Eastern Airlines Travel Agents Advisory Board and Incentive and Meeting Advisory Board.

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Holy Angel Foundation Names Five New Members To Board

BELMONT — Holy Angels announces the appointment of five new Foundation Board members. They are: James Parks, III, Belmont; Barry McCrory, Charlotte; Christine Stowe, Belmont; Dr. Phillip Leone, Gastonia; and Jeffery Johnson, Charlotte. Other members of the board are Cindy Christ, chairperson, Charlotte; Hans Lengers, Mrcy Sister Mary Jerome Spradley, Charlotte; Ray McKenny, Belmont; and Mother M. Benignus Hoban of the Sisters of Mercy, Belmont.

Parks is vice president for ancillary service at Gaston Health Care, Inc.; McCrory is vice president of Wachovia Bank and Trust Co.; Stowe is a homemaker and community activist; Leone is a pathologist with Gaston Health Care, Inc.; and Johnson is public affairs director for WJZY TV.

The board oversees the work of the foundation in the fund raising efforts of special events, individual contributions, corporate gifts, grants, bequests, honorariums and memorials. All funds raised by the foundation support Holy Angels' programs and services for children and adults with mental retardation and physical disabilities.

Comunidad Hispana
Comuniquémonos

De derecha a izquierda Carlos Medina junto a su esposa Martha y a su hijo mayor Carlos Alberto.

Una Noche en el Camino

No fué en un retiro, tampoco en un grupo de oración ni por orientación de nadie, fué a solas, mientras su esposa y sus hijos dormían en el auto, en el camino de Miami a Charlotte. Habían parado para descansar, y así, contemplando dormir a su familia fué que se puso a reflexionar sobre la vida que había ofrecido a los suyos y pudo reconocer la presencia de Dios en su pasado y en su presente. De esta manera se inició el cambio en su vida. "Ahí fué que empezó mi conversión, me dí cuenta que nada había hecho solo, sino que todo me lo había permitido y guiado Dios" dice Carlos Medina, nicaraguense, que actualmente se prepara para el diaconado permanente. Carlos y su esposa Martha Medina llegaron a Miami, Fla., en 1978 pero dos años más tarde decidieron mudarse a Charlotte buscando un ambiente mejor para sus cuatro hijos: Carlos Alberto, Luis Enrique, Samuel Antonio y Norberto. Más tarde recibirían como hijo adoptivo a Ustvan Urcuyo.

Al llegar a Charlotte procuró instalarse y antes que buscar un trabajo se presentó al centro hispano para ofrecer su cooperación. Después de aquel encuentro con Dios aquella noche en el camino quería darle el primer lugar a Dios. El empleo le vino después por medio de una persona de quien dice nunca se olvidará y le estará siempre muy agradecido. Paulatinamente se fué envolviendo en el ministerio hispano: estuvo en el consejo, se preparó como ministro de la Eucaristía, tomó el curso del ministerio laico, entró a cursillos y actualmente se prepara al diaconado permanente. Siempre con mucha dedicación, "cuando me invitaron al cursillo - dice - no sabía que era ni pregunté nada al respecto, simplemente dije quiero ir". Hoy día es el tesorero de la región siete de cursillos y ya dió su primer "rollo" (experiencia de vida) a nivel nacional en Detroit, Mich., junto a Eduardo Bonín, iniciador de los cursillos.

Martha, su esposa, dice que Carlos la condujo a la Iglesia y que el cursillo fué lo que realmente la transformó y la hizo comprender la pasión religiosa de su esposo. Ahora ella también se siente muy contenta y animada.

¡Que distintos son los caminos que Dios en su infinita sabiduría utiliza para conducirnos a El! ¿Cómo en medio de la noche, en pleno camino, cansado del día y con la natural incertidumbre sobre la siguiente jornada pudo este hombre reflexionar y decidir cambiar? ¿No era más normal que durmiera rendido por el viaje en lugar de ponerse a meditar algo que nunca y ni en más favorables condiciones había meditado? Que Dios siga bendiciendo esta familia.

Carlos envía el siguiente mensaje: "Todos nosotros tenemos que buscar y seguir a un solo Dios, no al hombre sino al Señor que nos ama y en vista de eso es que debemos buscar la fraternidad porque es Dios quien nos une".

Aviso

Se hace una atenta invitación a todas las personas que viven en Gastonia y sus alrededores para que asistan a Misa en español en St. Michael los Domingos terceros de mes a las 3:30 p.m.

To Our Friends

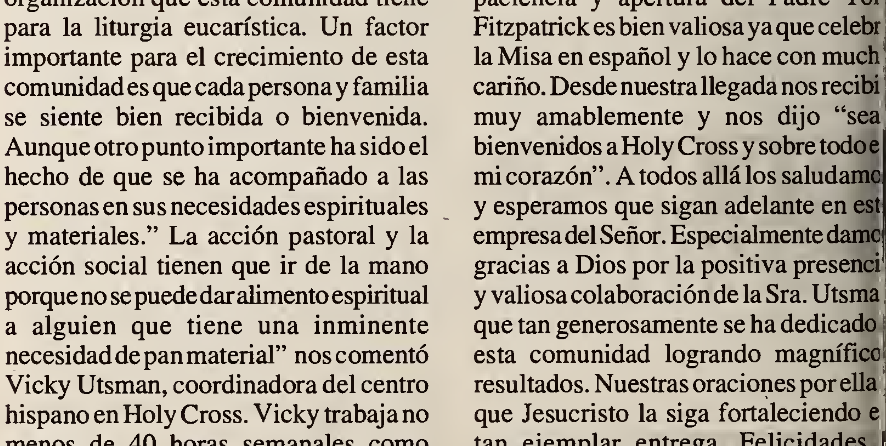
In the second article in a series, we interview Carlos Medina, another future permanent deacon. We make a visit to Holy Cross Parish, Kernersville, where there is an organized hispanic community.

Niños y jóvenes de la Parroquia de Holy Cross, Kernersville, quienes recibieron s primera Comunión el pasado mes de mayo. Al fondo aparece el Padre Tor Fiztpatrick párroco de ese lugar. Los niños fueron preparados por Ismael y E Valdéz y por la Sra. Vicky Utsman, coordinadora del centro hispano en Kernersvill

El coro hispano en Holy Cross.

Visita a Kernersville

Esta ocasión visitamos la Parroquia de Holy Cross, Kernersville. Fué una experiencia bien grata y sorprendente. Lo que nos dejó perplejos fué la cantidad de asistentes a Misa y sobre todo la organización que ésta comunidad tiene para la liturgia eucarística. Un factor importante para el crecimiento de esta comunidad es que cada persona y familia se siente bien recibida o bienvenida. Aunque otro punto importante ha sido el hecho de que se ha acompañado a las personas en sus necesidades espirituales y materiales." La acción pastoral y la acción social tienen que ir de la mano porque no se puede dar alimento espiritual a alguien que tiene una inminente necesidad de pan material" nos comentó Vicky Utsman, coordinadora del centro hispano en Holy Cross. Vicky trabaja no menos de 40 horas semanales como voluntaria, en ocasiones en su misma casa ha tenido que recibir y atender a la personas. Más de 400 familias hispana viven en los alrededores. Algunas personas tienen que manejar más de una hor desde Virginia para venir a Misa. L paciencia y apertura del Padre Tor Fitzpatrick es bien valiosa ya que celebr la Misa en español y lo hace con much cariño. Desde nuestra llegada nos recibi muy amablemente y nos dijo "sea bienvenidos a Holy Cross y sobre todo e mi corazón". A todos allá los saludamo y esperamos que sigan adelante en est empresa del Señor. Especialmente damo gracias a Dios por la positiva presenci y valiosa colaboración de la Sra. Utsma que tan generosamente se ha dedicado esta comunidad logrando magnífico resultados. Nuestras oraciones por ella que Jesucristo la siga fortaleciendo e tan ejemplar entrega. Felicidades adelante Sra. Utsman.



De derecha a izquierda Carlos Medina, Edwin Rodríguez y Rafael J. Torres, futuro diáconos, junto a Luis Wolf quien trabaja activamente en el centro hispano.

ate Father John Murhpy prepares the monstrance. Father Murphy, stor of Our Lady of the Highways in Thomasville, is also chaplain Maryfield Nursing Home. Photo by JOANN KEANE

Bishop William G.Curlin kneels at the altar inside the chapel at Maryfield Nursing Home in High Point. The sisters who staff the nursing home established PerpetualEucharistic Adoration in their chapel.

ursing Home Has Perpetual Adoration Of Eucharist

By ANDREW BARRON

HIGH POINT — The chapel at ryfield Nursing Home may not look cial to the untrained eye.

The difference comes from the ob- t on the altar and the people staffing room.

The object is a monstrance: a small, tal cross decorated as if bursts of shine were spreading from it.

This monstrance — like all others holds the consecrated bread of the man Catholic Eucharist. Yet this nstrance and its sacred host are on manent display.

The chapel now offers a Perpetual charistic Adoration: a 24-hour-a-day, 5 days-a-year observation of the Eu- rist.

This shrine is the first of its kind in Greensboro Vicariate, an area that cludes Guilford, Rockingham, ndolph and Davidson counties.

Having a Perpetual Eucharistic Ado- ion means more than a relic on an ar. It means round-the-clock staffing volunteers.

And since the title says "perpetual," that means finding volunteers for all hours for all time. Sister Lucy Hennessy, a member of the Poor Servants of the Mother of God, the sisters who oversee the nursing home, said the push for the Perpetual Eucharistic Adoration started with former Bishop John Donoghue, now archbishop of Atlanta, and was picked up by local lay leaders.

"The lay people have really been interested in following the request to get one started," Sister Lucy said. "It's been a tough task to get people (signed up to volunteer), but it's a privilege and honor for us."

Bishop William G. Curlin, the new leader of the 46-county Roman Catholic Diocese of Charlotte, came to Maryfield Nursing Home June 5 to establish the Perpetual Eucharistic Adoration. The two-hour service drew an overflow crowd of more than 100 to the small chapel.

The ceremony's highlight was Bishop Curlin carrying the monstrance as part of the procession around the nursing home's rose garden.

Bishop Curlin said that the Eucharist is the heart of Catholicism and that having a round-the-clock observance bolsters those seeking solace or inspiration in the chapel.

"People will come to this Eucharist to be fueled in their hearts to take the word outside this building," Bishop Curlin said.

Bishop Curlin's diocese now has three such perpetual adorations, the other two being in Charlotte and Asheville.

"I want to encourage having one in every vicariate, even every parish," Bishop Curlin said.

Andrew Barron is a staff writer for The Greensboro News & Record *in Greensboro. This article is reprinted with permission.*

Religious Leaders Call For Stronger Haiti Policy

WASHINGTON (CNS) — Religious leaders just back from a trip to Haiti called on President Clinton to show unambiguous support for exiled President Father Jean-Bertrand Aristide and accused the U.S. government of complicity in the 1991 coup that forced him into exile.

Detroit Auxiliary Bishop Thomas J. Gumbleton was part of a Witness for Peace delegation that returned from Haiti July 17.

The group said a U.S. military invasion would be the wrong way to help Haiti return to democratic rule. Tightened trade restrictions combined with an end to mixed signals from the White House will make military action unnecessary, they said.

Bishop Gumbleton also criticized the Catholic hierarchy of Haiti for what he said is their failure to oppose the de facto leadership. He said the U.S. and international bishops' organizations have failed Haiti by not taking that country's bishops to task.

Bishop Gumbleton said the Haitian bishops have issued statements calling for better treatment of their country's people, but that they have not pressured the military rulers to leave and for Father Aristide to be returned to office.

Bishop Gumbleton said that recently the Haitian bishops have begun to indicate they "are not going to make it difficult" for Father Aristide to return to office. The priest-president was kicked out of his Salesian order but in the eyes of the Vatican remains a priest.

In a statement issued at a Capitol Hill press conference the day after its return, the group called Haiti a prison where men are abducted, tortured and killed, where women are raped by the army as a weapon of intimidation, where children wait in long lines for a serving of soybeans and cornmeal, and where families try to escape in rickety boats.

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Diocesan News Briefs

Young Adult Alert

WINSTON-SALEM — Catholic Young Adults will meet for dinner at Shuckers Shrimp & Oyster Bar on Monday, July 25 at 7 p.m.Contact Jennifer Fabian at (910) 764-5442 for details.

GREENSBORO — The Single Catholics group are invited to an 11:30 a.m.Mass at Our Lady of Grace Church on Sunday, July 24, followed by brunch at Lucky 32. For information, call Tom at (910) 370-1206. The group also will participate in the "Making Strides Against Cancer"20-hour walk-a-thon at War Memorial Stadium Friday, July 29 - Saturday, July 30. Call Paul at (910) 889-5471 for pledge forms.

ASHEVILLE—Catholic Young Adults are invited to a 5 p.m. Mass at St.Eugene Church on Sunday, July 31,followed by dinner at a location to be announced.

Church Blessing

ARDEN — St. Barnabas Parish will celebrate the completion of the expanded church with a special blessing by Bishop William G. Curlin on Sunday, July 24 at 3 p.m. followed by a reception in the parish hall.

Grief Support Group

ASHEVILLE — Men and women coping with the loss of a spouse are welcome to attend a support group meeting on Friday, July 29 at 5:30 p.m. at Catholic Social Services, 75 Blue Ridge Ave. Call Sister Marie for details at (704) 255-0146.

Volunteers Needed

WINSTON-SALEM—"Exchange/SCAN," a non-profit agency for the prevention and treatment of child abuse and neglect, needs volunteers. Training sessions begin Aug. 27. Call Lisa Sallie Barnard at (910) 723-2204 for information.

Bishop Curlin Schedule

Bishop William G. Curlin will take part in the following events during the next few weeks:

July 24:
3 pm -- St. Barnabas, Arden for new building blessing.

July 31:
6 pm -- St. James, Concord, dedication of new parish hall.

August 15:
6:30 pm -- St. Dorothy, new building dedication.

August 17:
2 pm -- Mass for MACS personnel, Belmont Abbey, Belmont.

August 20:
10:30 - 2 pm -- Catholic/Lutheran dialogue, Franciscan Center, Greensboro.

Vacation Bible Camp

VALE—The Maryvale Sisters will conduct a vacation bible camp, "Jesus and Me at Camp," July 25-29 at 2522 June Bug Rd. for children ages 5-10. The cost is $50 per child. Registration is limited. Call (704) 276-2626 for information.

"Come Along With Jesus"

LENOIR — St. Francis of Assisi Catholic, St. James Episcopal and St. Stephen Lutheran churches invite all children to "come along with Jesus" to vacation Bible school, July 31-Aug. 4 from 6:15-8:15 p.m. Registration forms are available at the churches.

Volleyball Camp

CHARLOTTE — Volleyball camp for 5th-9th grade girls will be Aug. 8-12 at St. Ann Church. For details, call Bettie Berry at (704) 521-8721.

Summer Blood Drives

CHARLOTTE — There will be a blood drive at St. John Neumann Church on Sunday, July 24 from 8:30 a.m.-1:30 p.m. in the parish hall. Call Bob Whitmeyer at (704) 537-8177 for information.

GREENSBORO — St. Paul the Apostle Church will host the 19th Annual Ecumenical Bloodmobile on Monday, Aug. 8 from 2:30-8 p.m.

Pathfinders Meeting

CHARLOTTE — Pathfinders, a support group for the separated and divorced, meets every Tuesday at St. Gabriel Church from 7:30-9 p.m. Call Martin at (704) 523-1708 for information.

Educators Tour Middle East

BELMONT — Clifford K. Grimsley, a teacher at St. Patrick School in Charlotte, and Dr. Michael F. Skube, superintendent of schools for the Diocese of Charlotte, began a study tour of the Middle East on July 9. Led by Belmont Abbey College Professors Robert E. Jones and Christian J. Proctor, a team of 12 educators is visiting Jordan, Israel, the Occupied Territories and Syria for a 35-day period. The trip is funded by a Fulbright-Hays Group Projects Abroad Program grant administered by the U.S. Department of Education.

Mother Teresa To Speak At National Youth Day

DENVER — Nearly 20,000 young people are expected to hear Mother Teresa, the keynote speaker for National Youth Day at the McNichols Sports Arena, site of last year's World Youth Day. The event will open with an outdoor concert and rally at Barnum Park on Thursday, Aug. 4 at noon. All young people, ages 13-39, are invited. Special air fares and accommodations are available. For information, write National Youth Day, P.O. Box 612410, San Jose, Calif. 95161 or call (408) 955-9935.

Clothing Needed

CHARLOTTE — The Refugee Clothing Closet at St. Ann Church needs summer clothing for men, women and children. Call Bob or Judith Akins at (704) 366-7914 for information.

Catholic Retirees Day of Reflection

CHARLOTTE — Father Francis Cancro of St. Eugene Church, Asheville, will conduct a day of spiritual renewal for Catholic retirees on Wednesday, Aug. 17 from 10 a.m.-3 p.m. at St. Ann Church in the Activity Center. Lunch will be provided. Cost is $4. To register, call Adele by Aug. 15 at (704) 331-1720, Monday-Friday except Wednesday, 10 a.m.-2 p.m.

Catholic Retirees Picnic

CHARLOTTE — The Charlotte Area Catholic Retirees picnic will be at Park Road Park on Sept. 14 from 11 a.m.-3 p.m. Cost is $3. To register, call Adele by Sept. 12 at 331-1720, Monday through Friday except Wednesday, 10 a.m.-2 p.m.

Perpetual Adoration

HIGH POINT — Perpetual Adoration of Our Lord in the Most Blessed Sacrament has begun at the Maryfield Nursing Home Chapel, 1315 Maryfield Court. Visitation is anytime, day or night.

Anniversary Celebration

CHARLOTTE — A Silver and Golden Wedding Anniversary Mass and Reception will be celebrated at St. Patrick Cathedral on Sunday, Oct. 30 at 2:30 p.m. If you were married in 1969 or 1944, call your parish office for an invitation.

Separated, Divorced & Remarried Meeting

GREENSBORO — The next Separated, Divorced & Remarried meeting will be at University Catholic Center on Friday, Aug. 5 from 7-8:30 p.m. "Coping with Loss," a video by Clayton Barbeau, will be shown, followed by dinner at Jack's Corner.

Amazing Grays Meeting

CHARLOTTE — The Amaz Grays club of St. Patrick Church attend a baseball game at Knight's Ca on Wednesday, July 27. Benediction i 11 a.m. at the church. The bus will le for the game at noon. Cost is $3.50. information, call Helene Russell at (7 553-8114.

Diocesan Lay Ministry Training

Lay Ministry training will begin A 20 at Our Lady of Grace in Greensb Aug. 27 at St. Gabriel Church in Ch lotte, and Sept. 10 at St. Barnabas Chu in Arden. For information, call the Ministry Office, 1621 Dilworth Rd. E Charlotte, (704) 334-1805.

St. Peregrine Society

CHARLOTTE — The St. Vinc de Paul Council of the Knights of lumbus is sponsoring a St. Peregi Society to serve the ill and the p through the distribution of the St. egrine medal, carried in the hope th will restore health. The medal an prayer card are available upon reque no cost. Contact Brian and Celia Sn at (704) 556-1749; Frank and Ka Hertkorn, (704) 588-1072; or Msgr. F Kelaher, (704) 541-8679.

The Catholic News & Herald *comes parish news for the dioce news briefs. Good photographs, pre ably black and white, also are welco Please submit news releases and ph at least 10 days before the date of p lication.*

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World and National Briefs

lorida Bishops Oppose Move To egalize Casino, Riverboat Gambling

TALLAHASSEE, Fla. (CNS) — lorida's eight active bishops July 7 oiced their opposition to the legaliza- on of casino and riverboat gambling in eir state. In a statement issued through e Tallahassee-based Florida Catholic onference, the bishops said that while ambling itself is not morally wrong it an become morally wrong in some in- ances They said that as citizens as well religious leaders they are concerned bout casino gambling's potential ef- cts. A campaign is under way to change ate law to allow such gambling. Arch- ishop Edward A. McCarthy of Miami nd the seven other bishops said they anted "to express our opposition to the urrent efforts to amend the state consti- tion so as to permit casino gambling nd/or riverboat gambling" at various orida sites.

ig Turnout At Briefing Indicates ig Interest In Pope's Trip

NEW YORK (CNS) — Judging om the turnout for a July 11 media iefing on the planned October visit of ope John Paul II to the United States, e pope can expect extensive news cov- age. About 100 reporters and other edia representatives showed up at the rst of several planned briefings held in ew York at the Catholic Center, which ouses offices of the Archdiocese of ew York. Msgr. Francis J. Maniscalco, rector of the Media Relations Office of e U.S. Catholic Conference, was the incipal briefing spokesman and pro- ded preliminary guidance. But he also ked for suggestions — and received veral — on how the media could be sisted in giving the visit good cover- ge. He was accompanied by other mem- rs of his staff and communications rectors of the four dioceses the pope is pected to visit.

atican Upholds San Francisco rchbishop's Church Closings

SAN FRANCISCO (CNS) — The atican has upheld Archbishop John R. uinn's decision to close six parishes nd a nonparish church in San Fran- sco. In a series of decrees received July l by the San Francisco Archdiocese, e Vatican Congregation for the Clergy id the archbishop had followed the proper procedures of Church law in closing the churches. The clergy congregation oversees rules for the disposition of Church property. The congregation's rulings came in response to appeals lodged by some San Francisco Catholics after Archbishop Quinn approved the closing or merger of 11 parishes and churches in the city last November.

In Stifling Heat And Warmth Of Friendship, Bishop Eulogized

SPRINGFIELD, Mass. (CNS) — In stifling summer heat and the warmth of friendships remembered, some 30 bishops, three cardinals, 300 priests and others gathered July 7 at St. Michael's Cathedral for the funeral Mass for Bishop John A. Marshall of Springfield. Bishop Marshall, 66, died July 3 from complications of bone cancer, only a little more than two years after his installation as head of the western Massachusetts diocese. He was commemorated both at the funeral and the day before in services at the cathedral. Temperatures reached 90 degrees the next day as Cardinals Bernard F. Law of Boston, James A. Hickey of Washington, and John J. O'Connor of New York joined with about 30 bishops in assembling outside before entering the cathedral in procession. Inside, a congregation of more than 1,000 persons, including about 300 priests and hundreds of religious, waited patiently.

Sicilian Archbishop Denies Allegations Of Kickback Scandal Involvement

MONREALE, Sicily (CNS) — A Sicilian archbishop has denied allegations that he is involved in kickback scandals. The denial came after police searched his office and gave him official notice that he is under investigation. "I'm bitter because of the situation afflicting me, but serene in the depths of my soul knowing that the numerous accusations made do not correspond to the truth," said Archbishop Salvatore Cassisa of Monreale. Police searched the archbishop's office July 8 and presented him with an official notification that he is under investigation for possible corruption, extortion and abuse of office. The case involves allegations of kickbacks on public works contracts for the restoration of the Monreale cathedral, an Arabic-Norman structure noted for its gold mosaics of biblical events and events in the life of Sicily's Norman rulers.

Government, Military Apologize For Desecration Of Hosts

DILI, East Timor (CNS) — Government and military officials in East Timor apologized to local Catholics for the non-Christian soldiers who took consecrated hosts from a church, threw them on the ground and stepped on them. Speaking to reporters in Dili, East Timor military commander Col. Johny J. Lumintang apologized for the June 28 host desecration incident. Army officers "never expected such an incident, and we are deeply concerned over the incident," Lumintang said. His remarks were reported by UCA News, an Asian church news agency based in Thailand. Lumintang said his regional commander, Maj. Gen. Adang Ruchiatna, asked him to deal with the soldiers involved according to pertinent laws. He also denied that 11 villagers were arrested after they attacked the offending soldiers outside Sao Jose Church in Remexio village. The colonel said that was a false rumor spread by anti-Indonesian forces.

Pope Urges Algerian Muslims To Renounce Violence

CASTEL GANDOLFO, Italy (CNS) — Violence is not the way to solve social problems, especially for those who believe God created human life, Pope John Paul II said. The pope urged Algerian Muslims who want religion to have more influence in their national political life to have the courage to enter into dialogue and to renounce violence. Pope John Paul's remarks July 10 came after he offered his condolences to the families of seven Italian sailors who were murdered in early July as they slept aboard their ship in the Algerian port of Jijel, about 185 miles east of Algiers. The seafarers were delivering grain to the Algerian port.

WCC Head Criticizes Vatican Campaign Against U.N. Document

GENEVA (CNS) — The head of the World Council of Churches has criticized the Vatican's aggressive campaign against the draft document for the September U.N. population and development conference. The Vatican's strong opposition to the document's stands on abortion and contraception risks obscuring the Catholic Church's firm support for social development, said the Rev. Konrad Raiser, WCC general secretary. Raiser, a German Lutheran, was interviewed on the U.N. conference to be held in Cairo, Egypt, by the Geneva-based Ecumenical Press Service. The press service is sponsored by the WCC and other Christian organizations headquartered in Geneva. Pope John Paul II has been a leading critic of the U.N. draft document, saying it favors abortion and artificial contraception as methods of population control.

Serbian Orthodox Bishops Oppose Proposed Peace Plan

GENEVA (CNS) — Serbia's Orthodox bishops have opposed an international peace plan that would divide Bosnia-Herzegovina. The proposed division would deprive Serbs in Bosnia of traditional Serbian sites, said a statement issued by the bishops. The statement was reported by the Geneva-based Ecumenical Press Service. The plan was proposed July 5 by the United States, Russia, Germany, France and Great Britain. They gave the warring parties two weeks to accept the plan or face reprisals. The Serbian Orthodox bishops issued their statement after a July 5 meeting. On July 6, Pope John Paul II asked the warring factions to be enlightened by God as they decided whether to accept the peace plan.

Serbian Archbishop Says Local Planning Underway For Papal Visit

WARSAW, Poland (CNS) — The head of Serbia's small Catholic Church, Archbishop Franc Perko of Belgrade, said preparations are underway for a visit by Pope John Paul II to Sarajevo, the war-torn capital of Bosnia-Herzegovina. He also said he believes the civil war in Bosnia will end only with the creation of a U.N. protectorate in the former Yugoslavian republic, and that religion has little power to end the conflict. The archbishop said the pope told Croatian bishops that he would accept an invitation to the 1,900th anniversary of Archdiocese of Zagreb, in Croatia's capital, on condition he could also travel to Sarajevo and Belgrade. Archbishop Perko told the Los Angeles- based *National Catholic Register* that he is involved in preparations for a visit.

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Celibacy (From Page 13)

But, the argument goes, what about God's will as expressed in nature? Don't people naturally want sex? There is no doubt about it. We do. But lots of people don't have sex, e.g. widows and widowers, single people, even married couples who voluntarily abstain.

Last year in a panel discussion on gay rights held at Catholic University, I heard Frank Kameney, the gay activist, decry celibacy as "unnatural." As the students cheered his remarks I thought to myself, he has a point, but he misses the Church's point. Celibacy is not meant to be a sign of the "natural" but of the "supernatural." That is, after all, the point of religion; to help us imagine the possibilities that lie beyond the merely natural.

Besides, I thought, just because something is difficult doesn't mean it is contrary to nature. Weight lifting is difficult, but not contrary to nature. Physical discipline produces physical results. Spiritual discipline produces spiritual results.

But what about the second question? Does celibacy do the Church any spiritual good? I think so. Celibacy makes people realize that the priest is in this for something other than his own satisfaction. Celibacy is kind of an exclamation point on he priest's life, exclaiming that life is not lived for self, but for God.

This is hard for a lot of people to believe. Once, when I was in the seminary, I went with a group of classmates to the little medieval town of Gubbio, Italy, for their annual festival. Like so many things in Italy, it is a delightful mixture of the sybaritic and the sacred.

During the race and festival, the town parties for three days. After supper on the first night, I went dancing with friends in the town square. At the end of the evening an attractive young German woman gave us a ride to the cottage where we were staying on the outskirts of town. We conversed in Italian as her ancient car wandered on and off the country lane.

She told us she was divorced. The she turned to us and asked, "What are you American boys doing in Italy?" Her grin was a mixture of invitation and inebriation.

"We are studying to be Catholic priests," I told her.

"No!" she said, visibly pained. "Why would you do that? You can't get married, you know." She seemed to think we might not have heard. "Why?" she repeated, almost plaintively.

"We are doing it for the same reason you got married," I said. "Because we fell in love." "Fell in love with who?" she asked, puzzled.

"With God," I said. "Or at least with the idea of God."

She jerked the car back on the road. We rode on in silence.

I think for her sake the Church needs celibacy. Perhaps more than any other age, our era stands in need of the witness of celibacy because it reminds us of two things. First, that there is a God. And second, that God is worth loving above all else, even above something decidedly good and pleasurable, like sex. If that makes us look foolish, so be it.

Celibacy makes us free to give ourselves to the Church in a way that we could not otherwise do. In a real sense the priest or nun marries the Church. Sometimes our work in the Church has an odd way of confirming that fact.

At 1 a.m. one night, about three years ago, the phone rang beside my bed at St. Gabriel's rectory. Our door bell is connected to the phone so that it will wake us at night. There was a man at the front door."

"Father," he said,. "you have to help me. I want you to take my baby."

"What do you mean, take your baby?" I asked, startled awake.

"I've had a fight with my wife," he said. "We were staying in a shelter downtown, the General Scott Inn. I ran out with the baby. But I won't lie, I'm an addict. I need to find some drugs right now but I don't want to take the baby with me."

By now I was wide awake. I could see the little baby, no more than six months old, in his arms through the glass panel in the door. I knew as soon as I took the child the man would bolt. I figured the old car at the end of the walk with the lights on and the motor idling was his.

"Who are you?" I asked. He told me his name. He had been raised in the neighborhood. His grandmother had been a member of St. Gabriel's. He had been in prison at Lorton until recently. His huge arms — now needle-tracked — must have been a result of prison weight lifting. He started to lay the baby on the step. I told him to come in. Better to keep him in the rectory, I thought, while I can figure out what to do. He came into the kitchen.

"I've got to go. I don't want to hurt the child," he said. My wife is at the shelter. You can call her."

He pushed me aside and dropped a baby bag full of diapers from his shoulder. He shoved the baby toward me and let go. Rather than let the blanketed bundle drop to the ground I caught it in mid-air.

"Wait," I said, trying to delay him until the police got there. "Why did you come here?"

"I knew that priests would be here," he said. "I trust my Church."

I found it hard to appreciate his trust as I watched him run down the walk and jump into the idling car. I felt the baby. Wet. I changed him on the counter in the kitchen as we waited for the police. He fell asleep in my arms.

The next day I wrote in my journal, "Some people think of us as extensions of their families and leave their babies on our doorstep. Maybe this is why I'm called father."

Father Daly is associate pastor of St. Gabriel's Church, in Washington, D.C.

Guiding Light

The lighthouse at Great Harbor Cay on the Berry Islands in the Bahamas provides a beacon of land recognition for ship-weary travelers.
Photo by JOANN KEANE

Notebook (From Page 4)

A study commissioned by the Catholic Health Association indicates that middle class families who currently have health insurance will wind up paying significantly more if there is no universal coverage. Specifically, it would mean higher costs for families earning between $20,000 and $75,000 a year. That's about 60 percent of the population. The very rich and the very poor would wind up spending less.

In contrast, the CHA study says, universal coverage would mean lower costs for any families earning less than $100,000 a year.

William Cox, CHA vice president, says the proof comes from New York state which enacted reform without universal coverage. People who had coverage saw their insurance premiums jump 18 percent the first year.

Sen. Jay Rockefeller of West Virginia says the CHA study proves that health care reform without universal coverage is a sham."

He says health care reform without universal coverage means that middle class families will be at risk of losing their coverage and that those who manage to hang onto their insurance will see their premiums go up.

I don't know about you, but I seem to be in that boat. And I sure do not look forward to being without health insurance or being faced with prohibitive premiums.

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Diocesan School Board Openings

The Diocese of Charlotte School Board has board member positions to be filled for the 1994-95 school year. The Board is responsible for proposing policies to the Bishop to enact in governing 16 schools.

The Board meets monthly from September to June on agreed upon dates from 6:30 to 9:00p.m. at the Catholic Center in Charlotte.

Interested applicants should send by Aug. 15, 1994, a letter and resume detailing parish and/or school involvement and state why you would like Bishop Curlin to appoint you to serve on the Diocesan School Board.

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NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 42 • August 5, 1994

Bishop William G. Curlin congratulates Franciscan Sister Jane Schmenk on her diamond jubilee following a Mass in her honor at St. Margaret Church in Maggie Valley.

Photo by JOANN KEANE

Love Of The Lord Sparks A Lifetime Of Devoted Service

By JOANITA M. NELLENBACH

MAGGIE VALLEY — Not many people choose a profession before they're even in their teens, and then stick with it for six decades.

Franciscan Sister Jane Schmenk said she knew what she wanted to do "at least from the sixth grade on, if not younger, but I did not go to a Catholic school; I went to a public school. Every Saturday we marched off to the church for religion classes."

Director of Living Waters Catholic Reflection Center in Maggie Valley since its founding 18 years ago, Sister Jane was honored July 27 on her 60th year as a nun. Her fellow staff members, Franciscan Sisters Jean Linder and Francine Sartor, were hosts for a celebration, attended by family and friends.

Bishop William G. Curlin of the Diocese of Charlotte celebrated Mass in her honor in St. Margaret Catholic Church. The first bishop of Charlotte, retired Bishop Michael Begley, also attended the service.

"We thank you and we thank God for you," Bishop Curlin said at the conclusion of the Mass. "There's a life that you have to live that no one can measure but Christ — that daily dying to self to live for Christ."

She has no plans to retire.

Sister Jane grew up in a Catholic neighborhood in New Cleveland, Ohio, the middle child of nine brothers and sisters (two other children had died in infancy). "I learned the art of self-defense early in life," she said. "There's a whole book out on that — the middle child usually gets lost. I wouldn't let myself get lost. I was too independent."

She preferred to do everything for herself.

"When I was a child, my favorite expression was 'do it by my lone,'" she said.

While in the eighth grade, she told her parents she wanted to become a nun. Nowadays, most religious communities want candidates to finish high school before entering a convent, but in the 1930s it was not unusual for girls to start at an earlier age.

"I never doubted my vocation," she said. "If I had it to do over again, I would do the same thing."

"To put it simply — I don't know how else to put it — I fell in love with Jesus," Sister Jane said. "I knew somehow that's what I was being called to do. That's the age when girls get a crush; I had a crush on the Lord.

"I liked boys, too. We held hands, but the crush I had on the Lord was greater than the crush I had on any boy.

Sister Jane entered St. Francis Convent in Tiffin,Ohio, in 1932 and began a one and a half-year postulancy. As a postulant, Sister Jane said, "You take a good look at the order to see if this is for you, and the order looks at you to see if you're for them.

An older girl is usually a postulant for about six months, but because Sister Jane was so young, her postulancy lasted longer.

"I had to wait until I was 16; they won't give you the habit until you're 16." she said. "Nobody can make vows until you're 19. That's canon law."

See **Sister Jane,** Page 16

Churches Providing Preschool For Children Affected By AIDS

By KEN GARFIELD

After two years of searching, a preschool for children affected by AIDS has finally found a home in Charlotte.

When it opens in early September at Holy Trinity Lutheran Church, Agape Park will be one of the nation's first centers devoted entirely to children touched by the deadly virus.

"It's been a long, difficult road for us," Msgr. Richard Allen of St. Ann Catholic Church said. "The Lord basically calls us to the wholeness of families, the wholeness of every individual. This is just part of what we see our job as being."

St. Ann is among a half-dozen churches that have worked with Charlotte's Metrolina AIDS Project to find a site for the respite-care center for AIDS-affected children. After getting formally turned down by three churches that lacked sufficient space, parking or interest, Agape Park was accepted July 24 by Holy Trinity Lutheran, a small church on The Plaza near uptown Charlotte.

Agape Park will offer free care on weekday mornings for up to 20 preschoolers touched by acquired immune deficiency syndrome — whether already suffering from illnesses, diagnosed with the disease or having parents who've been stricken.

Families seeking services must be referred to Agape Park by a social services agency.

Lisa Piazzi of Metrolina AIDS Project said surveys have identified some 100 Charlotte preschoolers who would benefit from the center. About 7,000 Mecklenburg residents — and 1.5 million Americans — are HIV positive.

Agape Parks plans to offer a support center for the parents of AIDS-affected children and art therapy classes, snacks, a special playground and other programs for children from birth to school age.

With specially trained teachers, Piazzi hopes Agape Park can give children the attention often not available to them in larger, more traditional preschool settings.

See **Agape,** Page 16

Bishop Calls Abortion Center Slaying 'Outrageous Crime'

By CAROL HAZARD
Associate Editor

Decrying the July 29 shooting deaths of a Florida abortionist and his escort, Bishop William G. Curlin said he was "horrified by such an outrageous crime."

"How tragic it is that those who claim to defend life are willing to take life," Bishop Curlin said. What's more, the killing does grievous harm to the pro-life movement, he said.

"Tragically, some pro-abortion people will use this incident as a drum beat to say all pro-lifers are killers." It will be a rallying cry "to stir up even stronger opposition to pro-lifers."

Paul Hill was charged with two counts of murder for the shooting deaths of Dr. John Bayard Britton, 69, and his volunteer escort, James Herman Barrett, 74. He was charged with attempted murder for the wounding of Barrett's wife, June, 68. The victims, sitting in a truck, were shot in front of a Pensacola abortion center.

"It is not acceptable that anyone who is pro-life would violate the sacredness of life," Bishop Curlin said. "People in the pro-life movement respect life from conception to death ... You can not take life in order to champion life."

Although some will try to justify the killing by saying it was done in order to save a life, the argument does not work, Bishop Curlin said. "Good is not vindicated by evil."

Maggi Nadol, Respect Life coordinator for the Diocese of Charlotte, said, "The abortion debate is very emotionally charged and unfortunately a select few act in an irrational manner."

Despite the setback, she urges peaceful, prolife activists to continue their work. "They have an important role in keeping the plight of the unborn in the forefront. We encourage them in peaceful protest."

The focus should always be prayer, she said. "No matter what the capacity you are called to in the pro-life movement, a foundation of prayer is essential."

St. Barnabas Celebrates Anniversary, Expansion

Exterior of the newly expanded St. Barnabas Church in Arden. Photo by JOANN KEA

By JOANN KEANE
Associate Editor

ARDEN — There was much ado recently at St. Barnabas Parish. With Bishop William G. Curlin on hand, the parish family came together on July 24 for a dual celebration of the 10-year anniversary of their parish dedication, and to unveil newly completed expansions.

Bishop Curlin expressed his delight during a tour of the new facilities. "The new appointments are not only functional, but very attractive," he said. "This is a marvelous expression of our faith in Western North Carolina."

In November of 1964, St. Barnabas — then a mission of St. Lawrence in Asheville — held Mass for the first time. Their tiny confines — purchased from the Baptists — were once used as a Presbyterian church. Thirty-six families formed a community that rapidly swelled in numbers, and the mission was bursting at the seams.

Bulldozers rolled in and during the summer of 1984, a new church was dedicated; the mission became a parish. Growth in the foothills community of Arden — some 10 miles south of Asheville — brought more Catholics to the area. Once again, a space-crunch enveloped the active parish.

Father John Schneider, pastor since 1989, was not convinced of the need for additional space. A rally-cry went out. The now-570 families of St. Barnabas demonstrated their needs, and the bulldozers returned.

On July 24, the parish community witnessed the blessing of 13,600 additional feet of educational and worship space. The project cost approximately $800,000.

"We doubled the space," said Father Schneider. Educational classroom additions allow ministries to spread out. With the additional space, Father Schneider said, "We can continue our mission to be a presence in our community."

A native stone wall behind the altar, created by mountain craftsmen for the 1984 building, serves as the focus of St. Barnabas. The building committee wanted more space, but not at the risk of losing the feel of their parish. The existing building was a fine piece of work with interesting geometry; yet posed an architectural challenge.

Two hundred seats were added to the sanctuary, expanding capacity to 600. By adding two small additions on either side of the altar, the flow was unchanged. "We added triangular additions on both sides, so people could see the altar, and moved the stained glass windows," said architect Beemer Harrell of Hickory, who designed the seamless additions. "The space is more powerful than before," said Harrell.

Father John Schneider looks puzzled as the pa presents a windmill. During his Pentecost ho Father Schneider mentioned that a windmill coul an appropriate symbol for the parish to show "we're powered by the Holy Spirit."
Photo by JOANN KEA

Study Says Catholic Religious Education Doing Its Jo

WASHINGTON (CNS) — Parish-based religious education is doing an effective job of forming young Catholics, according to a national study by the Washington office of Educational Testing Service.

"Students in Catholic schools and students in parish programs were generally similar in their perceptions of God, their perceptions of themselves as followers of Christ, their participation in the Eucharist and their identity as Catholics," said the recently released study.

"In religious knowledge, Catholic school students tended to hold a slight edge," it said, but "both school and parish programs seem to be effectively communicating a basic understanding of Catholic doctrine."

It concluded that the out-of-school catechetical programs — despite inadequate funding and material resources and their overwhelmingly volunteer corps of teachers — are basically sound, effective programs doing what they were meant to do.

More than 4.1 million U.S. Catholic school-age children are enrolled in parish religious education programs. Catholic elementary and high schools have an enrollment of nearly 2.7 million.

Comparisons of the religious knowledge, perceptions and commitment of those in parish programs and those in Catholic schools was drawn from a nationwide survey conducted in 1992.

Data for the study came from the education programs of 1,822 Catholic parishes — nearly one-tenth of all U.S. parishes — and from surveys of some 4,000 Catholics of junior high and high school age in those parishes.

Other major elements in the study included:

— A survey of the nation's bishops and diocesan religious education leaders to determine what adult Catholic characteristics they considered the most important among possible outcomes of religious formation programs.

— A national survey of 530 randomly selected registered Catholic rishioners and a comparable surve 333 parishioners named by pastor exemplary Catholics.

The adult survey segment was signed to compare the religious for tion background of the two groups, t religious knowledge and attitudes their involvement as adults in pa activities and adult formation progr

One of the main conclusions that Catholic adult formation progr today are diverse and numerous clearly contribute to forming the ki adult Catholics that bishops, pastors diocesan education directors hope to

See Study, Pag

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Congratulations to
St. James and St. Barnabas

Best wishes to each parish for
many happy years in their new facilities.
We were pleased to have
served them both.

The new parish center at St. James Church in Concord.

The pastor and former pastors of St. James gather for the dedication of a new parish center. From l-r Redemptorist Father Daniel Carboy,pastor,and Redemptorist Fathers Eugene Daigle, Michael Hopkins and George Kelly and Msgr.Richard Allen.

Bishop Curlin chats with Knights of Columbus honor guards Elpidio Vero and Edward Comiskey at St. James dedication reception.

125-Year-Old Concord Parish Dedicates New Parish Center

By CAROL HAZARD
Associate Editor

CONCORD — In a double celebration July 31 at St. James Church, parishioners dedicated a new $672,000 parish center and commemorated the parish's 125th anniversary.

"We've come a long way in five months and we've come a long way in 125 years," said Redemptorist Father Daniel Carboy, pastor of St. James and St. Joseph Mission in nearby Kannapolis.

Some 400 parishioners packed into the 12,000-square-foot parish center for the dedication. Four former pastors attended as well as several diocesan and religious order priests. The Knights of Columbus' honor guard added to the solemnity and festivity of the occasion.

"We're here to celebrate more than the blessing of walls," said Bishop William G. Curlin, the celebrant. "We're here to celebrate how the Jesus in you built this center. We're here primarily to thank you for making this visible sign, which is the Christ in you."

The church is not just a building, Bishop Curlin said. Rather, it is people who build a faith community. "Everyone has a particular gift to share."

A parish center is a place to celebrate the major events in one's life, Bishop Curlin said. Moreover, it is a place to celebrate the Lord and learn of His love. "We have to know Jesus in order to love Him. We have to know how to pray to recognize Christ in one another."

Bishop Curlin appealed to parishioners to keep their relationships with Jesus strong, now more than ever in world seemingly bereft of social values. "We have to have a vision that says God is alive."

Photos by Carol Hazard

The brick parish center has 11 classrooms, a large central area and a kitchen. It will be used for one Sunday Mass, faith formation classes, socials and community-sponsored meetings. The functions were previously held in a building that now houses offices.

"It takes a lot of people to pull something like this off," said Jim Breslin, parish council chairman. More than 100 people helped raise money and five were on the steering committee.

Recognized by the City of Concord, the parish was presented with a proclamation signed by Mayor George Liles declaring "July 31, 1994 St. James Catholic Church anniversary day."

The original church was the dream of Joseph and Mary Barnhardt, a family of converts. On a plot of land deeded by a son-in-law, the church was dedicated Aug. 1, 1869.

Life Chain Meeting

WINSTON-SALEM — An organizational meeting for the Life Chain for the Winston-Salem Vicariate will be at Calvary Baptist Church Aug. 16 at 7:30 p.m. The Life Chain is an annual gathering of pro-life people across the country who for one hour hold placards protesting abortion. For more information, call Regina Whaples, (910) 659-7819 or Steve Witten, (910) 760-7504.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

July 19, 1994

Dear Friends in Christ:

For many years, the people of the Diocese of Charlotte have generously contributed to the Priest's Retirement and Benefits Fund, enabling us to provide for our priests in their retirement years.

At the present time, we have one priest who, because of ill health, resides in a nursing home. In addition, we have several priests who have had to take early retirement because of reasons of health.

It is because of your past generosity and the careful management of monies that we have been able to establish a funded retirement plan, providing a comfortable and dignified retirement for our senior priests and covering medical needs of our ailing priests. We continue to be grateful to you for your love and concern for our priests.

In addition to the retirement benefits for our diocesan priests, the Religious Order priests ministering in the diocese will be provided for from this collection, as well.

This special collection will be taken up in all parishes and missions of the diocese on the weekend of August 13th and 14th, and we ask you to be generous as you possibly can.

Thanking you for your many kindnesses and wishing you and yours God's blessings, I am

Sincerely in Christ,

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. Morehead Street Charlotte, N.C. 28207

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $______ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact
Jim Kelley, Diocese of Charlotte, Office of Development,
1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000

Diocese of Charlotte

Editorial

It's Still A Bad Law

Earlier this year when Congress was considering the law which makes it a federal crime to block access to an abortion center or to threaten workers and clients of such centers, we said it was an unnecessary step in the wrong direction.

There are state laws on the books to prevent just such actions. We said we feared that a new federal law could be used to prevent legitimate peaceful protests at abortion centers and attempts have been made to use the law for just that purpose.

But proponents of the law claimed it was necessary to prevent violence and Congress went along with them.

So what happened?

Last week a physician and his escort were shot to death outside a Florida center as the doctor arrived to perform his quota of abortions for the day.

Now it turns out that the operators of the center had attempted earlier to charge the alleged slayer with violating the new law. FBI agents investigated him and decided not to file any charges. So much for the prevention of violence.

If the law is not doing anything to prevent violence and still poses a threat to peaceful protesters, why should it remain on the books?

We still think Congress should not have passed the access law in the first place but, since it was passed, the best thing would appear to be to repeal it as rapidly as possible.

No rational pro-lifers advocate shooting abortionists or other forms of violence. But they do have a right to stage peaceful protests outside abortion centers. They should not have to contend with a law designed to stop the crazies but which doesn't even do that job.

Dig Deep

Next weekend, Aug.13-14, the annual collection to raise money for the retirement and other benefits of priests serving in the Diocese of Charlotte will be taken at all Masses.

On Page 3 of this issue is a letter from Msgr. John J. McSweeney, vicar general and chancellor of the diocese. In it, he outlines the need for your generosity.

There's no need for us to duplicate his comments which state the case very well.

We just want to urge all of our readers to dig down into their pockets when the collection basket it passed.

THE CATHOLIC NEWS & HERALD

MEMBER CATHOLIC PRESS ASSOCIATION cpa

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Pro-Life Corner

Respect Life

"If the womb has for nine months been found worthy of the presence of God, then the attack on the unborn is an act of sacrilege, the abomination of desolation. If Christ is truly the head of all men, united through His Incarnation to every man conceived, then He truly suffers in every act of abortion, just as He is neglected in the unfed hungry and the naked man without clothes."

***Redeemer in the Womb,* John Saward**

The Respect Life Office Diocese of Charlotte (704) 331-1720

Refusing Motherhood Denies Part Of Identity

VATICAN CITY (CNS) — Women who renounce having children in order to advance their careers or material well-being deny an essential part of their feminine identity, Pope John Paul II said.

"For all the opportunities opening to women for professional work in society and for apostolates in the Church, nothing could ever equal the eminent dignity which belongs to her maternity when it is lived in all its dimensions," the pope said July 20 during his weekly general audience.

The pope said bearing and raising a child or exercising "spiritual maternity" through religious life or service to the poor and weak is an important part of women's authentic self-realization and fulfillment of God's plan for her life.

"No matter how the roles of women multiply and expand, everything about her — physiology, psychology, habits that practically belong to her nature, moral, religious and even aesthetic sensitivity — reveal and exalt her aptitude, ability and mission to generate new life," the pope said.

Her potential for motherhood is emblematic of God's design for all men and women, "destined not to remain closed in themselves, but to open themselves and give themselves to others," he said.

Pope John Paul said modern society needs to be reminded of the value of motherhood, which is not, as some would say, "an archaic idea" and one which "restricts women's freedom and their desire to assume and carry out other activities."

Such erroneous ideas push many women to renounce motherhood, he said. "Many even claim the right to suppress the life of a child through abortion as if the right they have over their own bodies implies a right of property toward their conceived child."

"These are aberrations that show the effects of a frightening distancing from a Christian spirit which is able to guarantee and even rebuild human values," the pope said.

While husbands and wives are called by God to expand their love to children and cooperate with God in bringing new lives into the world, he said, "this participation is more intense for the woman than for the man by virtue of her specific role in procreation."

Pope Says Church Tradition Of Not Ordaining Women Is Not Discrimination

VATICAN CITY (CNS) — Pope John Paul II, reaffirming the Church's tradition of not ordaining women to the priesthood, said the practice should not be read as discriminating against women.

"All are asked to make their contribution to the life and mission of the Church. The true promotion of woman consists in carrying out this service in conformity with her specific qualities," he said July 27.

The Pope Speaks

Pope John Paul II

Continuing a general audience series of talks o women in the Church, the pope said, "one canno contest the permanent and normative value" of th Church's practice by saying Christ's choice of onl male disciples "was due to the prevailing mentality o his age and the prejudices which then and later existe to the detriment of women."

"In reality, Jesus never conformed to a mentalit unfavorable to women and, in fact, he reacted agains inequalities," the pope said.

The papal comments came just two months after h wrote a brief but firm apostolic letter saying the Churc has no authority to ordain women and calling on Catho lics to accept the teaching.

Ordination, like the other sacraments, must b conferred in obedience to the will of Christ, the pop said at the audience. "Jesus entrusted the task of minis terial priesthood only to persons of the male sex," h said.

"While also inviting women to follow him and eve asking for their cooperation, he did not call or admit an of them to the group which would be entrusted with th ministerial priesthood in his Church," he said.

In the case of ordination, and especially in th celebration of the Eucharist, the pope said, "the distin tion of the sexes is very important and cannot be ignore without damaging the sacrament."

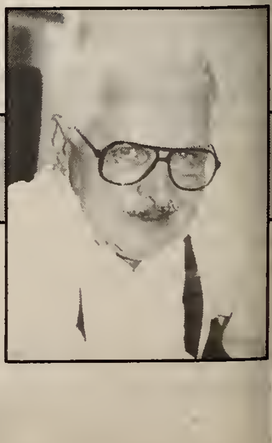
Because men and women are different, he said, "th true promotion of women consists in promoting th which is hers and which suits her qualities as a woman

"Jesus, while not giving the ministerial priesthoo to woman, did not place her in a position of inferiorit did not deprive her of a right which should belong to he did not shatter woman's equality with man, but rath recognized and respected her dignity," he said.

The special gifts and talents of women, especial their capacity for physical or spiritual motherhood, h said, "should be increasingly appreciated and deve oped" within the Church.

It's About That Time Again

Editor's Notebook



Bob Gately

It's hard to believe that we are within a few weeks of winding up our third year of publication of *The Catholic News & Herald.* The first issue in September will begin Volume 4.

There will be some changes as we begin the new year. We'll be carrying at least one new columnist and we plan to begin expanded coverage of individual parishes and what their members are doing to carry out God's work.

You've probably noticed that we already have implemented some design changes and it's possible that there may be more.

See **Notebook,** Page 9

Forgiving 'The Unforgivable'

Light One Candle

Father John Catoir

A friend of mine suffered a serious motional blow when she discovered her usband's darkest secret. I cannot men- on the problem, but she was devastated.

When she approached me for help, I tened with respect for a long time fore I said a word. Here is a summary what I eventually told her.

"My heart goes out to you. Your ger is absolutely legitimate. This pain part of a process you must pass through d endure as best you can. It will sub- le in time, but you'll have to deal rthrightly with all the issues.

"One of the main issues is forgive- ss. Will you, can you forgive him? ithout forgiveness the wound in your ul will fester. I would advise you to try. hen you forgive, it doesn't necessarily an that he deserves it. You forgive cause Our Lord asks it of you.

"I know at times you feel a murder- s rage toward him. You don't feel like giving, but you know the Lord wants recisely because He wants you to be peace. Consequently think about forgiving him, even before you feel like it. In other words you *fore-give*. I assure you, the simple desire to forgive will be the first step in your healing process.

"Forgiveness is in the will and the will says yes or no. Even if your feelings have not caught up, forgiveness begins when you will it. It may be of some help to know that forgiveness is not the same as absolution. Only God can absolve, and He does so only when a sinner repents and seeks absolution. God is always ready to forgive, but that isn't the same as absolution. The Prodigal Son had to return and ask for reconciliation. The sacrament of reconciliation is a model for the healing which can only begin when the sinner seeks absolution.

"You do not have the power to absolve your husband of his guilt, but you can forgive him. Forgiveness doesn't mean that you are free of resentment and anger. You will have to live with that pain and offer it to God day by day.

"In the meantime, don't let the past drag you down. Be patient with yourself. Don't blame yourself for what has happened. Your husband is responsible for this mess he created, not you. Remember too, that Christian joy is not the absence of pain. Joy comes from the knowledge of God's love. Even in the midst of pain, there can be a sweet joy in the knowledge of God's presence and love.

"Get out in the sun and enjoy the life God has given you. Talk to a trusted friend. Travel. Relish the moment. Listen to the sound of the birds singing, smell the flowers, enjoy a good meal, buy a hat, bake a cake. Believe that you will rise form the ashes like the Phoenix and with God's help you will find happiness once again.

"I will keep you in Mass and prayer (as I do all my readers.) God bless you."

For a free copy of the Christopher News Note, "The Power of Forgiveness," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

Father John Catoir is director of The Christophers.

Should My Daughter Marry An Alcoholic?

Crosswinds

Martha W. Shuping, MD

ar Dr. Shuping:

My daughter, Kara, is supposed be getting married in a few weeks. e have a formal wedding planned th 300 guests — most of whom have eady sent gifts — so I would hate to ncel at this point. However, Kara is ving second thoughts. She has just covered that her fiancee, John, is an oholic. She knew that he drank, but didn't know how much until re- ntly. He's agreed to stop, and I'd lly like to go ahead with the wedding.

Your daughter is wise to be having ond thoughts. She should share her ubts with the priest who is involved h the wedding.

Without knowing the particulars of situation, it's impossible to make a ommendation about the impending marriage. Apparently, John has acknowledged that he has a problem and is willing to quit. However, he won't be *able to quit* unless he gets help — and if he gets help for the wrong reasons, it won't work. Wanting to please Kara may be good motivation at first, but he could end up resenting her when he finds out how difficult the recovery process can be. Furthermore, some experts recommend at least three years of sobriety before making any major life changes. The first year of marriage requires tremendous adjustments and so does the first year of recovery.

John may seem like a different person once he quits drinking. During the first few months, Kara may not like what she sees. At this point he probably needs alcohol to feel normal, and may find it difficult to deal with his own emotions when he's sober.

Alcoholism is a progressive disease. If Kara and John are considering going through with the wedding, he should get a medical evaluation and see a substance abuse counselor first. I would urge them both to respect the recommendations they receive. Regardless of whether or not they get married, I would recommend Al-Anon for her and A.A. for him. Dealing with their issues up front will increase their chances of having a stable marriage for the future.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

The Youth We Don't Hear About

The Human Side

Father Eugene Hemrick

Often we're presented a grim picture outh. Virtually every day we hear of uths arrested for drug trafficking or lent acts. Much of the music young ople enjoy irks many others in society. en there are the youth gangs, pictured ough and anti-social.

Ironically, some of those studying uth tell us that their research is yielding a more uplifting picture.

Peter Zollo, president of Teen-age Research Unlimited, says there has been amatic shift from 1980 to 1990 among uth. They are less materialistic and re globally concerned, he says. They less emphasis on money as an inte- l part of future success. They are ch more interested in helping people.

James Youniss at The Catholic Uni- sity of America in Washington, D.C., nding that drug use among youth has reased. Many more young people than he past have jobs and want to help ple.

His research includes essays written African-Americans and Hispanics who live in ghettos. "They reveal a concerned youth who is very much aware of his or her being black or brown and how society sometimes writes them off."

"Most of all," says Youniss, "the essays reveal young people trying to sort it out and work toward a bright future. They are intelligent persons asking some very serious and good questions."

In further conversation, Youniss told me that the real youth of this country — not the ones portrayed in the media — give us much to be proud of. "Even though the world is dramatically shifting, the world of youth is not falling apart!"

Now, most of us know at least some youths who have been nothing but trouble. But if we took a deeper look at our youth population as a whole, we would find that young people are very inspiring.

Why is this happening now? There are several possible explanations.

First, we could be seeing a backlash. When you see a number of people your own age waste their lives, it has a shocking effect and makes you want to avoid whatever got hold of them.

Second, we could be witnessing the impact of efforts to alert youth to the risks they will encounter. I am always amazed how the campaign against smoking has changed things. I think also of the influence of efforts to increase respect for the environment.

Third, youth could be experiencing the power of global consciousness. When they tell us how interested they are in helping others, it could well be because of news reports on starving peoples, genocide and corrupt governments.

No doubt there are many other reasons for these recent findings on youth. We all ought to participate in this research, however, asking young people with noble goals why they think the way they do.

I think we will find that youth are handling our shifting times much better than we thought.

Father Eugene Hemrick is director of research for the United States Catholic Conference.

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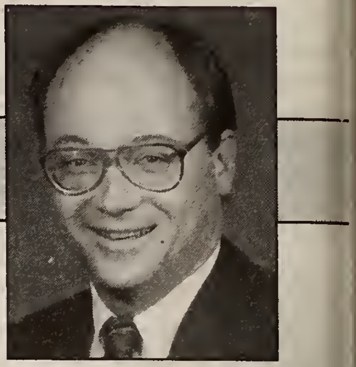
Words In Your Future



Planned Giving

James Kelley

It's estimated that the English language contains some 430,000 words. Add to that about 300,000 technical terms. Yet we, as Americans, use a vocabulary of only 5,000 to 10,000 words.

Someday, just one word can tell the whole story of your life. That word is "W-I-L-L." Your will identifies you: who you were and how long you lived, whom you loved, what you believed, what you accomplished, what you did for others...

Your will is a final written statement or testament giving instruction for the disposition of property you own at death. To make sure your wishes are accomplished, your will must be legally valid — prepared in proper legal form, usually by your attorney, and executed according to the laws of the state where you live.

A few more words about your will

If you haven't already done so, we suggest adding these important and will-related words to your vocabulary:

You are known as the **testator** when you make a will.

When you don't leave a legally valid will, you will die **intestate** — and your assets will be distributed according to state law. No part of your estate (everything you own at death) may go to any charitable or religious cause.

Your estate may include **real property** (real estate and rights to it), **intangible personal property** (cash, securities, etc.), and **tangible personal property** (jewelry, antiques, automobiles, household furnishings, etc.).

The **probate court** makes the official determination of a will's validity and oversees the execution of its provisions.

Your will can designate a trusted and competent party to act as **executor.** After your death, your executor will present your will to the appropriate court official for probate. Under court supervision, the executor representing you will pay any taxes or other debts owed by your estate. Thereafter, the executor will distribute the remaining assets in accordance with directions given in your will and approved by the court.

If you fail to name an executor, the probate court will appoint an **administrator** to distribute your property according to state guidelines. Court-appointed administrators generally must post bond, an expense that comes out of your estate and may be waived for a representative you select (an executor).

How can I provide future benefit for favorite Catholic causes, my parish, or the Foundation of the Roman Catholic Diocese of Charlotte?

1. Your will may designate each or all of these institutions as beneficiaries of a percentage of your estate or of its residue (the estate's assets remaining after all gifts to named individuals have been paid).

2. You may give your home or other real estate to the charities you choose.

3. You may leave specific dollar amounts or tangible personal property to your beneficiaries.

Make sure the attorney and other professional advisors with whom yo work know of your wishes to inclu Christ's work through a Catholic paris school, or organization. They can hel you meet your objectives as efficiently possible. Being good stewards exten beyond our lifetime when we make the provisions for the continuation of th work of the Church.

For more information and a fr copy to the booklet "How to Make a W That Works," please call or write t James Kelley, Diocesan Developme Office, Diocese of Charlotte, 1524 Ea Morehead St., Charlotte, NC 2820 (704) 331-1709 or (704) 377-6871.

James Kelley is director of develo ment for the diocese.

Church Teaching About The Death Penalty

Question Box

Father John Dietzen

Q. Can you give us the Catholic Church's teaching about the death penalty? Our discussion group reads that some bishops are against it, but many Catholics say you can believe anything you want. Is there a doctrine on the subject, or is it open? Most Catholics we know seem to feel some people ought to be killed for crimes they commit. (Texas)

A. There is no dogma of the Catholic faith on this matter, nor should we expect there to be one. There is no question, however, that the common teaching today of popes, bishops and theologians of all leanings is that the death penalty is wrong and never an appropriate punishment.

One would, I think, find few of them in the United States or in most other nations who would defend the execution of criminals. Bishops of the United States, together and as state bishops' conferences, have spoken strongly against killing criminals for any reason.

Most of these statements echo in one way or another the document released early this year by Cardinal John O'Connor, in the name of the New York bishops.

Killing people, regardless of their criminal offenses, is "an affront to human dignity of both those on whom it is inflicted and those in whose name it is employed," they said.

In other words, capital punishment dehumanizes the one being killed and those who do the killing. We need only recall the faces we see on television outside the places of execution — faces contorted in hatred — to know what they are talking about.

A noted author, recognized as one of the prominent conservative U.S. moral theologians, wrote last year, "It is hardly possible to see how the use of the death penalty can be reconciled with Christian conceptions of human dignity and the sanctity of every human life."

Catholic teaching on this subject, he said, can develop, just as its approval of slavery and of coercing people in matters of religion has changed (Germain Grisez in *The Way of the Lord Jesus*, 1993).

The new Catholic catechism points out that the purpose of punishment is to preserve public order and the safety of people. It is not, in other words, to "get even" or take revenge. If that purpose can be served by "bloodless" means, then it should be, since such punishment contributes more to the common good and is "more in conformity to the dignity of the human person" (Nos. 2266, 2261, 2306).

Unfortunately, these clear positions of Church officials don't seem to have much influence on the general Catholic population, whose clamor for death and vengeance appears about equal to that of the rest of the American people.

A few brief notes may help explain the growing consensus of religious leaders against the death penalty.

First, there is no indication that the death penalty reduces crime. The new head of the Federal Bureau of Investigation, a Catholic by the way, said clearly last February that execution of criminals is no deterrent to crime.

Second, the penalty is applied incredibly unevenly, depending on who is the victim and who is the perpetrator. In the last 27 years, nearly one-third of those executed were in your own state of Texas. Black people are executed far more often than white people convicted of the same crime. And in the last 60 years, though women committed 40 percent of the murders, 99 percent of those executed for this crime were men.

Finally, the growth of the anti-death penalty position by the American hierarchy and theologians since the early 1970s coincides almost exactly with the heating up of the abortion struggle.

It is, as our bishops have seen with increasing conviction, part of a consistent ethic of respect for life. Either all life is sacred or none is. Deliberately taking human lives, young or old, guilty or innocent, is not and will never be a civilized or Christian response to any problem.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should sent to Father Dietzen at the same a dress.)

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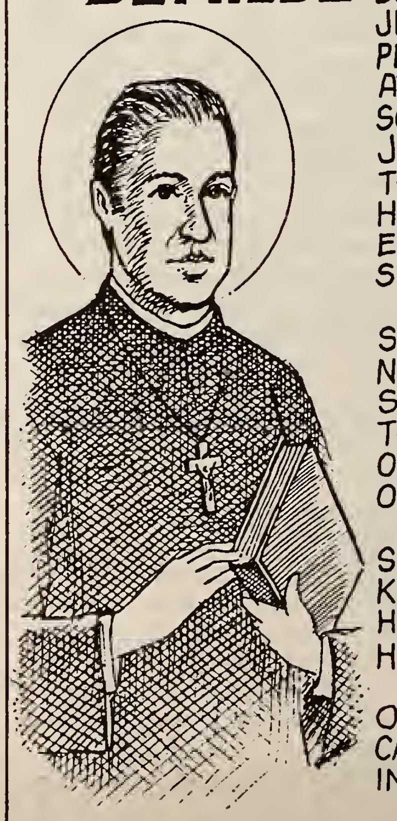
the Saints by Luke

ST. BENILDE



ST. BENILDE ROMANCON WAS BORN AT THURET, FRANCE, ON JUNE 4, 1805, AND CHRISTENE PETER ROMANCON. HE STUDIED AT THE CHRISTIAN BROTHERS' SCHOOL AT RIOM AND LATER JOINED THEM IN 1820, TAKING THE NAME BENILDE, AFTER HE HAD BEEN REFUSED A YEAR EARLIER BECAUSE OF HIS SHORT STATURE.

AFTER TEACHING AT SEVERAL SCHOOLS HE WENT TO THE NEWLY OPENED SCHOOL IN SAUGUES, WHERE HE SPENT THE REST OF HIS LIFE AS HEA OF THE SCHOOL AND SUPERIO OF THE COMMUNITY.

SAUGUES BECAME A MODE SCHOOL AND BENILDE WAS KNOWN FOR HIS DEDICATION, HIS TEACHING ABILITY, AND HIS SANCTITY.

BENILDE DIED AT SAUGUES ON AUG. 13, 1862, AND WAS CANONIZED BY POPE PAUL VI IN 1967. HIS FEAST IS AUG. 1

© 1994 CNS Graph

Include Universal Coverage:

① The Church will measure reform by how completely and effectively it achieves coverage, with a priority concern for the poor, unserved, unborn and undocumented.
② Almost two-thirds of insured Americans who lose their health insurance lose it at the work place following a job loss or a job change or a decrease in work hours.
③ Polls show that health care remains among the top three of the most important problems Americans believe face the country.
④ Americans identify waste, greed, fraud, and profiteering by the health care industry as primary culprits in health care costs.
⑤ 64% of all Americans said they were willing to pay higher taxes to provide health insurance to all Americans.
⑥ The public generally supports the requirement that all employers contribute to their employees' health insurance. Support increases when subsidies for small businesses are included.

Exclude Abortion Coverage:

① It is ethically wrong.

② State and federal precedents are against it.

③ Public opinion is against it. A July 1994 Tarrance Poll found that 70% of Americans support health care reform providing universal coverage; but 65% will oppose it if it includes taxpayer subsidized abortions.

④ Mandated abortion coverage attacks individual consciences. Many plans would require everyone to buy coverage for this destructive and controversial procedure and subsidize it for others.

⑤ The irony of this situation is clear. For twenty years abortion advocates have insisted on calling themselves "pro-choice," and said the real issue in abortion is "Who decides - the individual woman or the government?" Now American women have said in numerous surveys that they do not want mandated abortion coverage - and abortion advocates insist that government must impose it on them regardless.

Voices for Justice
A Catholic Legislative Network

> *"We ask you to become more informed and active citizens, using your voices and votes to speak for the voiceless, to defend the poor and the vulnerable and to advance the common good. We are called to shape the constituency of conscience, measuring every policy by how it touches the least, the lost, and the left-out among us."*
> Economic Justice for All, U.S. Catholic Bishops

Who Are We?

Voices for Justice is a parish-based diocesan legislative network which helps Catholics become involved in public policy advocacy at state and national levels. Members speak on behalf of those who are poor or lack political power. The network is coordinated by the Diocesan Justice and Peace Ministry.

Why Are We Here?

Voices for Justice provides a way for Catholics in our diocese to act on their understanding that working for a more just society is an integral part of our faith. The network allows members to become more informed, to act on our faith and to be more effective in helping shape public policies that protect and promote human rights and dignity.

How Does It Work?

Members of the *Voices for Justice* network will receive an advocacy resource manual and occasional "Action Alerts" which include information about key social justice issues. They will then be able to make informed decisions and take action to influence public policy. Members will also receive suggested legislative action and pertinent Catholic social teaching to help bring a perspective based on faith and religious values to the issues being addressed.

Members agree to write a letter or make a phone call to their legislators in response to these Action Alerts. By committing only 30 minutes a month, members have the opportunity to help change some of the underlying causes of injustice in our communities.

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oices for Justice - Sign-Up Form

Name: ____________________
Address: ____________________
Phone (home and work): (h)__________ (w)__________
Parish: ____________________
☐ Would like to add my name to the network
☐ Would like to help organize my parish network
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☐ Peacemaking/Peacekeeping
☐ Health Care Reform
☐ Other ____________________
☐ Poverty/Hunger
☐ Foreign Aid Reform
☐ Capital Punishment

ease return to: **Justice and Peace Ministry, 1524 East Morehead St., Charlotte, NC 28207**

Time To Send A Health Care Reform Message To Congress

By SCOTT SPIVAK

National health care reform has entered its final stages in Congress and we have much at stake in the debate. The U.S. bishops have been leading a campaign with a clear and now urgent message to Congress to "pass comprehensive health care reform that includes real universal coverage and excludes abortion mandates."

Key congressional committees have approved health care reform proposals and have sent them to the House and Senate floors for debate as early as next week. However, current health care proposals could force all Catholics to violate their consciences by subsidizing abortions through their taxes and premium payments. In addition, current proposals could ignore our concern for the poor and uninsured and leave millions without health care coverage.

We do not advocate a particular plan, but recognize that we must join our efforts to protect human life and promote human dignity. We must share with Congress our priorities of *yes* to universal coverage and *no* to abortion mandates.

YES TO UNIVERSAL COVERAGE — Our approach to health care reform is shaped by a fundamental principle from Catholic social teaching that every person has a right to adequate health care. Pope John XXIII in his social encyclical, *Pacem in Terris*, tells us "Every person has the right to life, to bodily integrity, and to the means which are necessary and suitable for the proper development of life. These means are primarily food, clothing, shelter, rest, medical care, and finally the necessary social services." These rights flow from the realization that we are persons created in the image of God and are therefore sacred.

There are indications that while some committees have struggled to reach universal coverage, others seem to be abandoning the effort.

In a recent letter to legislative leaders, the U.S. bishops said, "We will continue to work for genuine universal coverage and for the means and investment to bring it about, not for vague promises or future commission reports. People's health care should not depend on where they work, where they come from, or how much income their parents make. Legislation that falls short of a genuine commitment to universal coverage does not represent real reform and will not have our support."

NO TO ABORTION MANDATES — Every committee reporting out a health care reform bill has mandated abortion as a basic health benefit. Our message is clear. Health care reform must protect life, not threaten or destroy it. Abortion is not health care.

The bishops' letter included the results of recent polling which indicate broad public support for universal coverage but demonstrate "that abortion mandates are an unbearable burden for reform...The sooner the burden of abortion is lifted, the better for the cause of real reform." The bishops continued, "We are determined to persuade Congress to eliminate abortions on the floor and we promise our vigorous opposition to any legislation that includes them."

We cannot remain silent. Now is the time to share our message to Congress and help shape health care reform.

The Justice and Peace Ministry, through its Catholic legislative network, "Voices for Justice," is currently mobilizing parishes throughout the diocese to speak out on behalf of the unborn and the 37 million people without adequate health care coverage.

Please join the campaign and contact your senator or representative by calling the U.S. Capitol switchboard at (202) 224-3121 or by writing to them at The U.S. Senate, Washington, DC 20510 or The U.S. House of Representatives, Washington DC 20515.

For more information on the health care reform debate or how to become involved in public policy advocacy, send in the "Voices for Justice" form included in this issue or call or write the Justice and Peace Ministry, (704) 331-1717, or the diocesan Respect Life Office, (704) 377-6871, 1524 East Morehead St., Charlotte, NC 28207.

Scott Spivak is coordinator of the Justice and Peace Ministry

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— Putting Children and Families First

Policy Of The Diocese Of Charlotte Conc

At the request of Bishop Curlin, The Catholic News & Herald *is publishing the complete and most recent version of the diocese's policy on child sex abuse by Church personnel. The policy, which was updated and approved March 1, is similar to those adopted by the other dioceses in the Province of Atlanta.*

INTRODUCTION

Sexual abuse of children is an unfortunate reality in our society. Children require the sort of protection by society which they cannot provide for themselves. The Catholic Church wishes to make it clear that this abuse of minors leading to physical injury, sexual molestation, sexual exploitation or grave emotional damage cannot be tolerated. Therefore, in the instance of an allegation of child sexual abuse involving any agent of the Church, the Diocese of Charlotte will do everything in its power to effect healing for all parties involved. On the basis of his pastoral concern, the bishop will personally, or through a special delegate, contact these parties to offer the services deemed necessary or useful in assisting such a healing process. This assistance will include, but not necessarily be limited to, spiritual and psychological counseling. The Diocese of Charlotte will participate in any civil investigation as required by state law or local regulations, and pursue the inquiries and investigations mandated by the law of the Church. In order to achieve these goals, the following policy has been adopted to deal with all agents of the Diocese of Charlotte, including diocesan priests, priests of other dioceses who are on assignment here, priests who are members of religious orders, religious brothers and sisters, transitional and permanent deacons, lay employees and volunteers.

In summary, echoing the statement of the National Conference of Catholic Bishops (NCCB), we commit ourselves to the following goals:

- the full disclosure of pertinent information consistent with the limits of confidentiality,
- shared responsibility for the ministry of the Church,
- the protection of the community,
- respect for the individual,
- the observance of canon law, and
- the observance of civil law.

SECTION 1
Definitions

1.1 Child: any person under the age of eighteen (18) is considered a child under this policy. A vulnerable individual aged eighteen (18) years or older is also covered by this policy.

(a) A vulnerable person is one who is unable or unlikely to report abuse, without assistance, because of impairment of physical or mental function or emotional status.

1.2 Church Personnel: includes bishops, priests, religious, deacons, lay employees and lay volunteers involved in work for the Diocese of Charlotte. The term is interchangeable with "agents of the Church."

1.3 Administrative Leave: for purposes of this policy, administrative leave is defined as relieving the accused of assigned duties. The application varies depending on the canonical status of the accused.

1.4 Bishop: the canonically appointed bishop of the Diocese of Charlotte. For purposes of this policy, the bishop will act through the chancellor, vice chancellor and/or other designee.

1.5 Sexual Abuse: any act which involves sexual molestation or sexual exploitation of a child. Sexual abuse includes acts of incest, rape or sexual offense in any degree, sodomy and unnatural or perverted sexual practices, lewd or indecent acts or proposals, including touching and fondling, permitting or encouraging a child to participate in acts of prostitution or pornography.

1.6 Advisory Board: this board consists of three lay professionals, namely, a psychiatrist or psychologist, a social worker with experience in the area of child abuse, a lawyer (other than the diocesan attorney), three lay representatives from the Diocese of Charlotte (including a victim or a parent of a former victim, where possible), and one priest.

SECTION 2
Information Questionnaire — Lay personnel

2.1 The appropriate application questionnaire must be completed by all applicants for any salaried position in the Diocese of Charlotte and also for any volunteer position which involves unsupervised counseling or ministry with minors, the incapacitated or the very elderly. The application form provided by the Diocese of Charlotte must be used. In addition, application forms specific to particular ministries may be used. Also, some positions may require a fully executed criminal history record.

2.2 All such application forms must be kept as part of the parish/agency, department personnel files. Additionally copies of these, and any related forms, are to be sent to the vice chancellor when made. All such applications and forms must be kept as part of the parish/agency/department personnel files after termination of service.

SECTION 3
Application Forms for Clergy and Religious

3.1 All superiors of religious institutes proposing names of individual religious for ministry or residence in diocesan parishes or other diocesan institutions, as well as those simply requesting priestly faculties in the Diocese of Charlotte are required to state clearly in writing that there is no history which would render the individual unsuitable to work with minors. This may be done through the use of the diocesan *Statement of the Major Superior on the Suitability of a Candidate* form.

3.2 All clergy or religious seeking assignment to perform ministry in a stable, official capacity for thirty (30) days or less, must also have the *Statement of the Religious Superior on the Stability of a Candidate* form completed.

3.3 All clergy seeking to perform ministry in a stable, official capacity for more than thirty (30) days must complete the form *Application by a Priest/Deacon Seeking Assignment to the Diocese of Charlotte.* All religious seeking assignment to perform ministry in a stable, official capacity for more than thirty (30) days must complete the form *Application by All Members of Religious Institutes Seeking Assignment to the Diocese of Charlotte.* In addition, all secular clergy seeking an official assignment and religious clergy who are not being postulated for assignment by a religious superior, will be required to undertake a psychological evaluation, if the assignment involves unsupervised ministry with children.

3.4 No pastor, associate pastor or director of any diocesan institution or facility in the Diocese of Charlotte is permitted to grant residence or full-time, part-time or regular weekend ministry to an extern priest, a permanent deacon or a religious, without prior approval from the Chancery. Short-term hospitality in conformity with these norms is at the discretion of the pastor. For other individuals, no one may be extended hospitality as a resident without prior approval from the Chancery.

SECTION 4
Reporting Requirements

4.1 Obligation to report

Any agent of the Church who has actual knowledge of, or who has reasonable cause to suspect, an incident of child sexual abuse shall comply with any applicable reporting or other requirements of state and local laws, unless to do so would violate the priest-penitent relationship of the sacrament of penance. That person shall also be responsible for immediately and directly notifying the Chancery. The diocesan attorney will then be immediately contacted by the Chancery. The laws of the state will be strictly adhered to with regard to the allegation made, the proper agency to contact and the time frame for notification. In no instance may the report to the Chancery be delayed beyond twenty-four (24) hours.

4.2 Investigation of Incident Reports

Each reported incident shall be investigated immediately by the chancellor, vice chancellor and/or designate of the bishop, with care taken not to interfere with any criminal investigation, and with a high level of Christian pastoral care for the alleged victim, the family of the alleged victim, the person reporting the incident, the alleged perpetrator and all other persons whose lives are touched by the incident.

SECTION 5
Internal Diocesan Procedures When Allegations are Made against a Lay Employee or Lay Volunteer

5.1 The accused shall be notified in a timely manner of the nature of the allegation(s) by the chancellor, vice chancellor and/or designate of the bishop, and placed on administrative leave (with pay for those who are paid employees), pending the outcome of the diocesan investigation.

The accused shall be directed t remain away from the school, agency o other location which is the subject matte of the complaint until a resolution of th complaint is concluded.

It is the private responsibility of th accused to obtain appropriate legal representation.

5.2 If a lay employee or volunteer admits guilt, does not contest the allegation, or there is a finding of guilt, th direction given by the diocesan attorne regarding state requirements will be followed, the individual's employment relationship will be terminated immediately, and the diocese will encourage th individual to seek the appropriate trea ment program. The chancellor, vice char cellor and/or designate of the bishop wi notify the pastor/agency head of the action taken.

5.3 If a lay employee or volunteer denie the allegation, the direction given by th diocesan attorney regarding state r quirements will be followed. The en ployee or volunteer will be required take an immediate leave of absence un a determination has been made regardir guilt or innocence.

5.4 In instances where the accused found not guilty in the state processes the state processes are inconclusive, determination will be made by the cha cellor, vice chancellor and/or designa of the bishop on whether the person is be restored to duty. The services of t advisory board may be used in makin that determination or at any stage of t process.

5.5 In instances where the accused found to be an innocent victim of fal allegations, he/she will be immediate restored to duty and any needed ass tance will be provided. A public sta ment of the findings will be made by t Office of the Bishop. A decision will th be made as to whether or not any furt diocesan action will be taken. The advi of the diocesan attorney and the advis board may be sought in reaching t decision.

5.6 In response to an allegation of ch sexual abuse in a parish by a Chu employee or volunteer, the bishop v insure that the family of the alle victim will receive appropriate spirit care and pastoral support. The past priest or other person designated by

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g Child Sex Abuse By Church Personnel

hop to assist in this pastoral process uld avoid being concerned with the idity of the allegation(s). His/her funcn is strictly pastoral in nature without gard to the truth of any accusation or to circumstances surrounding the aled incident. The person who made the ginal report shall also be given approate pastoral care, including informan about how the matter is being dled.

SECTION 6

ternal Diocesan Procedures When legations are Made against Clergy Religious in Service to the Diocese r Residing in a Diocesan Rectory, Convent or Facility

The accused shall be notified in a ely manner by the chancellor, vice ncellor and/or designate of the bishop he nature of the allegation(s).

An accused, who admits the allegans to be true, shall be removed from ignment immediately. In the case of a cesan priest, he shall be assigned to a rehabilitative program for appropriate evaluation and treatment. In the case of religious, the decision as to rehabilitation will be made by the religious superior. In the case of a permanent deacon, the decision as to rehabilitation will be made by the Chancery after consultation with the director of the Permanent Diaconate.

6.3 Following an investigation by the chancellor, vice chancellor and/or designate of the bishop (canon 1717 C.I.C.), if the accused denies the accusation which the bishop believes is credible, the bishop shall invoke canon 1722 and place the priest or permanent deacon on administrative leave. If the accused is a diocesan priest, the bishop shall refer him to an appropriate facility for a comprehensive psychological evaluation, and shall consult the advisory board on appropriate further steps. If the priest refuses, the bishop shall take appropriate steps in canon law to enforce his decision.

6.4 Following an investigation by the chancellor, vice chancellor and/or designate of the bishop, if the accused denies the allegation and the bishop believes the allegation lacks credibility, the person will not be placed on administrative leave. However, appropriate precautionary safeguards will be established and the issue presented for a recommendation by the advisory board.

6.5 In the case of a religious or priest from another diocese, the bishop will immediately notify the appropriate superior of the actions which have been taken and will be taken by the Diocese of Charlotte.

6.6 In cases which, for any reason, require that the individual be sent outside the local jurisdiction, the civil authorities will be notified.

6.7 When accusations of child sexual abuse are brought against priests, deacons or religious working for the Diocese of Charlotte, a pastoral team will be immediately designated. The mission of the pastoral team is to reach out in Christian care and concern to the people involved, for example, the alleged victim, family, schoolmates, parish members, the accused and members of the presbyterate.

The pastoral team shall not concern itself with the validity of the allegation(s) nor shall it conduct an investigation. The pastoral team's function is strictly pastoral in nature without regard to the truth of any accusation or to the circumstances surrounding the alleged incident.

The child's family shall be contacted immediately by the pastoral team leader with an offer of spiritual help and pastoral counseling. If professional counseling or medical help for the child or family is indicated, this, too, shall be offered but without admission of civil liability on the part of the Diocese of Charlotte.

The pastor(s) of the affected parish(es) shall be contacted by the pastoral team leader with an offer of support and to develop a response to bring healing to all those affected. The actions of the pastoral team must be coordinated with, and must not be in conflict with the person designated by the bishop pursuant to Section 5.6 of this policy

Progress reports are to be made by the pastoral team leader to the chancellor vice chancellor and/or designate of the bishop as soon as is practical.

6.8 The advisory board will review the facts of the case and the psychological evaluation if one has been received. The board is an advisory body to the chancellor, vice chancellor and/or designate of the bishop and will report directly to him/her/them.

6.9 In instances where the accused is found to be an innocent victim of false allegations, he will be immediately restored to duty and any needed assistance will be provided. A public statement of the findings will be made by the Office of the Bishop. A decision will then be made as to whether or not any further diocesan action will be taken.

SECTION 7

Media and Communications

The Chancery is to be responsible for all media contacts. Therefore, all media inquiries made to schools, parishes, etc., should be referred to that office, which will consult with, guide and coordinate relevant persons in the handling of subsequent media inquiries.

SECTION 8

Sanctions

8.1 Church personnel who fail to comply with any of the provisions of this policy will be subject to such action(s) by the Diocese of Charlotte as may be deemed necessary up to and including termination from any position with the diocese and/or with any parish, mission or other Catholic institutions or organizations which are subject under canon or civil law to the administration, authority or governance of the Diocese of Charlotte. Applicants for positions with the Diocese of Charlotte who similarly fail to comply with provisions of this policy (as applicable) may be denied or removed from such positions.

Notebook (From Page 4)

I'm not going to go into specific details of all of the coming changes now but I will be talking about them as we begin to implement them.

We're also just about at the end of our summer schedule of bi-weekly publication. The Aug. 19 issue will be the last one on that schedule and weekly publication will resume with the Aug. 26 issue.

I'm somewhat surprised that we have not had more mail on the subject of health care reform. So far, there has been just one letter from a reader disagreeing with our advocacy of universal health coverage with the exclusion of abortion coverage. That's the same position taken by the U.S. bishops and most Catholic health organizations.

I'm reasonably certain that many of our readers disagree with our position on universal coverage although most surveys reportedly show a majority of the American people favor it. Despite the surveys, I've heard some comments from acquaintances opposed to using tax money to provide medical care for those who can't afford it.

Maybe we'll hear from more readers yet.

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People In The News

Director Of Refugee Service To Step Down For Oxford Post

WASHINGTON (CNS) — The head of the U.S. bishops' Migration and Refugee Services will resign this summer to take a refugee studies position at the University of Oxford. Jesuit Father Richard Ryscavage, executive director of MRS for the U.S. Catholic Conference, will step down in September and plans to begin work in England in October as the first recipient of the Arrupe Tutorship in Refugee Studies. The position is jointly sponsored by the Refugee Studies Program and Campion House at Oxford and by Jesuit Refugee Service, an international refugee organization based in Rome which has an office at Oxford. A replacement at MRS has not been named.

American Theologian Receives High British Honor

BALTIMORE (CNS) — Sulpician Father Raymond E. Brown has been named a corresponding fellow of the British Academy, the highest scholarly distinction bestowed by the academy on nonresidents of the United Kingdom. The honor was announced by his Baltimore-based order. Father Brown, who is Auburn distinguished professor of biblical studies at Union Theological Seminary in New York, was recognized for his scholarship in biblical and theological studies. The British Academy has as its members outstanding scholars in a wide number of academic fields.

Shortages Of Priests And Cash, Not Ministry, Affect Chicago Church

CHICAGO (CNS) — As the only priest at St. Adalbert Parish in Chicago, which draws 1,000 people for Masses on any given Sunday, Father James Kaczorowski knows all about the priest shortage. But there is no ministry shortage. Father Kaczorowski is aided by a solid core of 60 lay volunteers who handle baptismal and wedding preparations, religious education and youth ministry, visit the sick and elderly, coordinate the liturgy and even meet with police and city officials to improve the neighborhood. St. Adalbert is coping well with the priest shortage despite a tight budget. Father Kaczorowski has one full-time pastoral associate whose salary is partly paid by grants from better-off parishes.

New Boston Priest To Head Bishops' Latin American Secretariat

WASHINGTON (CNS) — Father James J. Ronan, a priest of the Archdiocese of Boston, has been appointed executive director of the U.S. bishops' Secretariat for the Church in Latin America effective Sept. 19. He will succeed fellow Boston archdiocesan priest Father George Emerson, who will return home for a pastoral assignment after five years heading the secretariat. The secretariat promotes and administers the annual collection that provides financial support for pastoral programs of the church in Latin America. Father Ronan, ordained in 1982, served six years in Latin America as a member of the Missionary Society of St. James the Apostle, which recruits diocesan priests for that purpose.

Former Paulist Superior General Dies At Age 93

FORT LAUDERDALE, Fla. (CNS) — A funeral Mass was celebrated July 21 for Father James F. Cunningham, a former superior general of the Paulist Fathers, who died July 17 in Fort Lauderdale at the age of 93. In addition to serving as superior general from 1946 to 1952, Father Cunningham was pastor of Santa Susanna Church, the U.S. national church in Rome, and a professor of sacred oratory and pastoral theology at North American College in Rome in the late 1950s and early 1960s. He also served as a member of the Secretariat for Promoting Christian Unity at the Vatican. Upon his return to the United States in 1964, Father Cunningham worked at Paulist parishes in New York and Chicago until 1972, when he relocated to Florida and served in several Fort Lauderdale parishes until his retirement.

Montana Priest To Head Vatican Office Of Catholic Near East

NEW YORK (CNS) — Msgr. John F. McCarthy, a priest of the Diocese of Helena, Mont., has been appointed director of the Vatican office of the Catholic Near East Welfare Association and the Pontifical Mission for Palestine. Msgr. McCarthy takes over the post after three decades as the official for Catholic Near East's affairs of the Vatican Congregation for Eastern-rite Churches. Catholic Near East is a pontifical agency for humanitarian and pastoral support, serving the people and churches of the Middle East, Northeast Africa, India and Eastern Europe. The Pontifical Mission for Palestine is a relief and development agency for the Middle East. Headquarters for both are in New York.

Employment Opportunities

Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate Youth Ministry. Send resume or inquiry to: Queen of the Apostles, 503 N. Main Street, Belmont, NC 28012. Phone (704) 825-5277.

CRE: Immediate opening for CRE for 1,200-family parish. Youth Minister and catechumenate/adult ed. director in place. Degree in religious education or related field preferred. Salary commensurate with education and experience. Send resume by Aug.31 to: Search; St. Patrick's Church; 2840 Village Drive, Fayetteville, NC 28304-3813.

Music Teacher: All Saints Catholic School in Charlotte seeks a certified or certifiable music teacher for grades K-8. Position is approximately three-fourths time. Please send resume and three references to All Saints Catholic School, Attn.: Gary Gelo, 7000 Endhaven Lane, Charlotte, NC 28277.

Scripture

Readings for the Week of August 7 - August 13

Sunday: 1 Kings 19:4-8; Ephesians 4:30-5:2; John 6:41-51.

Monday: Ezekiel 1:2-5, 24-28; Matthew 17:22-27.

Tuesday: Ezekiel 2:8-3:4; Matthew 18:1-5, 10, 12-14.

Wednesday: 2 Corinthians 9:6-10; John 12:24-26.

Thursday: Ezekiel 12:1-2; Matthew 18:21-19:1.

Friday: Ezekiel 16:1-5, 60-63 or Ezekiel 16:59-63; Matthew 19:3-12.

Saturday: Ezekiel 18:1-10, 13, 30-32; Matthew 19:13-15.

Readings for the Week of August 14 - August 20

Sunday: Proverbs 9:1-6; Ephesians 5:15-20; John 6:51-58.

Monday: Revelations 11:19, 12:1-6:10; 1 Corinthians 15:20-26; Luke 1:39-56.

Tuesday: Ezekiel 28:1-10; Matthew 19:23-30.

Wednesday: Ezekiel 24:1-11; Matthew 20:1-16.

Thursday: Ezekiel 36:23-28; Matthew 22:1-14.

Friday: Ezekiel 37:1-14; Matthew 22:34-40.

Saturday: Ezekiel 43:1-7; Matthew 23:1-12.

Please pray for the following deceased priests
during the month of August:
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Reverend William Kuder, 1960
Monsignor Dennis A.Lynch, 1968
Reverend Thomas F. Carney, 1969
Reverend Thomas A. Williams, 1969
Reverend Ignatius Remke, OSB, 1944
Reverend Brendan Dooley, OSB, 1964

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Study (From Page 2)

The top priorities expressed by Church leaders — a sense of personal worth, a clear faith identity, an active eucharistic life, a sense of being a disciple of Jesus, participation in Church life, personal spirituality, witness to charity and the Gospel — were the qualities exemplified by adult Catholics who were involved in adult formation programs.

In addition, those adults reported that those programs had a positive impact on their understanding and practice of their faith and their involvement in Church life.

"Something is working! It could be that everything is working," the report concluded.

Educational Testing Service is the largest education research and testing organization in the United States, known mainly for its national pre-college tests of student achievement.

It conducted the catechetical study under a grant from Lilly Endowment, with the cooperation of the U.S. Catholic Conference Department of Education, the National Catholic Educational Association, the National Conference of Catechetical Leadership and the National Federation for Catholic Youth Ministry.

A 21-page summary report, "Toward Shaping the Agenda: A Study of Catholic Religious Education/Catechesis," was published in late May. A 78-page supplementary final report, providing more detailed data and analysis to back up the conclusions of the summary report, was completed the following month.

Father John Pollard, USCC representative for catechesis and leadership development and an adviser on the study, said the study highlights the importance of providing more resources, training and support to the huge corps of volunteer catechists who are teaching the children.

"These are priority challenges," he told Catholic News Service. "The Church is relying on almost 450,000 volunteer catechists to teach and proclaim the Gospel to millions of children.

"These are mostly lay people and mostly women. They feel isolated and without institutional support, that appropriate resources are not available to assist them."

One underused training resource for catechists highlighted by the study is videotape, he said. The study reported that 95 percent of catechists have home video recorders — suggesting that catechists could benefit from more videotape use — both as a home training resource and as a resource for classroom use.

Another segment of study surveyed catechists and directors of diocesan audiovisual resource centers on the quality, availability and use of such resources for catechesis and catechist training.

Father Pollard said the study's positive findings on parish-based religious education programs are "a remarkable indicator" of the importance of those programs.

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SPLUNGE participants gather at St. Barnabas Church, Arden.

SPLUNGE Experience Gives Teens Look At Social Issues

BY JENNIFER PEARSON

ARDEN — Have you ever been a Special Person Living a Uniquely Nourishing Growthful Experience (SPLUNGE)? If not, then you missed out.

From July 12-17, a group of 20 youth and eight adults attended the SPLUNGE experience at St. Barnabas Church, Arden. They "lived simply so others could simply live," participating in a variety of service projects and educational experiences. They learned what it would be like to be homeless. They relied on each other and themselves. They also learned about the ways in which observation, action, reflection, education and prayer are all important factors in helping others.

They looked at how youth can work toward peace and justice, and learned that one way is to express opinions by writing letters to congressmen.

Activities are secret, so to find out more you need to experience SPLUNGE or send a youth you know. I recommend it for everyone.

SPLUNGE participant Jennifer Pearson is a parishioner at St. Barnabas Church, Arden.

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Un Compromiso de Unidad

Por FIDEL MELO C.

CHARLOTTE - Hace algunas semanas platicando con el futuro diácono Rafel J. Torres me comentó lo mucho que le sirvió colaborar en la preparación del Plan Pastoral Diocesano para los hispanos; fué entonces cuando me propuse darle una mirada al dichoso plan. Sin duda que es un buen trabajo pero mi sorpresa fué cuando leí: "Nos comprometemos a luchar contra la desunión en nuestras comunidades, la frialdad e indiferencia, la rivalidad entre grupos, el egoísmo y el aislamiento que alejan a muchos de la comunidad y hasta de la Iglesia Católica. Nos comprometemos a luchar por obtener la paz y la justicia en donde nos encontremos" (Pastoral de conjunto, resolución #4, paso 4b, del Plan Pastoral Diocesano, 1992).

Verdaderamente es una resolución bien atinada y necesaria para nuestras comunidades. Meditándola un poco me preguntaba ¿qué tiene que ver esta resolución con el hombre viejo del que nos habla San Pablo? Para descubrir esta relación veamos cómo se palpa la presencia del hombre viejo en el ser humano. Pues bien, el hombre viejo existe desde la caída de nuestros primeros padres y su separación de Dios y lo llevamos en nuestro interior. Este hombre viejo y "mañoso" lo podemos sentir en el desorden personal y de la sociedad. Cuando nos dejamos llevar por la envidia, el odio, el rencor, la injusticia, cuando damos "rienda suelta" a la mentira, la difamación del prójimo, a las luchas y divisiones para perseguir un interés personal que satisfaga solo el propio ego y alcanzar los típicos ídolos de la sociedad actual: el tener, el poder y el placer, entonces está actuando el hombre viejo. Cuando directa o indirectamente hacemos la guerra a los demás, les pasamos por encima, les tratamos como "bultos" o sacos de papas, les ignoramos y hacemos sentir que valen menos, también se está manifestando el hombre viejo. Curiosamente éste tipo de hombre emprende su acción desde cada individuo y desde ahí se hace presente en la vida de un grupo, una comunidad e inclusive una nación, dando orígen a la explotación, la injusticia, la opresión, la guerra, etc. de ahí la conveniencia de saber identificarlo y erradicarlo de nuestras vidas.

Visto lo anterior podemos descubrir que la resolución propuesta en nuestro Plan Pastoral diocesano no es otra cosa que un propósito de luchar y combatir para despojarse del hombre viejo y sus costumbres. Que Dios y la Virgen María nos fortalezcan en éste noble compromiso de unidad y paz, ya que éste hombre viejo está ahí, acechándonos y se alimenta con cada derrota o capitulación que hacemos frente al mal (envidia, orgullo, odio, mentira, división, capricho, discordia, renuencia, falta de perdón, etc.) y se robustece y agiganta cuando logra hacerse sentir y tomar control de un grupo o comunidad. De ahí la importancia de luchar por la unión en nuestras comunidades a lo largo de la Diócesis, de buscar la concordia, de tener la capacidad de perdonar los errores reconociendo los propios cuando así tenga que ser y levantarse de la caída armados de la fe, la esperanza y el amor para volver a empezar como hombres renovados. Ojalá que no hechemos en "saco roto" este propósito de unidad, de justicia y paz que tan certeramente Dios les inspiró a los redactores del plan pastoral diocesano y alimentar así al hombre nuevo en nosotros, al hombre fiel a Dios, solidario con los demás y abierto al diálogo en busca de la paz. Cristo mísmo oró por la unidad de los que el Padre le dió (Jn.17, 11) y San Pablo nos exhorta a la unidad y a una nueva vida en Cristo: al perdón, la verdad, la justicia, al amor, deshechando toda maldad para ser hombres nuevos en Cristo (Ef.4,1-32), forjadores de la concordia en la comunidad. Asi pues ¡adelante en éste noble ideal de comunión que viene de Dios!

A Todos Nuestros Lectores

Estarán a cargo ahora de la elaboración de "Comuniquémonos" Luis Wolf en coordinación con Carlos Medina a quienes agradecemos de antemano su disposición.

Se acerca el momento del regreso a clases, el tiempo de continuar la preparación para la misión y paulatinamente todos los Seminaristas tendremos que ir regresando a nuestros respectivos seminarios. Ahí continuaremos el cultivo de la vocación sacerdotal que hemos recibido. Previo al regreso al seminario hay la posibilidad de visitar a la familia para aquellos que no lo han hecho aún. Un servidor es uno de esos afortunados. Fué para mí una bendición haber podido estar y saludar a muchos de ustedes acá en la Diócesis de Charlotte. También tendré la oportunidad, primeramente Dios, de visitar con algunos compañeros y profesores del Seminario a Nuestra Reina la Virgen de Guadalupe en su Basílica en la gran ciudad de México. Ahí pediremos por todos ustedes y sus intenciones personales.

Por mi parte los llevo en el corazón y recibiré y contestaré con gusto todas sus cartas donde espero me platiquen sus experiencias para compartir juntos las vivencias cristianas. Quiero decirles hasta luego invitándolos e invitándome a mí mismo a poner en práctica las palabras de San Pablo que dicen: "Sean humildes, amables, pacientes y sopórtense unos a otros con amor. Mantengan entre ustedes lazos de paz, y permanezcan unidos en el mismo espíritu" (Ef. 4,2-4). Que Dios nos bendiga a todos.

Espero sus cartas a: Fidel Melo C.,
St. Vincent de Paul Regional Seminary,
10701 S. Military Trail, Boynton Beach,
Fl. 33436.

Al fondo el futuro diácono permanente Edwin Rodríguez y su esposa Cármen con sus t hijos (D-I) Luis Roberto, José Rafael y Edwin Armando. La familia Rodríguez siempre permanecido muy unida en todo.

'No Veía Claramente La Razón De Haber Venido a Charlotte,' Dice Edwin Rodriguez

Por FIDEL MELO C.

"No entendía por qué vine y por qué me quedé aquí en Charlotte" dijo Edwin Rodríguez al compartirnos su situación de hace diez años cuando recién habían llegado. Edwin vino con su esposa Cármen y sus hijos Edwin Armando, Luis Roberto y José Rafael. Originarios de la parte oeste de la bella isla de Puerto Rico. Edwin se sorprende de cómo se atrevió ha venir con toda su familia sin tener experiencia sobre las condiciones de vida en los Estados Unidos y sin hablar inglés, él cree que fué demasiado aventurarse de su parte. Vinieron cuando la compañía donde trabajaba allá en Puerto Rico se mudó a Charlotte. Pero al año de haber llegado la compañía cerró y la mayoría de los empleados que habían venido de Puerto Rico decidieron regresar a su tierra natal un tanto desilusionados por la pérdida del empleo; sin embargo él decidió quedarse y conseguir otra ocupación." Era hora de haber regresado a mi país pero no lo hice, yo mismo no entendía ¿Por qué realmente había decidido venir y permanecer aquí aún cuando perdí mi trabajo. Sentía que el trabajo no justificaba completamente mi razón de estar aquí". Muy honestamente nos dice que en Puerto Rico no le ponían el debido interés a la Iglesia y que se contentaban con la mínima participación pero que al venir a Charlotte poco a poco él y su esposa fueron tomándole mayor interés a las cosas del Señor. "Y es aquí donde finalmente encuentro la razón de permanecer en Charlotte - nos dice - porque he sentido la intimidad con el Señor". El movimiento de cursillos fué el punto de viraje de su vida porque ahí comenzó a comprender el compromiso de ser cristiano. Cuando se le invit prepararse al diaconado permanente r dice que "tembló" y se decía "quisi pero no quisiera" e inició la bata interior para dar el sí o el no al llama de Dios, hasta que finalmente dijo "Seí haz de mí lo que quieras". Ahora siente muy contento aún en dificultades y en familia sobrelle todo, comparten, se apoyan y lloran ju tos en los problemas y sienten que és los enseñan y acercan más a Dios. finalizar nuestra entrevista nos di "tenemos que poner a Dios al frente todo en todos los aspectos de la vida y todas las situaciones porque lo mate se acaba y solo el amor de D permanece".

Mientras estuvimos en su casa reci algunas llamadas telefóni requiriéndole para algunas char presacramentales y le oímos atende con un ejemplar celo pastoral. Felicida a Edwin y a su familia por esa gener entrega y por su docilidad a la volun del Señor.

Queridos amigos, así cerram nuestra serie "Tres futuros diácono En donde en pocas palabras hen presentado algo de lo mucho que h pasado y hecho éstos tres valien hermanos y cómo han sentido el llama del Señor. Con esto esperamos c muchos se sientan interpelados por voz de Dios para un mayor comprom cristiano y se decidan generosament darle un sí definitivo y con todas consecuencias que no siempre son éxitos que humanamente quisiéran pero que anima el saber que se está contínuo esfuerzo por ceñirse a cooperación con la voluntad divina.

Muere Enrique San Pedro,Obispo de Brownsville

Monseñor Enrique San Pedro había venido padeciendo de cáncer en la próstata y pasaba unos días de recuperación en Miami, Fla. con su familia cuando volvió a sentirse mal y fué internado en el Hospital Mont Sinaí de Miami Beach donde murió el día 17 de julio. Perteneció a la orden de los jesuitas y había estado como misionero 11 años en Vietnam, después fue nombra Obispo auxiliar de la Diócesis de Ho ton-Galveston, Tx. en 1986 y finalme fué enviado como Obispo a Brownsv Tx. en 1991 según nos dijo Rod Franco, Seminarista de Browsvill quien llamamos para obtener informac más precisa.

'ope Says Population Problems Лust Have Moral Solutions

CASTEL GANDOLFO, Italy NS) — The Catholic Church recog- es that rapid population growth gen- ıtes problems, but insists that any pro- sed solutions should be moral, Pope ın Paul II said.

That rules out abortion and contra- ɔtion, he said. He also cited the "great tential" of natural family planning.

According to some scientific evi- ıce, "humanity as a whole is growing ı rate which could, in the future, cause ficulties for coexistence among ɔple," the pope said.

"The Church recognizes the prob- ı and does not underestimate its im- rtance," he said July 24 during his dday meeting with visitors for the itation of the Angelus. During his dress at his summer residence south of me, the pope said one of the central ɔblems to be discussed in Cairo, Egypt, at the U.N. International Conference on Population and Development would be "the so-called 'demographic explosion.'"

The pope said the world's population growth is a "complex phenomenon" that has given rise to a variety of scientific projections.

The Catholic Church has dedicated resources to studying the problem, he said, "taking into consideration the statistical data and evaluating the ethical and pastoral results."

While no one can legitimately usurp the rights and responsibilities of individual couples regarding child-bearing, the pope said, the Church "recognizes the responsibility of states in this delicate area."

He pointed out the *Catechism of the Catholic Church* says: "The state has a responsibility for its citizens' well-being. In this capacity it is legitimate for it to intervene to orient the demography of the population. This can be done by means of objective and respectful information, but certainly not by authoritarian, coercive measures."

The state's efforts to contain or encourage population growth presupposes a sense of responsibility among families, the pope said.

"Spouses must make their decision to procreate according to a reasonable plan based on a generous and, at the same time, realistic evaluation of their possibilities, the good of the newborn and that of society in light of objective moral criteria," he said.

Population policy is an area where the ethical obligations of governments and of families meet, the pope said, and those ethics place clear limits on the action states and international organizations can take. "It is unacceptable to encourage the use of immoral means, especially abortion, for the regulation of births," he said.

Card Of Thanks

ıanks to God and St. Jude for prayers ıswered and favors granted.
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ıanks to God, St.Jude and St. Theresa ır prayers answered and favors anted.
JML

ıanks to St.Jude and our Blessed other for prayers answered and fa- ırs granted.
MLH

ıanks to the Sacred Heart and St. de for prayers answered and favors anted.
NF

ıanks to St.Jude for prayers answered ıd favors granted.
AMS

Closer Yet...

The construction on the new church for St. Luke Parish on Lawyers Road in Mint Hil took a giant step forward in recent days. With the delivery and installation of the giant timber beams, completion is expected by mid-September.

Photo by STEVE UZZELL

Catholic Daughters Urged To Balance Tradition, Change

DES MOINES, Iowa (CNS) — At a time of "rapid and radical change," the U.S. family must strike a balance between accepting change and at the same time holding onto traditions, a bishop told members of the Catholic Daughters of the Americas.

Bishop Joseph L. Charron of Des Moines addressed the theme of family issues during his keynote talk to some 1,000 women from 44 states and three countries for the Daughters' biennial convention. The July 17-22 meeting took place at the Des Moines Convention Center.

During the convention, which had as its theme, "Ninety Years: A Glorious Heritage, A Challenging Future," delegates approved resolutions calling for enforcement of existing laws governing media content and adoption of new laws as needed; supporting programs to aid the homeless and reach out to them with Christian charity; and opposing the inclusion of abortion coverage or euthanasia in national health care reforms.

The Daughters also endorsed the concept of parental choice in education, provided it includes church-related schools, and opposed any efforts to encourage "false attitudes toward human sexuality" through the provision of contraceptives and abortion counseling to young people in schools.

During a July 21 liturgy, Bishop William G. Curlin of Charlotte, N.C., installed new officers for the Catholic Daughters. They were: Grace Rinaldi of California, national regent; Eunice Riles of Louisiana, first vice national regent; Maria Loeffler of Oregon, second vice national regent; Grace DiCairano of New Jersey, third vice national regent; and Rose Tomassi of Florida, national secretary-treasurer.

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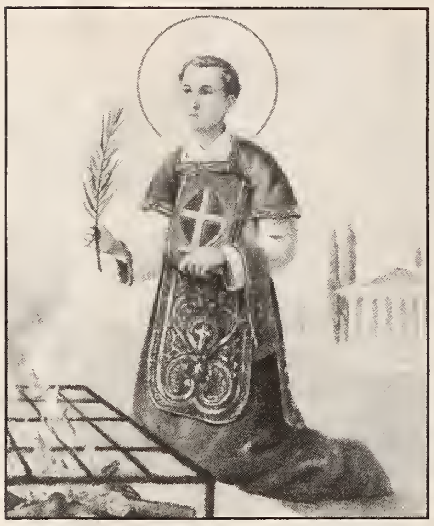
Diocesan News Briefs



Lawrence, a deacon who served the Church in the third century, was the caretaker and dispenser of alms to Christians in need. A faithful disciple of Pope St.Sixtus, he was martyred three days after the pope. His feast is Aug.10.

Patronal Feast

ASHEVILLE — The patronal feast of St. Lawrence will be celebrated at the Basilica of St. Lawrence, Deacon and Martyr, on Aug. 10 with two Masses, 12:10 p.m. and 5:30 p.m. A Holy Hour will start at 11:30 a.m.

A plenary indulgence may be gained by attending Mass at the basilica on Aug. 10 and other special days throughout the year by privilege of grace bestowed upon basilicas. Requirements include confession, communion and prayer for the intention of the pope. Moreover, all attachment to sin, even venial, must be absent. If the disposition is less than perfect or if the three conditions are not fulfilled, the indulgence will be partial.

The next basilica celebration and opportunity for plenary indulgence is Oct. 1, the first anniversary of the dedication of the basilica by Atlanta Archbishop John F. Donoghue, former bishop of the Diocese of Charlotte. Bishop William G. Curlin will be the celebrant.

Amazing Grays

CHARLOTTE — St. Patrick's Amazing Grays Club will meet Aug. 11 at 11 a.m. with benediction. The seniors' group will plan programs and share news about the Aug. 17 CRISM Retreat at St. Ann Church as well as the annual Picnic-in-the-Park on Sept. 14. Coffee and cake will be served.

50 Plus

CHARLOTTE — The 50 Plus Seniors Club of St. John Neumann Church will meet in the church hall on Wednesday, Aug. 10 at 11 a.m.

Catholic Singles II

CHARLOTTE — Catholic Singles of Charlotte II is a social service and spiritual group for men and women, ages 30-50 plus, single, separated, divorced or widowed. For more information, call Carole, (704) 542-9900.

Devotional Program

ASHEVILLE — The Basilica of St. Lawrence will present the final session of a CCD Summer Devotional Program for preschoolers through rising eighth graders on Thursday, Aug. 11. The session will begin with 8 a.m. Mass followed by a program emphasizing devotions to the Blessed Mother under the title of Solemnity of the Assumption and St. Lawrence, Patron of the Basilica. The session will close with benediction at 11:30 a.m.

$15,000 Grant

BELMONT — Belmont Abbey College received a $15,000 grant from The First Union Foundation in support of the College Challenge Fund, a three-year program that provides dollar-for-dollar fund matching for new gifts or increases in donor giving.

The company-sponsored foundation supports education, social services, the arts, health care, the environment, media and communication, sports and athletics and community development.

Marriage Encounter

Can't afford a romantic escape with your spouse to a tropical island? Try a marriage encounter weekend. The next weekends are Sept. 16-18 in Hickory and Nov. 18-20 in Rock Hill. To register, call Tom or Emilie Sandin, (910) 274-4424.

Korean American Retreat

HICKORY — A youth retreat for second-generation Korean Americans was presented July 14-16 at the Catholic Conference Center. The theme was "New Life in Christ: Parents and Children may be One in Christ." The retreat — the first in the Carolinas — was attended by 72 youth from the Carolinas, Georgia, Florida, Maryland, Virginia, New Jersey and Texas.

Participants explored their exposure to two cultures and languages. Father Joseph Lee, a second-generation Korean American from Dallas, led the retreat. Supporting staff included Father Kyeong-Whan Choi, Esther Park, Isabel Oh, Patrick Kwan and Hae-Soo Oh, all from Charlotte, and Catherine Koo from Raleigh.

First Profession

BELMONT — Benedictine Brother Julian Fitzgerald made his first profession of vows as a monk of Belmont Abbey on July 11. He professed vows of stability, conversion through a monastic way of life and obedience according to the rule of St. Benedict.

His profession was made after a year's novitiate during which he lived with the monastic community. During the next three years, he will continue to discern his vocation and pursue studies in music.

Born in Oyster Bay, N.Y., Brother Fitzgerald grew up in Carlsbad, Calif., where his parents and brother reside. Prior to coming to Belmont Abbey, he was music minister at St. Anne's Parish, Bristol, Va.

Migrant Farm Workers Dinner

ASHEBORO — Holy Infant Parish in Reidsville has asked St. Joseph Church, Asheboro, to host a dinner for migrant farm workers. The dinner is Sunday, Aug. 7. Holy Infant ministers to the migrant workers in the summer.

Volunteers Needed

WINSTON-SALEM — "Exchange/SCAN," a non-profit agency for the prevention and treatment of child abuse and neglect, needs volunteers. Training sessions begin Aug. 27. Call Lisa Sallie Barnard at (910) 723-2204 for information.

Catholic Retirees Day of Reflection

CHARLOTTE — Father Francis Cancro of St. Eugene Church, Asheville, will conduct a day of spiritual renewal for Catholic retirees on Wednesday, Aug. 17 from 10 a.m.-3 p.m. at St. Ann Church in the Activity Center. Lunch will be provided. Cost is $4. To register, call Adele by Aug. 15 at (704) 331-1720, Monday-Friday except Wednesday, 10 a.m.-2 p.m.

Catholic Retirees Picnic

CHARLOTTE — The Charl Area Catholic Retirees picnic will b Park Road Park on Sept. 14 from 1 a.m.-3 p.m. Cost is $3. To register, Adele by Sept. 12 at 331-1720, Mon through Friday except Wednesday, a.m.-2 p.m.

Polish Mass

CHARLOTTE — St. Ann Chu will have a Polish Language Mass Sunday, Aug. 14 at 2 p.m.

Anniversary Celebration

CHARLOTTE — A Silver Golden Wedding Anniversary Mass Reception will be celebrated at St. Pat Cathedral on Sunday, Oct. 30 at 2 p.m. If you were married in 1969 1944, call your church office for invitation.

Diocesan Lay Ministry Training

CHARLOTTE — Lay Mini training will begin Aug. 20 at Our L of Grace in Greensboro, Aug. 27 at Gabriel Church in Charlotte, and S 10 at St. Barnabas Church in Arden. information, call the Lay Ministry fice, 1621 Dilworth Rd. East, (704) 3 1805.

The Catholic News & Herald *comes parish news for the dioce news briefs. Good photographs, pre ably black and white, also are welco Please submit news releases and ph at least 10 days before the date of lication.*

Bishop Curlin Schedule

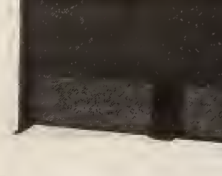
Bishop William G. Curlin will take part in the following events during the next few weeks:

August 15:
6:30 pm -- St. Dorothy, new building dedication.

August 17:
2 pm -- Mass for MACS personnel, Belmont Abbey, Belmont.

August 20:
10:30 - 2 pm -- Catholic/Lutheran dialogue, Franciscan Center, Greensboro.

August 21-25:
In Chicago for retreat with Cardinal Bernardin and the American Bishops who reside in Region Seven.



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World and National Briefs

rdinal At Hispanic Meeting Urges ghting Anti-immigrant Measure

LOS ANGELES (CNS) — An ini- tive that would cut off public services people suspected of being illegal aliens ould motivate Californians to work for defeat, said Los Angeles Cardinal ger M. Mahony. In a speech to the spanic Evangelization Conference July , Cardinal Mahony called the "Save r State" initiative on the November llot an "attempt to deal with the immi- ation issue in ways which are simplis- and ill-willed." He said current anti- migrant sentiment provides a chance follow Jesus' example of struggling the outcasts of society. The initiative uld deny public social services, pub- ly funded education and all but emer- ncy public health care to anyone sus- cted of being in the country illegally, explained. His remarks were deliv- d in Spanish.

istide Demands Deadline r His Return To Haiti

WASHINGTON (CNS) — Exiled itian president Father Jean-Bertrand istide said that a "date certain" must set for his return to Haiti and for the arture of the de facto military leaders the Caribbean nation. "The wait for nocracy must not endure any longer," her Aristide said in a statement re- sed in Washington July 26. "A date tain for my return and for the depar- e of coup leaders must be set in order sustain the hope of the nation that nocracy will be restored." Father stide, elected by a landslide in 1990 l forced to flee Haiti in a 1991 coup, praised three religious workers — sts from Guatemala and Canada and un from Brazil — who set sail in a all boat from Haiti "to immerse them- ves in the suffering of the (Haitian t) people."

hops' Officials Appeal For mediate Aid To Rwandan Refugees

WASHINGTON (CNS) — Fearful t hundreds of thousands of Rwandan ugees will die without immediate in- national intervention, officials of the . Catholic Conference are urging holics to flood the White House and ate with appeals for U.S. assistance. ll international and private relief or- izations are overwhelmed! They cannot cope with this mass of impacted humanity!" said a July 21 memo to diocesan social action and resettlement officials from Jesuit Father Drew Christiansen, director of the USCC Office for International Justice and Peace, and John Swenson, associate executive director of Migration and Refugee Services. Action by the bishops' conference on the refugee crisis also included a July 21 letter to Secretary of State Warren Christopher from Bishop Daniel P. Reilly of Norwich, Conn., chairman of the bishops' International Policy Committee, and a memorial Mass that evening for victims of the civil war in Rwanda.

Shortfall For Retired Religious Rises To $6.3 Billion

WASHINGTON (CNS) — Despite fund-raising and cost-cutting efforts, the retirement liability for members of U.S. religious orders increased by $1.4 billion over the past two years to reach $6.3 billion. Information about the shortfall was released in mid-July by the accounting firm of Arthur Andersen & Co., which prepared the 1994 Retirement Needs Survey report from data provided by U.S. religious institutes to the Tri-Conference Retirement Office. The $150 million raised in six national collections for retired religious since 1987 failed to cover even the retirement cost increases attributable to inflation alone, estimated at $200 million per year, the report said.

British Marist Brother Reported Missing In Rwanda

WASHINGTON (CNS) — A 43-year old British Marist brother, a member of the order's Rome-based general governing council, has been reported missing in Rwanda. Marist Brother Christopher Mannion entered Rwanda June 29. The last confirmed reports of his whereabouts came in early July, said a statement faxed to Catholic News Service by Brother Sean Sammon, vicar general of the Marist Brothers in Rome. Information sent by the Marists indicated the order has received conflicting reports about Brother Mannion's whereabouts.

China Says All Religious Groups Free To Register, Or Else

HONG KONG (CNS) — China has inaugurated what observers say is a new attempt to control religion by requiring all religious groups, including those previously barred from the official rolls, to register with the government. The "carrot" of the new policy, say China observers, is allowing groups previously banned to register as legal religious organizations without first having to join one of the state-approved patriotic religious associations. The "stick" is the requirement to register, they say, which gives Chinese authorities the tools to restrict and control the burgeoning number of unofficial religious groups in the country.

Archdiocese Says Witnesses Claim Slain Mexican Cardinal Targeted

MEXICO CITY (CNS) — The Archdiocese of Guadalajara said that eyewitnesses to the 1993 shooting death of Cardinal Juan Jesus Posadas Ocampo believe the 66-year-old prelate was the target of gunmen, not the accidental victim of the crossfire of rival gangs, as government investigators have asserted. Five or six eyewitnesses, "who were there at the scene (say) that it was clearly a direct attack," archdiocesan spokesman Father Adalberto Gonzalez said in a July 26 telephone interview. All agree, he said, that "it was neither confusion, nor crossfire ... that the bishop never got caught in crossfire and that there is no way it was a mistake." The witnesses responded to a plea for information issued in May by Guadalajara's new archbishop, Juan Sandoval Iniguez.

Haitian Bishop Denounces U.S. Refugee Policy, Haiti Repression

PORT-AU-PRINCE, Haiti (CNS) — A Haitian bishop denounced U.S. policy toward refugees from his country and condemned a wave of military repression against Haitian civilians by his country's military-backed government. In a statement July 25, prior to departing for a visit to the United States, Bishop Willy Romelus of Jeremie called the U.S. decision to repatriate Haitian boat people an "international crime." "It's a crime to send back the people to their killers," he told a local news agency. Thousands of Haitians have been intercepted by the U.S. Coast Guard sailing away from their island-nation in small craft. Most have been returned to Haiti. Others have been taken to the U.S. naval base at Guantanamo Bay, Cuba, for processing of their claims to political asylum.

British Cardinal Says Poor Nations Shortchanged On Debt, Trade

LOURDES, France (CNS) — England's Cardinal George Basil Hume said that global trade practices and foreign debt burdens are making the poor countries poorer. The cardinal, who is archbishop of Westminster, said the debt payments being made by the poorest countries are greater than the aid they have received from wealthy nations over the years. "Over the last decade, the poorest countries have had to pay the rich countries half as much again in debt repayment as they have received in financial assistance," he told an audience at the International Catholic Youth Festival in Lourdes, France, July 22.

Bomb Blast Damages 13th-Century Hungarian Church

VATICAN CITY (CNS) — A 13th-century Catholic Church in Budapest, Hungary, was damaged by a bomb blast July 23, Vatican Radio reported. The explosion shortly after 4 a.m. damaged a side entrance to the gothic St. Matthew's Church, the report said. Damage was estimated at about $250,000 and Hungarian police are offering a reward for information related to the bombing. Friezes sculpted in stone fell from the building, and several windows that were hundreds of years old broke, the Vatican Radio report said.

Pope Names 23-Year Diplomat As First Nuncio To Jordan

VATICAN CITY (CNS) — Pope John Paul II has named Msgr. Giuseppe Lazzarotto, an official in the Vatican Secretariat of State and former staff member of the Vatican delegation in Jerusalem, to be the first nuncio to Jordan. In addition to naming the monsignor an archbishop July 23, the pope appointed him apostolic nuncio to Iraq. The 52-year-old Italian was ordained to the priesthood in 1967 and entered the Vatican's diplomatic service in 1971, working in Zambia, Belgium, Cuba and Jerusalem before becoming an official in the secretariat. The Vatican and Jordan established formal diplomatic relations in mid-March.

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Diocesan School Board Openings

The Diocese of Charlotte School Board has board member positions to be filled for the 1994-95 school year. The Board is responsible for proposing policies to the Bishop to enact in governing 16 schools.

The Board meets monthly from September to June on agreed upon dates from 6:30 to 9:00p.m. at the Catholic Center in Charlotte.

Interested applicants should send by Aug. 15, 1994, a letter and resume detailing parish and/or school involvement and state why you would like Bishop Curlin to appoint you to serve on the Diocesan School Board.

Send information to:
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Minutes from The Arboretum
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Sister Jane (From Page 1)

Franciscan Sister Jane Schmenk celebrates 60 years as a Sister of St.Francis of Tiffin (Ohio).

Photo by JOANN KEANE

She attended the convent school.

At the end of my sophomore year I got my veil," she said. "Then I had to do a canonical year — a year of prayer and study of Scripture."

After her canonical year, she finished high school, and took her final vows immediately after graduation. She hasn't regretted her decision.

"I just knew I belonged from the very first day," she said. "Some people go through a lot of soul-searching. I never went through all that. I knew I was home."

She received her bachelor's in English from St. Francis College in Joliet, Ill., and her master's in English from the Jesuit-run Marquette University in Milwaukee.

She taught grade school, high school and college, including classes in Latin and Spanish. When migrant workers in Tiffin needed help, Sister Jane and Sister Barbara Westrick, her classmate, organized volunteers who visited the migrant camp every day. Sister Jane also worked in Mexico.

In 1973, she and another nun established "a Catholic presence" at the Cherokee Reservation in North Carolina. Among other things, she taught GED (General Education Development) classes and helped out at the sheltered workshop.

At first, she said, some Cherokee opposed them because they were white, Catholic, and from the north. Within a year, they had been accepted because, as a tribal member told her, "You entered into our programs."

Meanwhile, in Maggie Valley, Michael William Murphy had built St. Margaret Church.

He lived nearby and allowed priests and nuns to use the unoccupied rectory, adjacent to the church, free of charge for prayer and meditation.

After Murphy became a priest, he was required to live in the rectory and the priests and nuns stopped using the place, as it was now a private residence.

Father Murphy obtained permission from the diocese to build a house of prayer up on the mountain from the church, to encourage priests and nuns to start coming again to the mountain to pray. Sister Jane and another nun cooked meals for the visitors.

Father Murphy had already built a motel, which he donated to the diocese as a way to subsidize the house of prayer. When the house of prayer burned, everything was moved to the motel.

Sister Jane requested a transfer to Maggie Valley.

"I knew the bishop was looking for someone to take care of the house of prayer," she said. "We had been helping Father Murphy so much to get the place set up."

She arrived in 1976 and began creating programs for religious and laity interested in increasing their spiritual life. Payment for the programs also helped meet expenses at the center.

"Our acceptance here was pretty good because Father Murphy had broken the ice," she said. "Everybody loved Father Murphy."

Today, Living Waters Catholic Reflection Center offers a range of programs on prayer and spirituality. Sister Jane didn't want it to be known as a "retreat center."

"We chose to call it a reflection center because the concept of retreat in the south is a place to go to reflect on the past, and where we have been and where we are going, and I didn't want that concept," she said. "I wanted the concept of reflective prayer."

The motel had been named Falling Waters because of a small waterfall on Jonathan Creek, which flows through the property. The reflection center is now called Living Waters.

In the Gospel of John, Jesus tells the Samaritan woman at the well, "Whoever drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." (John 4:13-14)

What's more important to Sister Jane, she said, is "helping people to grow closer to the Lord and especially helping them to recognize the gifts God has given them — the fact that God has been good to them."

"So many people don't see their own gifts," she said. "We emphasize that this is living water — it's alive, it's on the move, it's healing."

RELIGIOUS STUDIES TEACHER

Applications are being accepted for a religious studies teacher at Charlotte Catholic High School beginning in August, 1994. Candidates must be eligible for a North Carolina teaching certification and be a Catholic in good standing. Salary commensurate with established diocesan scale. Please send resume, transcripts and request for application to:

CHARLOTTE CATHOLIC HIGH SCHOOL
3100 Park Road
Charlotte, North Carolina 28209

'Come Along With Jesus'...

"St. Luke" (Richard Human) tells a Bible story to children at Vacation Bible Sch at Holy Family Church, Clemmons. The school was sponsored jointly by Holy Fan and Ring of Glory Lutheran Church. The theme was "Come Along With Jesus."

Agape (From Page 1)

"I hope this means there's a safe and nurturing environment for children who, because of the prejudice around HIV, often don't get that," said Piazzi. "There's a very real fear in this community. We found that going to churches."

Despite spending two frustrating years trying to get one of Mecklenbur 600 houses of worship to accept center, Piazzi said she never gave hope.

"It's been a personal dream of min said Piazzi. "This is very spiritual me."

Despite having a site and an es mated $65,000 in grants and donatic to sustain Agape Park in its first ye Metrolina AIDS Project still needs dor tions of money and time from volunte wanting to work with children. Tho interested can call Lisa Piazzi at (7C 333-1435, weekdays 9 a.m. to 5 p.m

Ken Garfield is the religion wri for The Charlotte Observer. *Reprint with permission.*

This article originally appeared in The Mountaineer *newspaper in Waynesville, N.C. Joanita M. Nellenbach, a parishioner at St. Margaret Church in Maggie Valley, is the newspaper's special projects and features editor.*

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ATHOLIC
NEWS & HERALD

ving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 43 • August 19, 1994

Pope John Paul II greets Archbishop John F. Donoghue of Atlanta as the former bishop of Charlotte receives the pallium in Rome. He was one of 20 new archbishops who received the symbol of authority at a ceremony in St.Peter's Basilica. (Photo *L'Osservatore Romano*)

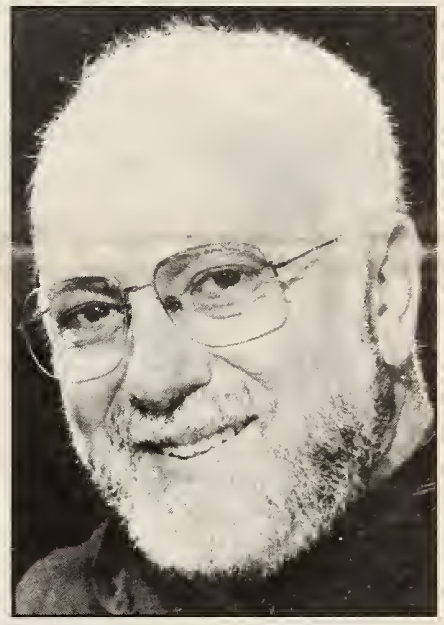
Diocese, Abbey Lose 'Man Of Vision'

BELMONT — The Diocese of Charlotte and the Benedictine community of Belmont Abbey lost a priest of vision, compassion and understanding.

Benedictine Father Nicholas Frederick T. Gibilisco died at age 59 from a year-long battle with cancer on Wednesday, Aug. 3 at Belmont Abbey.

"He was probably the best listener I have ever been with," said Lila Glankler, former chairperson of the Family Life Commission for the Diocese of Charlotte.

"He had an unbelievable way of making you feel hopeful in what appeared to be defeat. Whenever I was facing something seemingly impossible, he assured me things would get better and they always did. He was a neat, neat guy."



FATHER NICHOLAS GIBILISCO

On the Family Life Commission in the 1980s, Father Gibilisco presented family enrichment workshops. He worked with senior citizen groups and the widowed, separated and divorced.

Father Gibilisco, born on Nov. 22, 1934 in Omaha, Neb., was the son of Frank and Louise Marino Gibilisco. His father died on May 15, 1983; his mother died recently, on Jan. 25, 1994.

He attended Lincoln Elementary School and Central High School in Omaha, and completed his high school work in San Jose, Calif. He earned his B.S. degree in education from San Jose State University, his master of social work degree from the University of Michigan at Ann Arbor, and his master of divinity degree from St. Vincent Seminary, Latrobe, Pa.

Father Gibilisco entered the Benedictine novitiate at Belmont Abbey in July 1981 and was professed a monk of Belmont Abbey in 1982. He was ordained a priest at Belmont Abbey in 1987.

See **Gibilisco**, Page 13

bortion: A Conspiracy Of Silence, Misinformation

By CAROL HAZARD
Associate Editor

It's not a pretty picture.

Although abortion is touted as a safe ocedure, the aftermath can be bloody otionally if not physically.

Some 1.6 million abortions are perrmed in the United States each year. e risk of a cervical tear is about one in 00, the American College of Obstetrians and Gynecologists reports. The k of death to the patient is lower than e in 100,000 for suction curettage, the ost common type of abortion.

Yet, the figures don't tell all. They n't reveal the long-term physical and otional scarring that leaves some omen infertile and others unable to pe. Nor do they show why more than 00 women a year call the American ghts Coalition, an 800-number for edical and legal help regarding injuries om abortions.

Consider, too, the proliferation of post-abortion groups. WEBA — Women Exploited By Abortion — is a national organization with 90,000 members in 45 states. Other national groups include Columbia, Mo.-based Open Arms and Minneapolis-based Conquerors. What's more, the Catholic-sponsored Project Rachel is one of the fastest growing post-abortion groups in the country.

"The emotional fallout alone is epidemic," said Maggi Nadol, Respect Life coordinator for the Diocese of Charlotte.

"The unseen and invisible (problems) are very deep and emotionally difficult to handle," said Father Ed Sheridan, pastor of St.Gabriel Church, Charlotte. "People can never seem to get it out of their minds. The Church tries to help people heal. But it's an ongoing process of healing and trying to assure them of God's forgiveness."

Newspapers across the country reported the shooting death of an abortionist in front of a Florida abortion center. Few, however, ran a story about a 30-year-old woman who died this past June following an abortion at the same center.

"It's a cover-up, a well kept secret," said Diane Hoefling, Respect Life coordinator for St. Vincent de Paul Church, Charlotte. "The abortion industry is protecting a multi-billion dollar business ... The medical community as a whole has not taken responsibility for letting the details out."

What's more, women who suffer from abortion perpetuate the cover-up. They remain silent, because they don't want to admit they've had abortions, Hoefling said.

Listen, however, to women who are willing to speak out. Their stories are chilling.

The government and the world says abortion is an easy, simple way to solve a problem. People like myself bought into that story ... I was 18, pregnant and not married. Abortion was sold to me like it was the most wonderful thing in the world. Regardless of a little voice inside myself that said "no," I squelched it. It's not all that uncommon for a girl to have an abortion and get pregnant right away. So, I had my "atonement baby." I got pregnant on the anniversary of my first baby's due date.

See **Aftermath**, Page 2

Church Dedicated

St. Dorothy, Lincolnton, dedicates new church. See story on Page 11.

Aftermath (From Page 1)

Years later, after I was married, I was unable to conceive. My fallopian tubes were too scarred. If you get pregnant right away, you can beat the odds before the tubes are completely blocked. I've had three surgeries to try to open the tubes, one ectopic pregnancy and an infection, all related to the abortion. And I supposedly had a clean, legal, safe abortion with no complications.

How could I have been left with so many problems? And they say I have a right to that kind of freedom?

Amy Medwin, Mocksville

"Too often the news media ignores the tragic after effects," Bishop William G. Curlin said. "Abortion is presented as a neat, clean procedure. In my experience counseling women who have had abortions, this is a lie ... The liberal news media is determined to have abortion included as a fundamental American right, like the right to vote. It has brainwashed American society into believing that anything goes and there is no distinguishing line between good and evil. This is the great fallacy. Freedom should be for the good of society. We should not permit good and evil to co-exist as co-equals. People of all faiths need to stand up for moral values. The irony is that when we do, the media camouflages the issue by saying we are tyrants, anti-American. This could not be further from the truth."

MAGGI NADOL

I was 19 years old and 12 weeks pregnant. My friends, the baby's father and doctor convinced me abortion would be the best option. The doctor told me the baby resembled a popcorn shrimp. He lied to me.

Soon afterward, I met my husband, and I got pregnant right away. Six months into the pregnancy, I delivered prematurely. There was another girl at the same stage in her pregnancy. They worked hard to save my baby. They aborted her baby. They brought me an official birth certificate and told me I needed to name the baby and call a funeral home. They didn't bring my friend anything. Why was my baby a person and my friend's baby was not?

Beyond depressed, I was suicidal. Nothing seemed to help. Two babies had died because of my abortion and I couldn't live with the weight of it. For five years, I went through crying bouts. Then I heard the Gospel. God took the guilt away and gave me a new life. He showed me my children are with Him.

I've never had another depression. But my cervix was damaged in the abortion. I can't carry a baby to term. I have four living children. All were delivered prematurely ... I would advise women who are considering an abortion that they are risking their future child bearing capability, their sanity, their self respect and their salvation.

Kathy Berkowitz, Newton

Dr. Donald Pittaway, professor and section head of reproductive endocrinology at Bowman Gray School of Medicine in Winston-Salem, said post-abortion infections can result in infertility. Other complications, such as permanent damage to the cervix, are possible but rare.

One out of 200 new patients a year is infertile because of an abortion, he said. Infertility later in life is more likely to be caused by other factors, such as endimetriosis or scarring from a sexually transmitted disease, he said.

"The main problem other than taking a life — which is evil and sinful — is the emotional response," said Dr. John Whiteside, a Charlotte gynecologist.

"Infertility wouldn't be a threat to a person with one abortion, unless there are complications," said Dr. Matthew Bulfin, founding member of the American Association of Pro Life Obstetricians and Gynecologists.

"However, there is no question that women who use abortion as birth control — women who have had four or five abortions — do a great deal of damage to the uterus. It's quite often difficult to carry a pregnancy to term. The difficulty with conceiving increases with every subsequent abortion."

The chances of complications in a university hospital or hospital associated with a teaching facility is 1 percent, said Bulfin. "The percentage is considerably higher at neighboring abortion clinics."

No one can say with certainty the number of serious complications or even deaths resulting from abortions. Mandatory reporting of legal abortions and their after effects is not required. Physicians who do abortions may not know of complications, since patients typically go to hospital emergency rooms for treatment. Vital facts are often omitted from death certificates, attributing the cause of death to something other than abortion.

"Most respectable physicians tend not to do abortions," said Dr. Dave Rupar, a Carolinas Medical Center pediatrician. "They might say they are pro-choice, but they find it very uncomfortable. They know something is wrong."

The Carolinas Medical Center says five women sought emergency medical treatment in 1993 for post-abortion complications.

FATHER SHERIDAN

Charlotte abortionist Harold Hoke, owner of the Hallmark Clinic, requires patients to sign a form agreeing to arbitration should they pursue legal action against him and to pay half the arbitration costs. Patients thereby waive their constitutional rights to have their claims heard by a jury. It has been argued that arbitration is less sympathetic to a patient's plight.

At least 10 malpractice suits have been filed against Hoke in U.S. District Court and Mecklenburg, Union, Lincoln, Gaston and Cumberland counties. Three plaintiffs said their abortions required complete emergency hysterectomies. One alleged an abortion that resulted in a 3 1/2" hole in her uterus, the fetus punched into her abdominal cavity and parts of her intestines excised and lacerated.

Abortion injury suits are difficult to win, said Charlotte attorney Ray Warren. "The legal process is intimidating but in the context of abortion, it is all magnified because of the personal nature of the problem."

Plaintiffs not only need a lot of evidence to prove their cases, they also need fortitude to handle the likelihood of having their past sexual histories brought up in court, he said. Also, they're up against wealthy abortionists. "The parties are highly unequal ... It's open season on victims of abortion doctors."

Who to Call

For Help Dealing With Abortion

Catholic Social Services (Post-abortion counseling; fees based on sliding scale) — Charlotte: (704) 343-9954 / Winston-Salem: (910) 727-0705 / Asheville: (704) 255-0146

Dr. Martha Shuping (Contract CSS staff psychiatrist and private practitioner in Winston-Salem; post-abortion counseling offered on sliding scale basis) — (910) 659-1342

Rosemary Martin, CCSW (Marriage and family therapist in Greensboro with special interest in post-abortion counseling) — (910) 621-8700

Action League for Life (A Charlotte referral service and action group to help stop abortions. Referrals are made for crisis pregnancies, counseling and medical and/or legal help regarding abortions. — (704) 365-9876

American Rights Coalition (Hot line for medical and legal help for injuries from abortions) — 1-800-634-2224

"Post-Abortion Review" P.O. Box 9079, Springfield, Ill. 62791
(A publication of Elliot Institute of Social Sciences Research, a research company that collects information on abortion. Director David Reardon is author of book, Aborted Women — Silent No More.) — (217) 546-9522

WEBA (Women Exploited By Abortion: Venus, Tex.-based peer ministry support group) — (214) 366-3600

National Office of Post-Abortion Reconciliation and Healing
(A Project Rachel referral and training service) — 1-800-5WE-CARE

Will I Cry Tomorrow — (Book by Susan Stanford-Rue, published by Power Books, Fleming H. Revell, $8.99, available through Catholic book stores)

Equally disturbing are the unseen consequences. Women may not realize they are victims until years later.

"Women tend to deny the reality for five or 10 years, and then suddenly they are confronted with the fact that their babies died a violent death," said Olivia Gans, director of Victims of Abortion, an educational and legislative outreach of National Right to Life with affiliates in 50 states.

Symptoms — similar to post-traumatic stress — are manifested in recurring nightmares, chronic depression, anxiety attacks, difficulty with relationships and a higher incidence of alcohol and drug abuse.

"Abortion is a major women's health issue, yet there is little serious effort on the part of health institutions to investigate the long-term health repercussions," Gans said. "It is the most unreported, underinvestigated, and unregulated medical procedure."

Abortion advocates point to rise teenage pregnancy, spousal abuse the number of kids on welfare to jus their opinion. "As long as a cour maintains legalized abortion as an swer to personal and social proble the more addicted it becomes to abort as a solution," Gans said.

Is there a conspiracy of silence s rounding the abortion industry? M definitely, say pro-life advocates. they're not going to take it any m Post-abortion groups — formed by for women — are tracing patter They've named and identified "post-ab tion syndrome." They're monitor abuses.

More importantly, they're mak their voices heard.

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His Excellency, The Most Reverend William G. Curlin, is pleased to announce the following appointment in the Diocese of Charlotte:

Effective August 1, 1994
Rev. Anthony J. Marcaccio, Pastor of St. Margaret Mary Church, Swannanoa, to also serve as priest secretary to Bishop Curlin.

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

Good Shepherd Agency Gets Grant From Dickens Foundation

HAYESVILLE — Good Shepherd ome Health and Hospice Agency is the cipient of a $15,000 grant from the Charles Dickens Heritage Foundation. Christopher Charles Dickens, the great, eat-grandson of Charles Dickens, and s wife, Jeanne-Marie, are founders of e foundation.

Jean-Marie Dickens visited the ency in June and spent a day visiting d talking with Good Shepherd patients Cherokee and Clay Counties. "I am pressed with the delicate care given to e patients and the magnitude of Good epherd's services to the mountain communities," she said. "Dickens was the ro of the poor and the sick — and if he ere alive today, he would do what he uld to help."

Today, foundation funds are raised England and the United States from e reproduction of Dickens heirloom ems. A portion of royalties are then ared with foundation recipients. In this country, the desk where Dickens wrote *Great Expectations, A Tale of Two Cities, and Our Mutual Friend* was replicated with the stipulation that proceeds from the venture stay in this country.

Thomas J. Taaffe, executive director of Good Shepherd, says the foundation grant will be used to prepare the agency for accreditation by the Joint Commission for Accreditation of Healthcare Organizations.

"Consumers and purchasers of home care services are demanding information demonstrating that care and services are of the highest quality," says Taaffe. "Accreditation will affirm that Good Shepherd has met the most stringent of standards for quality delivery of health care services for our patients," he continued.

"We are extremely grateful to the Charles Dickens Heritage Foundation for their support in this important endeavor."

Churches In High Crime Area Fight Back To Regain Spirituality

By MICHELE BENNINGTON

CHARLOTTE — What has hapened to American spirituality? Much s been written about lack of reverence r God in schools, government and famies. Some point to crime, addiction, use and family disintegration as the sults of little or no connection with a iritual faith.

Parishioners of Our Lady of Consotion Church, in partnership with the ecklenburg Fighting Back Project, inistry of Recovery, First Baptist hurch West and six surrounding neighorhoods met July 23 to look at ways to spond to the crisis.

Fighting Back is a spiritually-based ecklenburg County/Robert Wood oundation project designed to reduce e demand for drugs and alcohol in the redominantly African-American comunity with a disproportionate amount f crime related to drug and alcohol buse. The six neighborhoods are organized into Cluster IV.

The Ministry of Recovery is a coalion of community-based churches deigned to support and assist addicts and eir families in the recovery process. he ministry trains pastors and their congregations on issues of addiction and church support in the treatment process.

While drugs and alcohol have had a near apocalyptic effect on the neighborhoods, they are not the problems. Rather, they are the symptoms. The real issues include lack of equal access to education, employment, medical care and government services.

Cluster IV neighborhoods, under the direction of facilitator Cassandra Gill, identified the need for spiritual rebirth. Secular needs were addressed by the pastors.

Father Cecil Tice, pastor of Our Lady of Consolation, stressed the importance of the churches overcoming sectarianism and working in partnership for the good of the community. Rev. J.H. Thomas of First Baptist Church West said it was time for churches to come out from behind beautiful stained glass windows to make the spiritual practical.

Both men committed to personally meet with pastors who did not attend. Another day of "Rebirth" is planned in September.

Michele Bennington is a parishioner at Our Lady of Consolation Church, Charlotte.

Churches Plan Services Aimed At Halting War Against Children

By CAROL HAZARD
Associate Editor

Churches are calling for a cease fire in the war against children. Banding together, people of various faiths are sponsoring special services the weekend of Oct. 14-16 to bring attention to problems facing children and families.

Thousands of Catholic, Protestant and Jewish congregations across the country plan to observe the third annual Children's Sabbath. Through prayer, education, service and advocacy, they will explore their responsibility as people of faith to help children and families.

A CATHOLIC
CHILDREN AND FAMILIES FIRST
CAMPAIGN

> Our church must be an ally and advocate for parents as they struggle to meet their children's needs at home and in an often hostile world where powerful economic and social forces can overwhelm the love and care of a family.
>
> — *Putting Children and Families First*

The national observance is sponsored by the Children's Defense Fund, a non-profit, non-partisan organization that attempts to provide a strong, effective and united voice for children, especially the poor, neglected, abused and ill.

"At its root, the violence that is plaguing America's children is a spiritual issue," said CDF President Marian Edelman. "And the religious community must be the moral locomotive, not the caboose, in leading the effort to achieve a cease fire in the domestic war against our children."

The violence goes unchecked. A child is killed by gunfire every two hours in America. Scores more lose friends and family every day to gun violence. Someone has to stop it, and churches are taking on the awesome task.

To order a Children's Sabbath organizing kit for Catholic parishes, call Sister Miriam Fiduccia, (704) 343-9954.

The observance ties in with the U.S. bishops' directive to put children and families first. "Our nation is failing many of our children. Our world is a hostile and dangerous place for millions of children. We seek to shape a society — and a world — with a clear priority for children and families in need." (From the U.S. bishops' pastoral letter, *Putting Children and Families First*, November 1991)

Taking the message to heart, the Diocese of Charlotte has started a parish-based program — Nurturing Families for a Peaceful World — to help families find a renewed vision of what it means to be a family in light of the social mission of the Church.

The Children's Sabbath can serve as a springboard for the diocesan program, said Scott Spivak, coordinator of the Justice and Peace Ministry. "This is not an end in itself. It can lead us to do something. It should challenge us to reorder our priorities."

Trinitarian Sister Miriam Fiduccia, Family Life coordinator for the Diocese of Charlotte, encourages all parishes to focus liturgies, religious education programs and related activities on Oct. 16 on the needs of children and family.

A packet of resource material designed specifically for Catholic parishes is available by calling Sister Miriam at (704) 343-9954. Another option is to sponsor interfaith prayer services.

The observance is "a wonderful opportunity for parishes and schools to highlight the plight of children and families in our diocese," Sister Miriam said. "We, the people in the diocesan ministry, know a lot is going on to support children and families, but more of course more can always be done."

Bombarded by news about violence in American society, there is perhaps no better time than now to focus on the crisis, Sister Miriam said. What's more, 1994 is the International Year of the Family as proclaimed by the United Nations. The purpose is to bolster "the most vital cell of society," the family.

See **Children,** Page 16

STATEMENT ON NON-DISCRIMINATORY POLICY AS TO STUDENTS AND PERSONNEL

School and schools of religion in the Diocese of Charlotte, mindful of their primary mission as effective instruments of the education ministry of the Church, and witnesses to the love of Christ for all persons, shall not discriminate on the basis of race, color, sex, age, national or ethnic origin in the employment of personnel and administration of the educational policies, admission policies, loan programs, athletic and other schools-administered programs.

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"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

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For more information on how to make a Will that works, contact
Jim Kelley, Diocese of Charlotte, Office of Development,
1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

The Cairo Conference

The draft of a document on population and development to be discussed as a program for action at a United Nations Conference next month in Cairo is drawing fire from more sources than the Catholic Church.

Despite claims to the contrary by representatives of the Clinton administration, the Church maintains that the document contains ambiguous language which can be used to promote abortion. But Catholics are not the only ones concerned about its language. A prestigious Islamic university in Cairo says the document condones abortion and undermines parental authority.

The Clinton administration, which seems to be spearheading the support for the draft document, claims that it's all a misunderstanding. Spokesmen say that foes of the draft are simply "misreading" it.

They point out that the draft says that abortion "in no case" should be promoted as a method of family planning. It does, in fact, say that. But it also refers to "pregnancy termination" among definitions under the heading of reproductive health.

In a full page ad this week in *The New York Times,* 48 prominent lay persons called for changes in the document which they maintain would "press developing nations to promote population control programs which may be intrusive, unnecessary and even dangerous." In a word, they might be encouraged to control population through forced abortion — a method of population control already in use in China.

There would appear to be a fairly simple solution to the controversy.

If the Clinton administration is sincere it its insistence that the document is not meant to promote abortion as a method of population control, why don't administration officials join in the effort to amend the document to eliminate the ambiguous language and make it clear that it does not promote abortion?

That seems to be the easiest way to handle the situation. If, of course, the administration really is sincere in its claims.

And — given the administration's record on other issues concerning abotion — that sincerity may be open to question. We think it's a pretty safe bet that at least some members of the administration do think abortion is a legitimate method of population control.

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Pope: Sex Not Basis For Lasting Marriage

VATICAN CITY (CNS) — While the sexual life of married couples has a real value, it cannot be the basis for a lasting marriage, Pope John Paul II said.

"Every healthy psychology and philosophy of love is in agreement" that marriage must be based on the total commitment of the husband and wife to each other, the pope said.

Continuing a series of general audience talks on the role of laity in the Church, Pope John Paul said Aug. 3 most Catholics are called to a life of holiness through "the union of faithful love," the generation of children and the Christian education of their offspring.

The Church is convinced that marriage is an important vocation to holiness, he said, even though it is "shaken today by the influence of some currents of thought fed by the hedonism spreading in every society."

In the Church's view, "the love of Christ is the source and foundation of the love which unites husband and wife," he said. It is a "true conjugal love and not only an instinctive impulse."

"Today sexuality is frequently exalted to a point that obscures the profound nature of love," the pope said. "Certainly, the sexual life has its own real value, which cannot be undervalued, but it is a limited value which is not enough to be the foundation of the matrimonial union," he said.

The true love of husbands and wives is made concrete in their mutual support and generous dedication to each other, the pope said.

Through the sacrament of matrimony, he said, "Jesus Christ, with His absolutely faithful love, gives Christian spouses the strength of fidelity and makes them able to resist the temptation of separation, which is so widespread and seductive today."

Because couples participate in the redemptive love of Christ, the trials which are part of marriage have meaning and can strengthen the marriage bond, he said.

Through divorce, which the pope called "one of the great evils of contemporary society," couples harm themselves and their children.

Pope Says Church Will Not Abandon Separated, Divorced Catholics

VATICAN CITY (CNS) — The Catholic Church will not abandon people who are separated, divorced or single parents, and they should not abandon the Church, Pope John Paul II said.

"To all these people I want to say that, whatever their personal responsibility for the situation in which they find themselves, they continue to be part of t Church," the pope said Aug. 10 at his weekly gener audience.

"Pastors, sharing their trials, will not abandon the to themselves but want to make it possible to help the comfort them and make them still feel tied to the flo of Christ," the pope said.

The Church's concern for single people, especial for widows and widowers, finds its roots in the Old a New Testament, which calls for their protection and f concrete acts of assistance, he said.

At the same time, the pope said, from the earlie days of the Church, single people have dedicated the energy to prayer and to the care of society's needie people. "Their existence becomes a higher participati in the life of the Church as the fruit of a higher degr of love," he said.

"Whatever the origin of their state of life, many these people can recognize the divine wisdom whi directs their existence and leads them to holiness on t way of the cross," the pope said.

Pope John Paul expressed special concern for u wed mothers who, he said, "are exposed to particul moral, economic and social difficulties."

"Although it cannot condone practices contrary the requirements of the truth and the common good families and societies, the Church never stops lovin understanding and being near all those who are difficulty," he said.

"It feels particularly close to those who, having broken marriage behind them, persevere in fidelity renouncing another union and dedicate themselves the education of their children," the pope said.

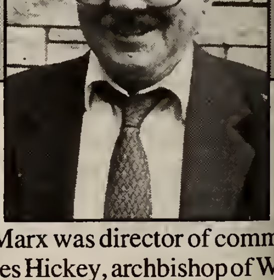
"They deserve the support and encouragement everyone," he said. "The Church and the pope cann but praise their beautiful witness of Christian constan lived generously in the face of trials."

The Pope Speaks

Pope John Paul II

Introducing Our Newest Columnist

Editor's Notebook



In the last issue of *The Catholic News & Herald,* I said that we would be adding at least one new columnist as we go into our fourth year of publication. Since the column is available now, we decided to go ahead and introduce it in this issue instead of waiting a couple of weeks.

Family Matters is a monthly column about issues that matter deeply to today's Catholics — many of whom are balancing families and careers and personally struggling every day with what it means to be parents in today's world and in today's Church.

Columnist Eileen Marx lives in Silver Spring, Md., with her husband, Joe, and their son, Bobby, 4, and daughter, Teresa, 2. Before devoting her energies to full-time motherhood, Marx was director of commu cations for Cardinal James Hickey, archbishop of Was ington, D.C.

See **Notebook,** Page

Mary, Woman Of Faith And Courage

Light One Candle

Father John Catoir

On the great feast of the Assumption turn to Mary to ponder her mysteri- role in the life of the Church. In prior nturies we made Mary into an icon. Se became larger than life. Some even ide her into a goddess. Mary wouldn't nt that and neither does the Church.

This form of piety has little meaning today's women. Mary is truly a model women, not because she sailed through on a heavenly cloud, but because she s a woman of faith and courage.

Theologian Donis Donnelly tells out a time in her own life when she was ef-stricken. She rediscovered Mary in time of need. But, as she puts it, first had to yield up the image of a "docile, mesticated, and vapid girl, and find a igh young woman who deliberately inted herself among the marginalized, o knew that safety was an illusion, o was alive to the tragic, who wept, o laughed, and who chose life every h of the way."

She discovered Mary as a mature, nmitted woman.

Consider Mary's 90-mile journey from Nazareth to Bethlehem when she was in her ninth month of pregnancy. She traveled by foot and donkey. For a woman close to labor, undertaking a strenuous journey like that without the security of a place to stay, much less a hospital, must have taken great courage.

Consider the flight from Herod. She knew the fear of danger and the threat of corrupt power. She was the prey of a powerful ruler. She would easily understand today's justice issues where tyrants engage in mass murder to protect their power base.

When the Church gives priority to the poor, it is because Christ, from the beginning, was oppressed and hunted. Mary was poor; she even had to flee in fear to avoid the persecution of Herod. She was a refugee, the poorest of the poor.

Consider the primitive lifestyle of a poor family in Galilee 2,000 years ago. Buying food, cooking, washing clothes. What Mary had to endure was a very different experience by today's standards. Mary was a hard-working mother, and she began raising her child when she was barely out of childhood herself.

Consider the crucifixion. Mary once saved her infant son in a flight for life, but 33 years later when He hung on the cross, she was powerless to help Him. She could only stand by Him. Mary didn't swoon in weakness or excuse herself from the participation in His suffering and death. The Gospel records her as standing by the cross. She stayed to the end, and joined with those who helped take Him down. The Pieta shows her cradling Him in her arms; Mary holding the wounded body of her Son.

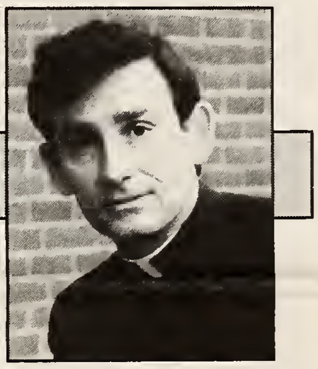
Mary was a woman of faith and courage, a model for women everywhere.

"Blessed is the great Mother of God, Mary Most Holy!"

(For a free copy of the Christopher News Note, "Lets Talk About Prayer," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

The Need For A New Age Of Enthusiasm



The Human Side

Father Eugene Hemrick

If we hope to see the revitalization of igious life, the healthy growth of the movement and effective evangelizan in the millennium to come, we need have an Age of New Enthusiasm.

Presently the Church is in a "Catch ' situation. Its energies and morale are ng drained by scandals and controsies. And yet, its daily life witnesses dynamic models of service and innoive programs never seen before in its tory.

If it focuses too much on eradicating problems, it risks losing sight of its hievements. If it focuses too heavily on achievements, it risks accusations of ng out of focus.

An enthusiasm based in reality is of our best hopes for breaking out of s "Catch 22." We need to see creative ngs happen — creativity that speaks real issues and offers real solutions — ativity which will lift our spirit and pire us to create unique ways for ndling our problems and capitalizing our blessings.

To what might we compare this Age New Enthusiasm? Who should initiate On what should its energies be spent, d will it work?

We have a good example of what is envisioned in the Age of New Enthusiasm by looking at the Age of Scholasticism some centuries ago. It was a period of history in which philosophy was shaken to its foundation, cultures other than a Roman one enriched the Church, and there was a tremendous assimilation of existing knowledge.

It was also a time in which a dying age touched hands with a new-born one. In 529 A.D., the Christian emperor Justinian closed the Platonic Academy in Athens, while at the same time St. Benedict was founding Monte Cassino and beginning an era in which we saw faith and reason working together at their best.

I believe our Catholic universities working hand in hand with the Church should be the ones to usher in the Age of New Enthusiasm. What will make this a success or not will depend on the degree to which both sides let differences die and let an exciting epoch of episcopal-university collaboration be born. Historically, when this has happened, it has radically changed the culture.

The age should have an inward-outward thrust.

Inwardly, the Church and university must search their ranks to locate colleagues who, regardless of their religious denominations, appreciate history, philosophy, theology, the social sciences, and an episcopal-university working relationship.

The energies of these colleagues should be focused outward on several worlds in need of the wisdom and knowledge they represent — science in search of values needed to balance its technical advances, a marketplace groping for ethics, immigrants looking for welcome, dysfunctional families and youth in need of centering, the marginalized pleading for social acceptance, an American culture in need of principles that made it great, and a church desirous of unending renewal.

This age can and will happen when both sides stop using the lack of money and time as excuses, and address the demands of the hour.

It will happen when there is an urgent sense that time is precious, many golden opportunities have already been squandered, and too many talented persons are being lost who would otherwise devote themselves to needs of the moment.

(Father Hemrick is director of research for the United States Catholic Conference.)

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Affirmations And Support Are Important

Crosswinds

Martha W. Shuping, MD

ar Dr. Shuping,

Before my wife and I got married, promised that we'd always be hon- with each other, but now she's rting to complain that I'm too criti-. She says that I'm never satisfied. I n't think that's true, but if someng bothers me, I think I have a right tell her about it. Lately, though, she esn't want to listen. She seems to go t of her way to irritate me. The use is always a mess and she has cently started gaining weight. When oint these things out to her she tells that I "complain" too much. I just nt to be truthful. My parents' marge was ruined by dishonesty. My her was always miserable and kept to himself. I don't want to be like at.

Despite what happened in your parents' marriage, criticism is not the only alternative to dishonesty. Ask your wife for her perspective on the issues you've mentioned, and offer your support. Take a positive approach to problems. Instead of complaining about how bad the house looks, tell your wife that you'd like to come up with a new plan for keeping things neat. Sit down together and figure out exactly what is standing between you and a clean house. Is time a problem? Maybe you need to divide the chores differently. Once you've identified the problems, figure out a plan of action that will work for your particular situation. If you have children, by all means include them in the process so that they can feel good about making a contribution too.

Your wife's weight is a much more sensitive issue. I'm sure she knows that she's getting heavier, and doesn't need to have this pointed out. Also, you may not be the best judge of what a healthy weight is for her. This brings us to an important point about honesty: Truth is sometimes in the eye of the beholder. The fact that you think your wife has a weight problem doesn't make it true. Sometimes, withholding an opinion may be more honest than saying what's on your mind.

See **Crosswinds,** Page 6

The Mass Of The Angels

Question Box

Father John Dietzen

Q. I would appreciate information about the Mass of the Angels. My beloved son passed away in 1961. Our priest was on vacation and another priest told me that a Mass wouldn't be said because our child was only 20 months old. I still hurt from this, and say a prayer for our baby every day. Can you tell me if a Mass could be said for him now? (Pennsylvania)

A. I am truly sorry for the pain you have been caused. Even in those days a Mass could have been offered for your son and for your family. However that may be, I hope no priest today would give you such information.

Not only should a funeral Mass be offered for a small child who is a baptized Christian, present church law provides that full Catholic burial, including Mass, may be provided even if the child dies before the parents are able to have him or her baptized. The missal (Sacramentary) contains specific prayers for Masses for such children.

Mass for a small child was formerly sometimes called a Mass of the Angels. Without becoming too heavy-handed about it, that is not really appropriate.

There is an optional Mass in honor of the angels that may be used on occasion. But a deceased baby is a human being who has gone to God, not an angel. The proper designation of the liturgy for a child who has died was, and still is, simply a Mass for the Dead.

Please talk to your parish priest about a Mass for your intentions, including your son. It sounds as if this would even today bring about considerable healing for you.

Q. Our Catholic paper said recently that the funeral Mass for a man in our city would be at the funeral home. Is this possible? I thought Mass for someone who died must always be in church. (Texas)

A. Normally you are right. Under certain conditions, however, permission is given for the entire funeral liturgy to be in a funeral home.

I have experienced at least two instances in which the health of an elderly spouse or other close relative made it impossible for that person to come to church. It was decided that the Mass should take place in the mortuary.

Also, sometimes no church is available, for one reason or another, at the time of the funeral liturgy. These are ju two of several possible reasons for wh you read.

(A free brochure answering que tions Catholics ask about baptism pra tices and baptismal sponsors is ava able by sending a stamped self-address envelope to Father John Dietzen, 704 Main St., Bloomington, IL 61701. Que tions for this column should be sent Father Dietzen at the same address.)

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'I Have Something Very Important To Say'

Family Matters

Eileen Marx

A few years ago, at a typically loud and festive family gathering, my 6-year old nephew, Ray, stood and announced, "I have something very important to say!" By the time all the adults had settled down and were ready to listen, Ray was so upset that he forgot what he was going to say and left the room in tears.

I often wonder what gem we missed that day. Just a few weeks later our family was gathered together once more for my brother's wedding and Ray noticed some people quietly praying before Mass began. My husband asked Ray if he knew what the people were doing. "Sure," Ray replied, "they are talking to God in their heads."

There is so much to learn when we practice the fine art of listening to our children. When we do, we are letting them know that no matter how little they are, what they say and think truly matters. We are showing them that they have dignity and self worth, that they are children of God.

Parents who listen carefully to their child's thoughts, hopes and fears are helping to build their child's confidence and self-esteem. They are also privileged to catch a glimpse of their child's inner world, a place without cynicism, hatred, jealousy and prejudice.

I believe this is why Jesus said, "I assure you that whoever does not accept the reign of God like a little child shall not take part in it." This is an extraordinary statement. It seems to me that if we are really listening to what Jesus is saying, we should be learning everything we can about being like the little children.

This story of Jesus embracing and blessing the little children is one of the most revealing moments in the Gospel. St. Mark writes: "People were bringing their little children to Him to have Him touch them, but the disciples were scolding them for this. Jesus became indignant when He noticed it and said to them, 'Let the children come to me and do not hinder them. It is to just such as these that the Kingdom of God belongs.'"

Jesus understood the heart of a child. He delighted in the laughter and the words of children. How Jesus' heart must be breaking as war, poverty, crime and neglect are extinguishing the wonderment, hope and trust of the little children. Today's news stories from Somalia, Bosnia and our own American cities, remind us that not only are our children not listened to, but their basic needs for food, shelter and security are not even being met.

Today's world is also one where life is moving at breakneck speed. It can be a challenge just to listen within our families. After all, listening takes time, patience and energy, and all are at a premium in our busy lives. A child's question or thought is easily lost somewhere between rushing to get a meal on the table, buckling a child in a car seat, dropping off a child at day care, hurrying to get to the bank or cleaners, packing the diaper bag, or zipping off to the grocery store.

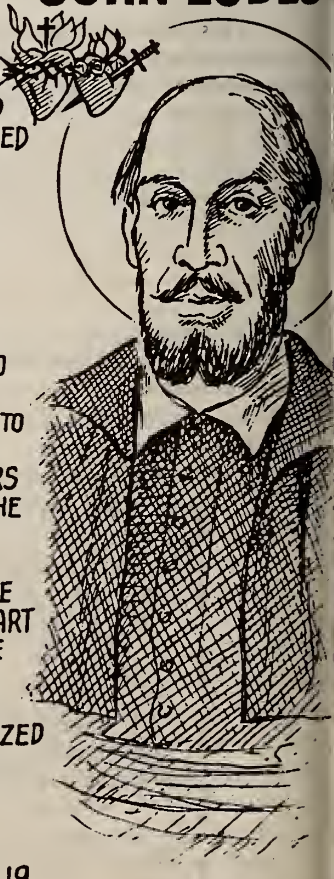
No one has perfected the art of listening, not even loving parents. But even as we strive to become better listeners, it's just as important not to overindulge our children. They need to learn that mom and dad must have their own time for conversation, chores and relaxation. And yes, it is exasperating at times to listen to children with their endless questions, demands and ramblings. There is at least one moment in every day when we wish our children would be the ones doing the listening. But they are testing us and learning from us. We have much to learn from them too, with their simple yet inspiring way of seeing the world.

Through the Gospel of Mark we learn it's crucial to understand and imitate a child's way of seeing the world. Jesus has given us a road map to the Kingdom of God and if we are to find our way, then we must accept the reign of God like a little child. I know that even with the best road map, I frequently g lost. But perhaps a first step in the rig direction is to listen and learn from o children. Because all children, like litt Ray, have something very important say.

Eileen Marx is former director communications for the Archdiocese Washington.

the Saints by Luke

ST. JOHN EUDES



JOHN EUDES WAS BORN IN FRANCE, NOV. 14, 1601. HE JOINED THE CONGREGATION OF THE ORATORY OF FRANCE IN 1623, EVEN THOUGH HIS PARENTS HAD OTHER PLANS FOR HIM.

DURING A PLAGUE, JOHN MINISTERED TO THE SICK. FOR 10 YEARS HE PREACHED MISSIONS. THE BISHOP OF BELLEY SAID OF HIM, "I HAVE HEARD ALL THE BEST PREACHERS IN ITALY AND FRANCE, BUT I HAVE NEVER HEARD ANYONE WHO TOUCHES THE HEART SO DEEPLY AS THIS GOOD FATHER."

IN 1643 HE SEVERED HIS TIES WITH THE ORATORIANS TO ESTABLISH SEMINARIES TO PROMOTE CLERGY REFORM. HE FOUNDED THE CONGREGATION OF JESUS AND MARY TO FORM A VIRTUOUS PAROCHIAL CLERGY IN SEMINARIES. JOHN FOUNDED THE SISTERS OF OUR LADY OF CHARITY TO LABOR FOR THE WELFARE OF PENITENT WOMEN.

SHARING WITH ST. MARGARET MARY ALACOQUE, HE POPULARIZED LOVE FOR THE SACRED HEART AND THE IMMACULATE HEART OF MARY WITH HIS "THE DEVOTION TO THE ADORABLE HEART OF JESUS" AND "THE ADMIRABLE HEART OF THE MOST HOLY MOTHER OF GOD." POPE LEO XIII RECOGNIZED HIM AS THE AUTHOR OF THE LITURGICAL DEVOTION TO "THE SACRED HEARTS OF JESUS AND MARY."

JOHN DIED AUG. 19, 1680. HE WAS CANONIZED IN 1925. HIS FEAST IS AUG. 19.

© 1994 CNS Graphics

Crosswinds (From Page 5)

Affirmations are important. Studies have shown that healthy families tend to balance every negative statement with at least five positive ones. This means that you don't have to keep everything bottled up the way your father did. Just make sure that you're being honest enough to see beyond all the problems and notice the good things too.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

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issionaries In Haiti Hopeful Despite Economic Crisis

y SISTER BARBARA MAYER

KOBONAL, Haiti — Haiti contin- s to be a hot spot of political confron- ion and economic turmoil. Since the ster of President Aristide in 1991, a gn of terror has spread over the coun- , and embargoes have made the lives the poor even more oppressive. In ite of death threats and food shortages, ree missionaries — volunteers with the ristian Foundation for Children and ging — remain in Kobonal in the Dio- se of Hinche, serving the poor they ve grown to love.

Deacon Norman and Catherine arks and Father Glenn Meaux, mem- rs of the Society of Our Lady of the ost Blessed Trinity, began the mission Kobonal in 1989. The 1991 coup rced a long absence, but they were able return in 1992. In the past four years, ey have started four schools, built a urch, constructed a cistern, planted a rden, and initiated a small loan pro- am.

Although the entire country has been ralyzed without gasoline, they man- e to keep the mission going with the pport of friends and the hard work and dedication of the Haitian families living in the area. They are filled with hope despite the current crisis.

"We now have 820 children in our schools," Catherine Sparks wrote recently. "We are up to seventh grade at our school in Kobonal and have preschool up to first grade in three of the villages. We also completed construction of three new covered kitchens and four toilets. The parents are very grateful for these accomplishments."

Twenty-five new teachers have completed the three-month formation program conducted by the diocese and are teaching in one of the four schools at the mission. All the teachers reside in one of the seven zones which the mission serves. The schools are able to function mainly through the help of the Christian Foundation for Children and Aging, a Catholic child-sponsorship program aiding missionaries in 22 countries around the world.

"The peanuts that we planted earlier this year are harvested, so we will be able to provide our students with a peanut butter snack along with their daily hot meal.," Sparks said. "There is no powdered milk left in the country to buy. We have less than 300 pounds left which we are rationing weekly. Our garden also yielded 40 sacks of red and black beans. The 300 orange trees that we planted in the spring are doing well, and we have just planted 100 pineapple plants which should produce fruit within a year."

They have also begun several animal breeding projects. They now have 22 piglets and 40 chicks, and two horses and a donkey have just had new offspring.

"Eggs are very expensive, so we are raising chickens to provide eggs for our students," Sparks explained. "We are also planning to have each family raise a goat or a pig for us and mate them. The offspring will then belong to the family. In case of a major illness or death in the family, they can sell the goat or pig to pay expenses. This security brings a sense of well-being to the families."

Since most of the families are too poor to buy oxen to plow their small plots, the mission purchased six oxen to use in the villages so that each family can be assured of a garden this year. During the past year, they also assisted 150 families through the Commerce Project which enabled mothers to get loans to start small businesses. More than 90 percent of the families have continued their businesses and paid back their original loans.

"The construction for the new school rooms, kitchens and toilets have also kept us on our toes, since we have no gas here in the mountains," Sparks said. "Our horses, mule and donkey are doing a good job of transporting supplies to the zones. Using animals to carry sacks of cement to the villages requires great skill and logistical planning, especially during the rainy periods."

Eleven visitors, including a nurse, from West Bend, Wis., spent a week in January helping at the mission. They were joined by Anne Marie Landry, a 19-year-old volunteer form Lafayette, La., who stayed until July. The group had expected to help with construction of classrooms and kitchen facilities but the embargo interfered with the delivery of the necessary supplies. Instead they did repairs on the mission house roof and plumbing, built a swing set and chicken coop, trimmed tree branches, took soil samples and sorted clothes, in addition to giving physical examinations and taking photographs of more than 500 sponsored children.

In the midst of their work, the visitors found time to be with the Kobonal children, playing simple games and trying to talk to them in Creole. They will never forget the little girl whose face was so swollen from an infected tooth that her eyes nearly were shut, but who did not cry. Or the face of a mother standing beside her old, worn-out mud hut and the frame of a new, larger house being built for her by mission parishioners. Or the lumps under the sheet that were hard to believe were a human form at Mother Teresa's House of the Dying in nearby Hinche.

Two physician assistants, Scott and Beverly Massey from Kettering, Ohio, brought much needed medicines to the mission in February. They also were able to attend to 1,400 sick who came to the clinic.

The missionaries are grateful for the visitors as well as the sponsors of the children and those who donated medical equipment, food, clothing and money to support the mission. They ask for our prayers as they continue to stand in solidarity with the poor in the midst of increasingly volatile circumstances.

(To help the Haiti mission in Kobonal, send contributions to Haiti Mission, Christian Foundation for Children and Aging, One Elmwood Ave., Kansas City, Ks. 66103.)

Benedictine Sister Barbara Mayer is a staff member of the Christian Foundation for Children and Aging.

Sponsor a child at a Catholic mission for just $10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of cornstalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the $30 a month he earns as a day laborer.

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FAITH alive!

Is your vocation what you think it is?

By Leif Kehrwald
Catholic News Service

Try to think of one person in your life who genuinely inspires you — not necessarily a famous person, but someone you know personally.

I am thinking of a long-ago friend who recently wandered back into my life. He literally showed up at our doorstep one evening, and we talked well into the night.

His profession and lifestyle — running a traveling carnival — are completely foreign to me, but his gifts of storytelling and generosity leave me spellbound. He transforms me with simple wisdom.

Does he have a vocation? Of course. So does the person who inspires you.

Vocation is a call to partnership with God on behalf of our neighbor. Sometimes our neighbor sleeps in the room next door, or even on the other side of the bed. Vocation means cooperating with God's work in the world, and finding a purpose for being in the world that is related to the purposes of God.

Occasionally you hear people refer to their vocation without realizing it.

"I guess it's my calling in life to endure parenthood." I heard that comment from a gifted and wonderful mother, and I wanted to respond, "No, it's clear to me that your calling is as an inspirational steward of your child's journey until she is ready to steward her own."

■■■

How would you describe your vocation?

This by no means is an easy question. One's vocation comes from deep within, but it often is seen and discerned more clearly by others.

I know this sounds like a paradox, but it actually makes sense. If your vocation is expressed in how you make a difference in the world, then those who have benefitted from your vocation will likely recognize it before you do.

Vocation is not our job, our work or our occupation, or even our avocation, though you might hear it expressed that way.

A middle-age woman said: "For years gardening has been my love. It's my release from life's stresses. Funny, I never thought I'd write a book about it. But I did!"

To which I responded, "Yes, and through your book you share far greater riches than gardening skills and tips. You give us a glimpse of peace and harmony as well."

When it comes to career one might hear, "I've worked hard shaping my career, and I'm proud of what I've accomplished."

To which I can reply, "No one could have done what you have done in your field, but your greatest accomplishment has been showing us success with integrity and grace."

While a vocation can certainly be manifest in a person's work, it is much richer and deeper.

Vocation is more closely tied to our active identity. It is our response to the invitation into partnership with God. It involves our work, to be sure, but also our leisure, our relationships, and our resources formed into a tapestry and put at the disposal of God's purposes.

Coming to grips with one's own vocation may sound burdensome, but actually it can be a freeing experience.

The excellence we are called to in our vocation never is based on competition with others. Each of us is singularly and uniquely gifted, and it is exactly those gifts God calls us to use for the benefit of others.

> **"Vocation ... is our response to the invitation into partnership with God. It involves our work, ... but also our leisure, our relationships, and our resources formed into a tapestry and put at the disposal of God's purpose."**

There is no shortage of ways to be a partner with God. Consequently, we are free to rejoice in the unique gifts and graces of others.

An added benefit is that we are freed from the false constraints of having to be all things to all people. When you know your gifts for the sake of others, you also become comfortable with your limitations.

Vocation is also the opposite of workaholism. We are free to seek a reasonable balance between work and leisure, and in our vocation we are freed from the tyranny of time.

Once we are in touch with our vocation, our unique partnership with God, we will benefit from these great life-assets.

"There is no lack of vocations in the church." That was the emphatic conclusion my program director and I agreed upon at the end of a resent weekend seminar for lay parish leaders.

We didn't arrive at that conclusion because of the participants' skill and expertise in parish work. They were regular lay volunteers, like you and me.

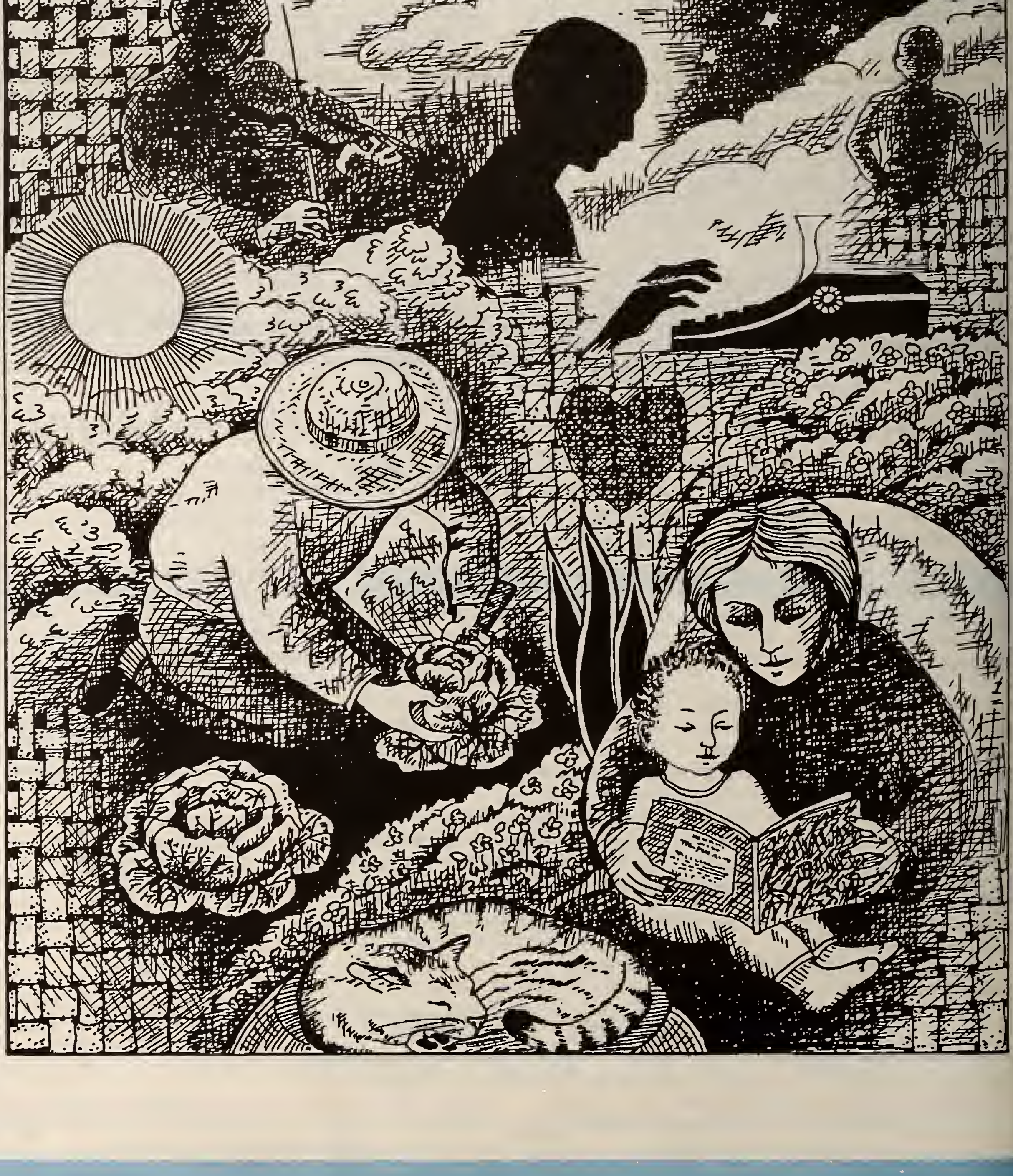
What inspired us was their sincerity and passion to serve others in the name of the Lord. Would you call that a vocation? I certainly would.

But would those lay volunteers say that they have a vocation to parish ministry? Likely not. From their humble point of view, they are just volunteers trying to make a positive difference. They have full, hectic, and in some cases, chaotic personal and family lives. But believe me, they have vocation.

And so do you.

(Kehrwald is the director of Family Life for the Archdiocese of Portland, Ore., and a free-lance writer.)

CNS illustration by Joan Hyme



FAITH alive!

The many acets of my vocation

By Linda Allison-Lewis
Catholic News Service

Iy son Christian called recently to me his latest news. Chances were vould soon move to Italy to help his company's expansion.

knew he was trying to see how I would :t. Actually, licting emo- raced through What I wanted to love him ugh that he ldn't hear the tions that d affect his de- n.

felt fear and iendous joy for . I anticipated liness at hav- him so far y, and I felt ad at the ight of telling little sister, who I was sure ldn't see the positive side of this. heard my voice telling him what ncredible opportunity this would nd how proud he should be of his mplishments, but my heart wasn't e yet. It will get there; it will just process.

Iy sense of vocation as a mother enable me to become thrilled at opportunity for growth in my son's When he visits in several weeks confident he will see the signs of in my face. God surely will help me this phase of my vocation as a her.

Iy life consists of many vocations: her; youth minister; work with tucky's statewide pregnancy line; sharing my faith through ks and other writings; and my call ielp women in pain who have sur- ed the devastation of abortion, be- se I too have walked that road.

I work with a program called Project Rachel, now available in more than 90 dioceses. It offers support, healing and reconciliation to women and families who have chosen abortion.

After experiencing God's forgiveness of my own abortion a number of years ago, I wanted to live out my life quietly, grateful for my ongoing process of healing. I never wanted to acknowledge my experience publicly.

As my journey progressed, writing a book about my own experience became therapeutic for me. But I remember saying to God when the book was published, "I've written it and shared it but I never want to speak about it."

God had other ideas, and one of the most meaningful vocations of my life was in the works.

The gift of offering hope to one of the many Catholic women who has felt suicidal over her guilt and her pain is bigger in my own life than my early desires to tuck it all away.

> **"My life consists of many vocations: mother; youth minister; work with Kentucky's statewide pregnancy hotline; sharing my faith through books and other writings; and my call to help women ... who have survived ... abortion, because I too have walked that road."**

My own journey is enriched each time I cry with someone who so desperately needs to hear how loving and merciful her God and her faith can be if she will only acknowledge her sin and sorrow, and reach out for help.

If you could see their eyes at the moment they dare to believe that they can look forward to living again, you'd understand why I embrace this vocation. Only God could make something this profound out of a tragedy in my life.

We answer our baptismal call and carry out the core of all vocations whenever we recognize our gifts and use them to spread the Gospel message of love and mercy.

Actually, it is our faith that becomes our vocation.

And whether it's packing a bag lunch with a note tucked inside, or holding someone's hand and letting God's care show in our eyes, we are helping people hear God's call to them.

Our faith helps to show them the way.

(Ms. Allison-Lewis is a single mother of three. She is the author of "Finding Peace After Abortion" and other books by Abbey Press. She lives in Louisville, Ky.)

OOD FOR THOUGHT

You're not experiencing an identity crisis if you are 100 percent clear about hat your vocation is — or what your vocations are.

I am clear that I am called to be a husband and a father. No identity crisis ere.

Where the problem arises is in deciding at given moments how to fulfill my ocation. I believe, for example, that fathers — all parents — are called by God provide structures, rules and guidance for children, while, on the other hand, ecognizing the need their children have to grow in freedom and to learn to make eir own decisions.

But believe me, sometimes that's a delicate balancing act! And however you chieve this delicate balance, you have to do it while bearing in mind that arents are the people who are called by God to believe in their children, to hang there with children and always to love unconditionally.

That's a sizable calling.

Do I always know exactly how to do these things? No. Do I make mistakes? es. Do I have to keep clarifying over and over how to live this vocation? Sure.

Having a vocation doesn't make life easy, it seems. But, in the end, having a ocation makes life great.

David Gibson, Editor, Faith Alive!

FAITH IN THE MARKETPLACE

Are you clear about what your vocation is?

"It's helping others.... I'm disabled. I have my kids in Catholic school, so I help at the school. I help others as much as I can. We have foster children. Also being a parent is part of my vocation. By doing service for others, I am also setting an example for my children. And it is rubbing off." — Danny Flores, San Antonio, Texas

"Yes, I think I am. My vocation is marriage, my commitment to my family.... That's how I live my Catholic faith — through them." — Wally Bryce, Tulsa, Okla.

"Yes. My vocation is to take Gospel values into the work area and work for alternative economic and ownership arrangements that will better serve justice. I work for The Cooperative Ownership Development Project. It is a non-profit organization that promotes cooperatively owned businesses." — Phil Dahl-Berdine, Silver City, N.M.

"As a husband and father.... Not only are (my wife and children) opportunities for me to experience God but I too bring God to them. Then there is my work as a consultant in youth ministry. Anyone in a caring profession realizes that there is more to it than just the job. I feel God has given me a charism to help young people and adults." — Jerry Finn, Starlight, Ind.

An upcoming edition asks: Give your idea of "really participating" in the Mass. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

The biblical focus on a God who calls to people

By Father John J. Castelot
Catholic News Service

God calls all sorts of people for all sorts of tasks. And God's calls to people are really mysterious religious experiences — so mysterious that they are impossible to describe directly.

The biblical accounts of these experiences are attempts to express them in understandable human terms. The drama in many accounts reflects a desire to express not so much the experience itself but rather its visible effects in the lives of those called.

The migration of Abram from his home in Mesopotamia to what was to become the Promised Land of Canaan was interpreted as part of God's plan for the chosen people. The biblical authors portrayed God conversing with Abram, giving him specific directions to pack up and leave "for a land that I will show you."

Moses' call to liberate the people from bondage in Egypt is dramatized in the story of the burning bush. His inner struggle with the call is made vivid in his protests of incompetence.

The subsequent heroic leadership by Moses is evidence of his acceptance of the call and of God's power to act through him in spite of his feelings of inadequacy.

Samuel's call is portrayed as a persistent dream which eventually motivated the callow youth to become a leader who was influential in bringing his people to nationhood.

The calls of Isaiah, Jeremiah and Ezekiel are dramatized as powerful religious experiences in which they become convinced that God has selected them to guide the people through dangerous moral and political circumstances.

Jesus calls out to four fishermen from the shore of the lake and selects them to be the nucleus of the new people of God.

St. Paul has a transforming experience of the risen Christ, an experience he makes no attempt to describe. He says simply that God "was pleased to reveal his Son to me" (Galatians 1:15-16). Luke later dramatized this experience in no less than three stunning interpretations of the conversion of Paul, the erstwhile persecutor of Christ's followers (Acts 9; 22; 26).

You might get the impression that God's call always involves an extraordinary experience leading to historic accomplishments. But God's call is described that way only because of its momentous effects in certain lives.

Actually, God calls all of us, just as mysteriously but just as effectively. It may be a call to turn your life around, to grow in holiness, to be faithful to your spouse, to care for a sick neighbor, to brighten a lonely senior citizen's life.

None of these "vocations" may seem spectacular, but all are important. As Paul tells us: "To each individual the manifestation of the Spirit is given for some benefit" (1 Corinthians 12:7).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

"Family life is a vocation to live ordinary lives in an extraordinary way," says Paulist Father Thomas Ryan in his book, *Disciplines for Christian Living* (Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430. 1993. Paperback, $12.95). He describes family life as "an exacting discipline" which constantly requires the virtues of "love, humor, flexibility, patience, forgiveness and a radical availability." Family life demands, he adds, "that a person find his or her worth in God's free gift of love and acceptance rather than in achievements that might feed our self-esteem."

Reflection: Father Ryan observes that "most parents at home with young ones ... get to the end of the day having accomplished only a small portion of what they set out to do." But what are "accomplishments" in the context of life at home? This week I will meditate on the "accomplishments" that come from "being available for service and love."

People In The News

Pope Says Paul VI's Love For Christ Gave Him Strength

CASTEL GANDOLFO, Italy (CNS) — Pope Paul VI's love for Christ, for the church and for humanity gave him the strength to preach "the liberating and demanding truth of the Gospel" without compromise, Pope John Paul II said. Celebrating a memorial Mass Aug. 6, the 16th anniversary of Pope Paul's death, the pontiff prayed he would be given the grace "to follow with courageous fidelity the work which Paul VI valiantly carried out until the end of his earthly pilgrimage." Pope John Paul celebrated the Mass in the chapel of the papal residence at Castel Gandolfo, where Pope Paul died in 1978.

U.S. Priest Elected To Head Oblates Of St. Francis De Sales

FOKENFELD, Germany (CNS) — Father Lewis Fiorelli, a native of New York state and a member of the Wilmington/Philadelphia province of the Oblates of St. Francis de Sales, was elected superior general of the order Aug. 2 during the Oblates' general chapter in Fokenfeld. Born March 10, 1942, in Waterloo, N.Y., Father Fiorelli had worked since 1986 as religious in charge of the Deshairs House in Washington, teacher at the De Sales Hall School of Theology in Hyattsville, Md., and Salesian spiritual adviser to the Wilmington/Philadelphia province of the Oblates. He has also taught at the Virginia Theological Seminary, Wesley Theological Seminary University and the Allentown (Pa.) College of St. Francis de Sales.

New Chancellor Has Years Of Experience — As Lutheran Minister

LA CROSSE, Wis. (CNS) — The new chancellor of the Diocese of Winona, Minn., brings years of pastoral experience to the job — about 15 years as a Lutheran pastor, in fact. Until relatively recently, Larry Blake, 42, was still a Lutheran minister. But reading and study, especially of the documents of Vatican II, led Blake and his wife, Diane, to join the Catholic Church. Now, as a diocesan chancellor, he hopes for numerous opportunities to share "the marvelous gift of being a Catholic," he told the *Times Review*, newspaper of the Diocese of La Crosse, Wis., during a visit.

Late "Volare" Composer Praised For Melding Music, Spiritual Values

ROME (CNS) — Domenico Modugno, Italian singer-composer known internationally for his 1958 song "Volare," was praised at his funeral Mass as incorporating spiritual values in his music. Modugno, 66, died of a heart attack Aug. 6 on the Italian island of Lampedusa, where he had a summer villa. The funeral Mass was held Aug. 8 at Rome's St. Sebastian Church, near Modugno's home. Modugno was considered a pop music innovator, and more than 60 million of his records were sold worldwide. He was known as "Mr. Volare" outside Italy because of the huge success of the song. The title means "To Fly," and the words tell of a person who is swept up by the wind and soars into the sky.

Priest Dies After Rescuing Three People From Sea Of Japan

SEOUL, South Korea (CNS) — A 60-year-old priest, dean of the Suwon diocesan seminary, died Aug. 5 after saving three people from drowning in the Sea of Japan off Samchok, on South Korea's eastern coast. Father Dominic Pae Mun Han was picnicking on the coast with nine companions when three of the party fell off an inner tube on which they were floating offshore and panicked, reported UCA News, an Asian church news agency based in Thailand. Father Pae swam out to the three, bringing them safely back to land, witnesses said. But the effort so exhausted the clergyman that he died while being taken to a nearby hospital for treatment.

Longtime U.S. Catholic Conference Official Dies

WASHINGTON (CNS) — A funeral Mass for Richard Bates Kelley, who worked nearly 33 years for the U.S. Catholic Conference, was celebrated Aug. 9. Kelley, 76, died Aug. 6 at a suburban Washington hospital of complications after cancer surgery. He joined the National Catholic Welfare Conference, the USCC's predecessor, in 1951, and retired in 1983 as associate director of the USCC governmental liaison office. In 1984, Kelley was named a recipient of the Pro Ecclesia et Pontifice Med He is survived by his wife, six sons, fiv daughters, four brothers, three sister and 23 grandchildren.

Muslim Extremists Free Priest Held Hostage For 2 Months

ZAMBOANGA, Philippines (CNS — Muslim extremists freed unharmed Catholic priest held hostage for tw months in the southern Philippines i order to fulfill a dying wish of thei commander, officials said Aug. 8. Th kidnappers had demanded a ransom o $115,000 for Father Cirilo Nacorda, bu received only $1,900 from governmen negotiators, the officials said. Fathe Nacorda, 36, wore a bandage on his righ hand but looked otherwise unharme when his captors handed him over to government team on Basilan island, 60 miles south of Manila. Officials involve in the negotiations said Barahama Sali leader of the fundamentalist Abu Sayya group, ordered his followers to free Father Nacorda unharmed.

Employment Opportunities

Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate Youth Ministry. Send resume or inquiry to: Queen of the Apostles, 503 N. Main Street, Belmont, NC 28012. Phone (704) 825-5277.

CRE: Immediate opening for CRE for 1,200-family parish. Youth Minister and catechumenate/adult ed. director in place. Degree in religious education or related field preferred. Salary commensurate with education and experience. Send resume by Aug. 31 to: Search; St. Patrick's Church; 2840 Village Drive, Fayetteville, NC 28304-3813.

Pastoral Associate: 750-family parish is seeking a pastoral associate; a member of pastoral team whose primary responsibility is to assist parish and social ministry, community outreach and developing family life ministry. Application deadline Sept.30, 1994. Contact Bud Freddiani, Search Committee, St.Pius X Church, 2210 N. Elm St., Greensboro, NC 27408. Tel. (910) 272-4781.

Scripture

Readings for the Week of August 21 - August 27

Sunday: Joshua 24:1-2, 15-17, 18; Ephesians 5:21-32; John 6:60-69.

Monday: 2 Thessalonians 1:1-5, 11-12; Matthew 23:13-22.

Tuesday: 2 Thessalonians 2:1-3, 14-17; Matthew 23:23-26.

Wednesday: Revelations 21:9-14; John 1:45-51.

Thursday: 1 Corinthians 1:1-9; Matthew 24:42-51.

Friday: 1 Corinthians 1:17-25; Matthew 25:1-13.

Saturday: 1 Corinthinans 1:26-31; Matthew 25:14-30.

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Bishop Curlin Dedicates, Consecrates New St. Dorothy Sanctuary

Says To Take Christ Beyond Sanctuary Walls

By CAROL HAZARD
Associate Editor

LINCOLNTON—Bishop William . Curlin implored parishioners of St. orothy Church to go beyond the holy alls of their new sanctuary and take hrist into the world.

A church is a place to nourish one's fe with Jesus in order to bring Christ ito the home, the workplace and our aily lives, Bishop Curlin said at the ug. 15 dedication and consecration of ie new sanctuary.

"It is here (in the church) that you ill find a source of strength to be Christ r others. We are here to receive the ving Christ ... so that we might bear hrist in our hands, our eyes, our hearts nd our lips."

Mary set the example of what it ieans to say 'yes' to God, Bishop Curlin said at the ceremony on the Solemn Feast of the Assumption. "Because of our baptism, it is our time to echo Mary's 'yes' to God and be filled with that same spirit of grace."

The world with all its problems needs Christ now perhaps more than ever, Bishop Curlin said. It needs people who will make a total surrender to God and bring Christ alive in the people they meet. Never make "the tragic mistake" of believing God can only be found in church, he said.

"You are the living Church; you are the stones," Bishop Curlin said. "It's your hands, your voice that will bring Christ alive."

In a moving two-hour ceremony, Bishop Curlin dedicated the sanctuary and consecrated the altar. He blessed the church and sprinkled the walls with holy water. He drew crosses on doorways using holy oils. He lit incense as a sign of raising the congregation's prayers to God. He anointed the altar with precious Crism or Christ oil.

Father Ric Farwell, pastor, thanked parishioners for drawing on their spiritual strength to build the church. "This is a project that covered every aspect of our parish community," he said.

Plans for the new sanctuary were begun six years ago. "It took us three years just to find out how to go about building a church," said Ron Harbert, building committee chairman. By making nips and tucks — substituting drywall for glass, for example — costs for the 7,300-square-foot sanctuary and vestibule were kept at $300,000.

St. Aloysius in Hickory donated an estimated $30,000 worth of pews. Contractors made concessions, and some made donations.

"At the eleventh hour, things would seem to fall apart and then they'd come back together," Harbert said. "It was meant to be."

The new sanctuary has a metal interior, brick exterior. Before the sanctuary was built, parishioners gathered for Mass, social functions in an adjoining building.

Bishop Curlin sprinkles holy water in the vestibule.

Photos by Carol Hazard

Bishop William G. Curlin and Father Ric Farwell with altar boys after St. Dorothy dedication, consecration.

Building committee chairman Ron Harbert and Father Cecil Tice, former pastor of St. Dorothy Church, ham it up after the dedication.

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Comunidad Hispana
Comuniquémonos

Ben Pimentel y su esposa. Ben trabajó mucho junto al Padre Aurelio Ferrín en el apostolado en las cárceles.

Apostolado Entre los Presos

Por FIDELMELO

Fué iniciado por el P. Aurelio Ferrín el verano de 1993. Se empezó a visitar las cárceles en distintos lugares. Varias personas acompañaban al P. Aurelio en sus visitas a los presos animados en el deseo de servir a los demás en este ministerio y a las palabras de Jesús en San Mateo 25,36 al hablar del juicio final donde dice: "Porque estaba en la cárcel y me fueron a ver".

Ben Pimentel fué una de las personas que más envueltas estuvieron en este hermoso apostolado junto al P. Ferrín. El nos comentó que nunca antes había estado envuelto en esta clase de ministerio y que al principio se sentía muy extraño al visitar los presos. Ben Pimentel nos dijo que al principio la mayoría de los presos los recibían con mucha cautela, es decir, con cierta desconfianza, pero poco a poco con el tiempo fueron acercándose al P. Aurelio y a los que le acompañaban y finalmente terminaron con una gran apertura hacia ellos.

"Muchos de los presos guardan en su interior coraje y resentimiento según la situación por la que se encuentren ahí — nos dijo Pimentel — y en la cárcel lo que hacen es alimentar este tipo de sentimientos. De ahí que nuestro apostolado consistía en alejarlos de esos sentimientos a través de conversaciones que los conducían hacia un mundo de ideas más sanas, más positivas, haciéndoles sentir y entender que existe el bien y que se puede rehacer la vida a pesar de la caída o de los errores cometidos". Muchos de los presos al final, esperaban ansiosos la visita del P. Ferrín porque era para ellos una oportunidad de salir de su rutina y de sentir que no estaban abandonados por Dios. Pimentel nos comentó que en este tipo de apostolado los padecimientos o heridas de las personas no son físicas, como es el caso de las personas en los hospitales, sino que se padece del corazón, del alma, del espíritu y muchas veces los presos no le encuentran sentido a la vida, sumiéndose en la depresión y la decadencia. Ben Pimentel palpó claramente el cambio en la vida de muchos presos que visitaban y se siente muy contento de hacer este apostolado porque sabe que este trabajo es una respuesta a la voluntad de Jesucristo y porque "es gente de la que uno no espera ninguna recompensa a cambio y así uno puede sentir que en verdad dió algo desinteresadamente". A principios de septiembre se iniciarán de nuevo las visitas a los presos en el área de Charlotte. Cabe mencionar que en Yadkinville existe también un grupo de personas haciendo apostodado en la prisión todos los Domingos por la mañana. Ojalá que muchos nos animemos a colaborar en este apostolado ya sea con nuestra oración por los presos y por quienes los visitan o uniéndonos a estas visitas. Animo y adelante.

Carmen Misiara: 22 Años de Servicio a la Comunidad

Por FIDEL MELO

"En la primera Misa del Centro Hispano, ahí estuve yo", dice Carmen Misiara, cubana que estuvo presente en la apertura del centro hispano en la antigua iglesia de la Asunción en 1972 (en ese mismo lugar se celebra hoy en día la Misa en español de las 10:30 am). Desde entonces Carmen ha estado activa en la comunidad hispana teniendo a cargo la organización de la liturgia eucarística. Ella nos comentó que la hermana Francisca Borgia, religiosa Oblata, fué quien la instruyó para realizar este ministerio. Durante algún tiempo la Misa en español se celebró en distintos templos de la ciudad de Charlotte hasta que finalmente pasó a celebrarse en la Catedral de San Patricio, donde continúa actualmente, nos dice Carmen, quien en todo este peregrinar se ha mantenido activa en su servicio.

Carmen Misiara quien desde hace 22 años ha colaborado en la organización de la liturgia eucarística en español en San Patricio.

Como todos sabemos, el centro hispano se comenzó bajo la protección de la Santísima Virgen María, en la advocación de la Caridad, patrona de Cuba.

Carmen proviene de una familia de profundas raices católicas. Ella a tenido muchas alegrías en la comunidad hispana y gusta mucho de compartir su fé en Dios con todos. "Para mí no hay ricos ni pobres, todos son igualmente bienvenidos". Ella tiene una gran apertura hacia todo mundo, y cabe mencionar que tiene una gran devoción a la Virgen María. Pertenece a la comunidad Mariana de Jesús la cual es conocida como "Las Marianitas", dirigida por Inés Espín, y se reunen cada mes. Ellas realizan una donación mensual para el sostenimiento de los niños desamparados en la casa matriz en Ecuador. Carmen también es cursillista donde ha colaborado activamente.

Cada mes de Mayo se encarga de llevar la Virgen a distintos hogares para el rezo del rosario. Durante nueve años organizó una procesión con trajes típicos y banderas de cada país latinoamericano con motivo de la aparición de la Virgen de Guadalupe. También pertenece a una comunidad de base donde se reune cada mes para alimentar su fé y su participación cristiana, procurando el sostenimiento de las buenas obras.

Carmen envía el siguiente mensaje: "A la juventud y a todo mundo les invito a que no pierdan la fé, a que sigan adelante y no se desanimen que el Señor nunca deja solo a nadie. Yo les pido a todos que cooperen con la comunidad para seguir adelante, a que no desmayen en esta lucha por vivir la fé. Yo estoy dispuesta a brindarles mi ayuda y experiencia en lo que pueda a todos los que necesiten de ella. Les envío un abrazo a todos con mucho amor".

A Carmen le deseamos muchas felicidades y le agradecemos por tantos años de servicio a la comunidad hispana. Que Dios la siga bendiciendo siempre.

Noticias Internacionales

CIUDAD DEL VATICANO (CNS) — El Papa Juan Pablo II ofreció sus condolecias a las familias de 42 cubanos que se ahogaron después que su embarcación se hundió el 13 de julio mientras trataban de escapar a la Florida.

Las oraciones del Papa por los muertos y sus familias fueron mencionadas en un telegrama del 20 de julio dirigido al Arzobispo de La Habana, quien pidió el mismo día una explicación oficial del gobierno cubano para el hundimiento de la embarcación.

Los sobrevivientes dijeron que tres o cuatro lanchas pertenecientes al Ministerio de Transporte de Cuba chocaron reiteradamente contra su embarcación, haciendo que se hundiera.

El Ministerio del Interior de Cuba dijo que una embarcación del gobierno golpeó al remolcador accidentalmente.

Una sobreviviente del hundimiento del remolcador, María Victoria García Suárez, dijo a los reporteros extranjeros en Cuba que el remolcador fué rociado durante algún tiempo con mangueras de alta presión desde las embarcaciones que lo perseguían y agregó que el remolcador se hundió despues de recibir un impacto en un costado.

CIUDAD MEXICO (CNS) — Los jesuítas mexicanos dicen que una redada efectuada por hombres fuertemente armados contra una casa de retiro administrada por la citada orden cerca del lugar turístico de Acapulco, en el Pacífico, puede haber sido como represalia por las gestiones de la orden para adiestrar a observadores electorales que actúen en las elecciones venideras el 21 de agosto.

Según el Padre Miguel Romero Pérez, secretario del superior provincial, el 15 de Julio "seis hombres fuertemente armados" irrumpieron en la casa de retiro "De Colores" de los jesuítas en el pueblo de Coyuca de Benítez, estado de Guerrero, alrededor de las 3 a.m., cortando las líneas eléctricas y saqueando el local.

Según el Padre Romero, 20 novicios jesuítas se hallaban de retiro en aquel momento, acompañados por sacerdotes jesuítas y católicos laicos. Los asaltantes, no identificados, acompañados por otros nueve hombres que esperaron fuera, amenazaron a los ocupantes de la casa, desperdigaron documentos que describían los ejercicios espirituales y robaron pertenencias personales antes de irse.

To Our Friends

The Spanish Prison Ministry was initiated by Father Aurelio Ferrín in the summer of 1993. Ben Pimentel was involved in this ministry and tell us about his experience. Carmen Misiara has been involved with the Hispanic community since the beginning of the Catholic Hispanic Center in 1972. For 22 years she has been very active in different services, including the organization and preparation of the Spanish Liturgy.

ibilisco (From Page1)

During the '80s, he taught psychol- y to the junior monks and students of elmont Abbey College, was psycho- erapist at Catholic Social Services of e Diocese of Charlotte, and was named rector of campus ministry at Belmont bbey College in 1989. In the latter sition, which he held until his death, he pervised "Ripples Beach" and "En- unter with Christ" retreats and work- ops.

"His journey brought him to a happy ath," said Benedictine Abbot Oscar urnett. "He put into practice what he ed to teach people and that was to cept the evils visited upon them. He as not a bitter man. He was not an gry man. He was peaceful and con- nt."

Father Gibilisco was an active mem- r of the Belmont Abbey's Senior Coun- l, the Board of Trustees of Belmont bbey College and the Board of Direc- rs of the House of Mercy, a residential me in Belmont for people with AIDS. the House of Mercy, he started sup- rt groups for residents in addition to making policy decisions.

"He was a man of unconditional love," said Mercy Sister Mary Wright, president and CEO of House of Mercy. "People didn't have to say a whole lot to him; he was able to elicit so much from their hearts."

Five minutes after Father Gibilisco died, a resident died. "My sense was that they were able to embrace each other and go together," Sister Mary said.

Father Gibilisco was a member of Kappa Delta Pi, Psi Chi, the Academy of Certified Social Workers, the National Association of Social Workers, the Council on Social Work Education, and the Michigan Council on Human Services Education. He was a licensed Certified Social Work Practitioner.

In great demand as a counselor, he performed well in delicate pastoral and psychological situations. He enjoyed spending time in conversation with his conferes and friends, and they appreciated his company and valued his opinions.

He is survived by the monks of Belmont Abbey; a brother, Anthony Gibilisco of San Jose; two nephews, Matthew and Kevin Gibilisco of San Jose; two aunts, Carmen Marino Cammarata and Mary Marino Caniglia of Omaha; an uncle, Thomas Marino of Cathedral City, Calif., and several cousins.

The Mass of Christian Burial was concelebrated by Abbot Oscar Burnett, the monks of Belmont Abbey, and priests of the Diocese of Charlotte on Saturday, Aug. 6. Burial followed in the Belmont Abbey cemetery.

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Stewardship Questions And Answers

Q. How do our assets fit into our stewardship commitment of treasure?

A. We should, and in many cases do, exercise our responsibility to be good stewards of our assets in regard to our families and loved ones. We have insurance policies, retirement and savings plans, investments, estate plans and wills to ensure that their needs are met.

Unfortunately, we have not seen these same assets in light of the stewardship of our treasure. Most of our focus has been on our regular salary income when we think of our monetary gifts to charitable organizations. Some do include investment income, income from the sale of a house or other non-salary sources, but relatively few.

As we grow in our stewardship life, however, more of us realize that limiting our stewardship of treasure just to our regular salary doesn't really reflect giving all that we have. More and more of us are including our assets in our long range plans related to stewardship of treasure. This includes, among other things, leaving part of one's estate to the Church or other charity through a will. It may include making the Church a partial beneficiary of an insurance or retirement plan.

The Foundation of the Roman Catholic Diocese of Charlotte is one way we can exercise good stewardship of our assets. The foundation was established to accept endowment gifts which will provide income in perpetuity since the principal can not be touched. Only income generated from the gift is used. A bequest can be made to the diocese, your parish, a Catholic elementary or high school, or another agency of the diocese. You can name the foundation to receive a gift of cash or other property form your estate. You can stipulate a specified amount, a percentage, or the remainder of your estate after all the other bequests are fulfilled. Gifts of life insurance allow you to make a gift that might be larger than if you were to give an asset outright. You can give the foundation a paid up policy that you already own, or you can purchase a policy to donate. These are just some of the ways you can make a bequest.

Just as our stewardship extends to making sure our families and loved ones are provided for after our death, it also includes making a provision for our spiritual family, the Church. Our faith, and the spiritual community in which it is nourished, are gifts. As good stewards, we cherish these gifts, and use our assets to ensure their continuation.

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Notebook (From Page 4)

In her new career as a mother and a student of psychology, she is committed to sharing stories of family, faith, motherhood and parenthood with Catholic readers. We think our readers will be joining the ranks of her fans.

We are still considering some other changes in format and content and you'll be reading more about them in the next few weeks.

This week's edition marks the return of Faith Alive! after an absence of a few weeks because of space limitations. We want to reassure you that we'll run it whenever we can.

This issue is the last on our summer schedule of bi-weekly publication. Next week's edition — the last of the third year of publication — will be our annual Back-to-School issue.

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Diocesan News Briefs

St. Ann Parishioner Elected

CHARLOTTE — Robert L. "Bob" Lewis, president of Avondale Pharmacy, was elected to the executive committee of the North Carolina Pharmaceutical Association at its annual convention in Myrtle Beach. His business is the only independent, family-owned pharmacy in the Dilworth area of Charlotte.

A graduate of UNC-Chapel Hill School of Pharmacy, he and his wife, Georgia, have been members of St. Ann Church since 1956. He serves on the board of the Pharmacy Network National Corp., as a member of the Mecklenburg Pharmaceutical Society, the N.C. Retail Pharmacy Association and the National Association of Retail Druggists and has lobbied at the national level for support for family pharmacies.

Outstanding Volunteer

MONROE — Betty Van Note, a parishioner at Our Lady of Lourdes Church, was presented the Governor's Award for Outstanding Volunteer. She has volunteered with the Union County Department of Social Services since 1988, The Christmas Bureau, social service's day care program, Council On Aging and several church committees. She is the third parishioner to win the award.

Joined In Song

ASHEVILLE — The St. Barnabas Minstrels of St. Barnabas Church, Arden, sang with The Heightsman Quartet and Newbridge Choir for the Third Annual Gospel on the Green Aug. 7 at Newbridge Baptist Church, Asheville.

NFP Teacher Training

MEMPHIS — Jay and Carmen Hamilton, co-directors of the Natural Family Planning program for the Diocese of Charlotte, attended a session for training teachers at an international NFP conference in July. The Hamiltons hope to expand the number of teachers throughout the diocese. The training sessions will be in January and April. Dates and locations will be announced at a later date.

Slide projectors will be needed for the new teachers. To donate a slide projector or for information about becoming an NFP teacher, call Jay or Carmen Hamilton at (704) 663-6411.

Bishop Curlin Schedule

Bishop William G. Curlin will take part in the following events during the next few weeks:

August 21-25:
In Chicago, directing a retreat for the American Bishops of Region Seven.

August 28:
St. Joseph of the Hills in Eden, Installing Father Joseph Ayathupadam as pastor.

HIV/AIDS Healing Mass

ASHEVILLE — The next monthly healing Mass for HIV/AIDS at St. Joan of Arc Church is Thursday, Sept. 1 at 7 p.m. The Mass is sponsored by Caring Hearts AIDS Ministry. Everyone is invited to attend to offer spiritual support for people with AIDS as well as their families and caregivers.

Care Team Training

HIGH POINT — "GRAIN" (Guilford Regional AIDS Interfaith Network) is offering a training session Sept. 23-24 for care teams to work with people with AIDS. For information on pre-training orientation, call Sallie White at (910) 274-5637.

Parish Jamboree

NEWTON — The second annual St. Joe's Jamboree is Saturday, Aug. 27 at St. Joseph Church. There will be a yard sale beginning at 7 a.m., a chicken barbecue at 11 a.m., and an auction at 1 p.m.

Office Help Needed

CHARLOTTE — The Refugee Office of Catholic Social Services needs a volunteer receptionist. Hours and days are flexible. For information, call Sonia Hayden at (704) 568-8806.

Charismatic Renewal

HICKORY — A Charismatic Renewal Conference, "Children of God Sealed with the Holy Spirit," is Sept. 23-25 at the Catholic Conference Center. Speakers will be Benedictine Father Paul Meaden and Benedictine Sister Geralyn Spalding. For information, call Carol Flynt at (704) 331-1709.

Charimastic Mass

CHARLOTTE — A Charismatic Mass is celebrated at 4 p.m. on the first Sunday of each month at St. Patrick Cathedral. Healing teams pray with individuals at 3 p.m. A potluck dinner follows Mass. The next Mass is Sunday, Sept. 4.

Cursillo Weekends

CHARLOTTE — The next men's Cursillo is Sept. 15-18, the ladies' is Oct. 20-23 at St. Ann Church. Veterans are asked to attend the closing. For more information, contact John or Jackie Johnson at (704) 552-6917.

Healing Ministry Retreat

GREENSBORO — Fifteen Greensboro area churches including Our Lady of Grace, St. Paul the Apostle and St. Pius X, are sponsoring an ecumenical retreat, "Healing the Eight Stages of Life," Sept. 30-Oct. 2 at First Lutheran Church. For registration information, call Kitty Rodgers at (910) 288-4584.

House of Prayer Retreat Schedule

HOT SPRINGS — The Jesuit House of Prayer is presenting the following retreats:

- A retreat for men, "Men of Prayer, Men of Action," is Sept. 9-11. Led by Peter McCord, the retreat will focus on the lives of apostles and how they influence the lives of men today.
- A retreat for recovering alcoholic women, "Spirituality and the Twelve Steps," is Sept. 16-17.
- "Differing Prayer for Different Folks," a retreat on reflecting on and sharing prayer styles, will be led by Jesuit Father Andy Novotney Sept. 23-25.

For information and reservations, contact Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call (704) 622-7366.

Healing Mass

CHARLOTTE — St. Peter Church has a Healing Mass for the healing of body, mind and spirit on the first Wednesay of each month at 7:30 p.m. The next Healing Mass is Sept. 7.

Yard Sale/Auction

HENDERSONVILLE — Immaculata School is collecting items to be sold at their annual yard sale/auction on Sept. 24. To make a donation, call Leonard Aubrey at (910) 891-7158 or Les Foss at (704) 684-6798.

Lodge Meeting

ARDEN — The Italian American Marconi Lodge #2953, Order Sons of Italy, meets the fourth Monday of each month at St. Barnabas Church at 7:30 p.m. Coffee and cake are served and new members are welcome. For information, call (704) 891-8590 or (704) 658-3066.

Installation Presentation

CHARLOTTE — Cablevision and Visioncable will air Bishop Curlin's Installation Mass on Thursday, Sept. 15 at 8 p.m. on channel 10. The Mass was celebrated at St. Gabriel Church on April 15, 1994.

Marriage Encounter

Can't afford a romantic escape with your spouse to a tropical island? Try a Marriage Encounter weekend. The ne weekends are Sept. 16-18 in Hickory ar Nov. 18-20 in Rock Hill. To register, ca Tom or Emilie Sandin, (910) 274-442

Volunteers Needed

WINSTON-SALEM — "Exchang SCAN," a non-profit agency for the pr vention and treatment of child abuse ar neglect, needs volunteers. Training se sions begin Aug. 27. Call Lisa Sall Barnard at (910) 723-2204 for informa tion.

Catholic Retirees Picnic

CHARLOTTE — The Charlot Area Catholic Retirees picnic will be Park Road Park on Sept. 14 from 1 a.m.-3 p.m. Cost is $3. To register, ca Adele by Sept. 12 at 331-1720, Monda through Friday except Wednesday, 1 a.m.-2 p.m.

Anniversary Celebration

CHARLOTTE — A Silver ar Golden Wedding Anniversary Mass ar Reception will be celebrated at St. Patri Cathedral on Sunday, Oct. 30 at 2: p.m. If you were married in 1969 1944, call your parish office for an inv tation.

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World and National Briefs

Cardinal To Advocates Of Killing Abortionists, "Kill Me Instead"

NEW YORK (CNS) — "If anyone has an urge to kill an abortionist, let him kill me instead," Cardinal John J. O'Connor of New York said Aug. 4. "That's about as clearly as I can renounce such madness," he said. He made his comments in his weekly column in his rchdiocesan newspaper, *Catholic New York*, amid a new national debate over violence and promotion of violence by extremist opponents of abortion. The debate was provoked by the July 29 murder of Dr. John B. Britton and his scort at an abortion center in Pensacola, Fla. Paul Hill was charged in the murders.

Knights Reiterate Opposition To Abortion In Health Care Reform

PITTSBURGH (CNS) — Abortion overage in health care reform would grossly violate the consciences of millions of Americans," said the Knights of Columbus in a resolution drafted during heir international convention. "Aborion is not health care but the destruction of human life," said the resolution adopted at the close of the Aug. 2-4 convention in Pittsburgh, attended by about 2,000 members of the Knights. Another resoluion stated support for the pope in his concerns about the upcoming U.N.-sponored conference on population and development to be held in Cairo, Egypt.

Archbishop Says Church Denied Right To Teach On Homosexual Conduct

OMAHA, Neb. (CNS) — A climate of repressive liberalism in the United States denies the Catholic Church its right to teach and publicly express its belief that homosexual conduct is immoral, Omaha Archbishop Elden Francis Curtiss said Aug. 5. "We are living in a confusing time when many elements of the liberal agenda are becoming increasingly more intolerant of opposing opinions," Archbishop Curtiss wrote in his column in *The Catholic Voice* Aug. 5. This type of liberalism attempts to repress opposing opinions without discussion of the issues, he said.

Arizona Pastors Extinguish Smoking In Parish Halls

PHOENIX (CNS) — Two Phoenix pastors have joined in the no-smoking cause by banning smoking in their parish halls. The pastors, from SS. Simon and Jude Cathedral and St. Helen Parish, say the ban takes a stand against smoking that has been neglected by the Church. "We should have been or should be in the forefront of this movement to promote good health practices — not dragging our feet," said Father Robert Voss, pastor of St. Helen's. Father Michael O'Grady, rector of the cathedral parish, said, "It seems like every place you go where people meet there is a (no smoking) sign up. When I go to the hospital people are smoking outside. When you go to a ball game people are smoking outside. So, I thought it was time for us. We're way behind."

Denver Event Renews Youth's Call To Apostleship

DENVER (CNS) — Through a telephone link from Calcutta, India, Mother Teresa urged participants in National Youth Day activities in Denver to carry joy of loving with them wherever they go. The Aug. 4-7 event was organized to mark the one-year anniversary of World Youth Day, held in Denver for teens and young adults from around the world last summer. In her phone call, Mother Teresa told the 1,000 youths to "deepen your intimate love with Jesus — and take that joy wherever you go." She encouraged them to begin in their own homes.

Threat Against Priests Reported Over Abortion Center Murders

MIAMI (CNS) — The Archdiocese of Miami was downplaying the seriousness of a call to an area parish threatening to kill 10 priests for each person killed in front of an abortion center. Archdiocesan communications director Mary Ross Agosta said the parish receptionist who took the call Aug. 4 notified the archdiocese. The police were called and a routine report made, she said. The archdiocese notified parishes of the call and asked to be informed of any such threats they might receive, but no other special actions are being taken, said Agosta. The call was received less than a week after a doctor and an escort were shot and killed outside a Pensacola, Fla., abortion clenter.

Vatican To Present Cairo Position From Ethical Standpoint

VATICAN CITY (CNS) — The Vatican will present its position at the U.N. International Conference on Population and Development from the starting point of ethical principles, not religious beliefs, a Vatican spokesman said. The Holy See hopes the meeting in Cairo, Egypt, this September will lead to "a consensus on the well-being and progress of the human family," said Joaquin Navarro-Valls. Briefing journalists Aug. 8, he said the Vatican is opposed to any population-control policies that "do not take into necessary account the moral and material development of society, as well as the dignity of women and the rights of both parents and children."

Search Continues For British Marist; Hutu Brother's Body Found

ROME (CNS) — The search continued in Rwanda Aug. 8 for a missing British member of the Marist Brothers, although the body of a Rwandan Marist traveling with him has been tentatively identified. The car believed to be carrying Brothers Chris Mannion, a native of Yorkshire, England, and Joseph Rushigajiki, a Hutu, was found near a school run by the order in Save, Rwanda, said Brother Sean D. Sammon, vicar general of the Marists in Rome. Members of the order who went to Rwanda in late July to try to find their missing confreres "followed up on reports that the driver of the car had been killed; the body has been tentatively identified" as that of Brother Rushigajiki, he said.

Catholic Official Says U.S. Pushing Abortion In Development Plans

MANCHESTER, England (CNS) — A British Catholic aid official has accused the U.S. government of trying to establish the right to abortion as a "development objective" of the U.N. Conference on Population and Development. The criticism came from Julian Filochowski, director of CAFOD, the Catholic Fund for Overseas Development. CAFOD is the official aid and development agency of the Catholic bishops of England and Wales.

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Permanent Deacons Authorized To Wear Roman Collars On Duty

By MSGR. ANTHONY KOVACIC

The Roman collar for centuries was the most notable sign of the Roman Catholic priest and some seminarians in this country. Now Bishop William G. Curlin has expressed his desire for permanent deacons of the Charlotte diocese to adopt this clerical dress in defined ministries.

Vatican II approved the restoration of the permanent diaconate. In May 1968, the American bishops petitioned the Holy See for permission to restore this ancient ministry of service. In August of that year, Pope Paul VI granted that request. With this positive response, many large dioceses started the formation of the permanent diaconate.

Since then, more than 10,300 men have presented themselves for ordination after several years of formation. They and their wives — since most of them are married — have entered into a variety of ministries. The particular character of the diaconate is service to the poor and needy.

We find deacons in parishes, hospitals, shelters, prisons, airports, factories, offices and schools throughout our land. Nowhere has the Spirit called forth more diaconal vocations than in our own country.

In our diocese, candidates for the diaconate attend formation classes for three to five years, accumulating more than 725 hours in classes. Following ordination, formation is enhanced with continuing education several times each year.

Only a few deacons serve the diocese in a full time capacity. Most are employed in the secular market place, devoting their lives to family and employment. These men give 15 or more hours monthly to the ministry of the Church. This does not include their service at the altar.

Our deacons assist at Mass and proclaim the Gospel. They preach, baptize, officiate at weddings, perform funeral services and lead us in prayer. Their call to service is in the world, family and work to bring the good news to people in every day living.

Bishop Curlin, in his desire to have the deacons known for their call to the ordained clergy, has informed them that they may wear the Roman collar. The prudent use of the collar in the deacon's ministry to the sick, the imprisoned, those in need and in parish ministry may open doors that in the past may have remained closed.

This change, acknowledging that the deacon shares with bishops and priests in Holy Orders, does mean that we should come to a better understanding of the deacon's role in the Church and the many gifts he has to offer the people of God.

Msgr. Kovacic is vicar of the Office of the Permanent Diaconate of the Diocese of Charlotte.

Bishop William G.Curlin shares a light moment with 92-year-old Eva Saffron during a seniors luncheon at St.John Neumann Parish in Charlotte.

Photo by JOANN KEANE

Children (From Page 3)

"We have an epidemic of violence that is injuring our children," Sister Miriam said. "This is the point we want to bring to people's attention. Hopefully, people will look at it and make a commitment to help shape a society that will be more clearly supportive of children and families."

American society has a hard time defining violence because it has become desensitized to it, said Gail Violette, director of the Office of Telecommunications. The media are feeding the violence, she said.

One way to become less desensitiz is to become media literate, and lea how to decode violent, sexist and degra ing messages, Violette said. Her offi offers workshops in media literacy.

Escalating violence by and agai children and youths is the manifestati of neglected problems, the CDF sa One in five children in the United Stat is poor. Pervasive drug and alcoh abuses, racial intolerance and hate crim growing numbers of out-of-wedlo births and divorces; all have contribut to the disintegration of the family, co munity and spiritual problems.

The time for change is now.

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Christian Doctrine of The Holy Trinity

Whoever wills to be saved
must before all else hold
fast to the Catholic faith.
Unless one keeps this faith whole
and untarnished, without doubt
he will perish forever.
Now, this is the Catholic faith:
that we worship one God in Trinity,
and Trinity in unity.
Neither confusing the Persons
one with the other, nor making
a distinction in their nature.
For the Father is a distinct Person;
and so is the Son;
and so is the Holy Spirit.
Yet the Father, Son and Holy Spirit
possess one Godhead,
co-equal glory, co-eternal majesty.
As the Father is, so is the Son,
so also is the Holy Spirit.
The Father is uncreated, the Son
is uncreated, the Holy Spirit is
uncreated.
The Father is infinite, the Son is
infinite, the Holy Spirit is infinite.
The Father is eternal, the Son is
eternal, the Holy Spirit is eternal.
Yet they are not three eternals,
but one eternal God.
Even as they are not three
uncreated, or three infinites, but
one uncreated and one infinite God.
So likewise the Father is
almighty, the Son is
almighty, the Holy Spirit
is almighty.
Yet they are not three almighties,
but they are the one Almighty.
Thus the Father is God,
the Son is God,
the Holy Spirit is God.
Yet they are not three gods,
but one God.
Thus the Father is Lord,
the Son is Lord,
the Holy Spirit is Lord.
Yet there are not three lords,
but one Lord.
For just as Christian truth compels
us to profess that each Person is
individually God and Lord,
so does the Catholic religion
forbid us to hold that there are
three gods or lords.
The Father was not made
by any power; He was neither
created nor begotten.
The Son is from the Father alone,
neither created nor made,
but begotten.
The Holy Spirit is from the
Father and the Son, neither made
nor created nor begotten,
but He proceeds.
So there is one Father, not
three; one Son, not three;
one Holy Spirit, not three.
And in this Trinity one Person is
not earlier or later, nor is greater
or less, but all three Persons are
co-eternal and co-equal.
In every way, then, as already
affirmed, unity in Trinity
and Trinity in unity is to be
worshipped.
Whoever, then, wills to be saved
must assent to this doctrine of
the Blessed Trinity.
But it is necessary for ever-lasting
salvation that one also firmly
believe in the incarnation of our
Lord Jesus Christ.
True faith, then requires us
to believe and profess that our
Lord Jesus Christ, the Son of
God, is both God and man.
He is God, begotten of the substance of the Father from eternity;
He is man, born in time of the
substance of His Mother.
He is perfect God, and perfect
man subsisting in a rational soul
and a human body.
He is equal to the Father in His
divine nature, but less than the
Father in His human nature as
such.
And though He is God and man,
yet He is the one Christ, not two.
One however, not by any change
of divinity into flesh, but by the act
of God assuming a human nature.
He is one only, not by a mixture
of substance, but by the oneness
of His Person.
For, somewhat as the rational soul
and body compose
one man, so Christ
is one person who is both
God and man.
Who suffered for our
salvation, who descended into
hell, who rose again the third
day from the dead.
Who ascended into heaven, and
sits at the right hand of God the
Father Almighty, from there He
shall come to judge both the
living and the dead.
At His coming all men shall rise
again in their bodies, and shall
give account of their works.
And those who have done good
shall enter into everlasting life,
but those who have done evil
into everlasting fire.
All this is Catholic faith,
and unless one believes it truly
and firmly one cannot be saved.
Glory be to the Father, and to the
Son, and to the Holy Spirit.
As it was in the beginning,
is now and ever shall be
world without end. *AMEN*

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 3 Number 44 • August 26, 1994

First Day Fun

St. Patrick School kindergarten students find recess to be a great break from their new studies as teacher Mary Szura lets the youngsters explore the playground on their first day of school. Pictured (l-r): Ginny Slee, Olivia Myrick, Shannon McQueen, Michael Malone, Corey Swanda, Alex Lapalombella, Christine Maley and Jessica O'Connell.

Photo by JOANN KEANE

Catholic School Enrollment Shows Jump

By CAROL HAZARD
Associate Editor

The good news is Catholic school enrollment is up across the country for the second year in a row. The even better news is enrollment in the diocese's school system is pumping up the national figures.

All 16 schools in the Diocese of Charlotte are reporting either steady or rising enrollment. Most schools are filled with openings only at certain grade levels.

Remarkably, the enrollment increases have occurred despite a reduction in class size from 35 to 30 students or less.

Schools with waiting lists have compensated for the reductions by adding classes. For example, St. Pius X in Greensboro added a kindergarten and a first grade for a total of 307 students. "It's so sad when we have to turn people away," said Principal Sue Geraghty.

Our Lady of Grace School, Greensboro, is completely full with 438 students. More than 100 children are on a two-year waiting list for kindergarten alone. "We still have siblings we aren't able to get in," said Principal Roberta Hutchcraft.

Educators attribute the demand to a growing Catholic population in North Carolina as well as parents looking for quality education in a Catholic values-based environment.

"It's a values question for us,"particularly considering all the trouble in the public system with guns and knives, says Chris Nunez, president of the Home School Association at Our Lady of Grace. "In addition to receiving a quality education, the kids are taught the same kinds of things we teach at home in terms of values, discipline and morals."

Moreover, the teachers are extended family, she said. "The kids know someone is looking after them."

"We're one of the few places in the country not just dreaming of building schools, we're building schools," said Dr. Michael Skube, diocesan school superintendent.

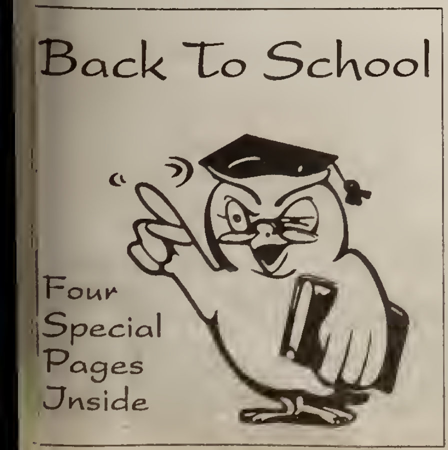
A new high school in Charlotte is expected to open in August 1995. The present high school will be converted into a middle school, which will open at the same time. Moreover, enrollment in a two-year-old school — All Saints in Charlotte — rose again this year by 25 students for a total of 650, making it the largest Catholic school in North Carolina.

Enrollment in Mecklenburg Area Catholic Schools has jumped 36 percent with 862 new students since the six schools became part of a regionalized system two years ago.

Bishop McGuinness High School, Winston-Salem, has seen four years of continuous enrollment expansion. The school is subsidizing three van pools to shuttle students to and from Greensboro. Hence, many of its 35 new students this year are from Greensboro.

Principal George Repass said the steady increase is due in part to "a vastly improved" recruitment and public relations program. "The Bishop McGuinness message is having a greater impact," he said. The high school offers quality alternative education centered on values and religion.

That's the message that's getting out. And it's being echoed throughout the system.



U.S. Catholics Responding To Rwanda Appeal

CHICAGO (CNS) — A shipment of six U.S. tractor-trailer trucks to aid Rwandan relief efforts was the brainchild of a Catholic corporate executive in Chicago.

Matthew Hehl, a vice president of Navistar International Transportation Corp. in Chicago, spearheaded the donation to Catholic Relief Services, the U.S. Catholic overseas aid agency, after watching a televised news report on dying Rwandan refugees.

At this end the value of gift can be measured in dollars — about $275,000. In Rwanda its value will be measured in human lives.

More than 800,000 Rwandans have fled their homes and are living in refugee camps. A Catholic network of CRS and European Caritas agencies is providing food and other assistance to 200,000 in Rwanda and neighboring countries.

As of Aug. 19 CRS reported having received at least $2.25 million in donations from U.S. dioceses since mid-July, when the media began to focus on the dimensions of the refugee tragedy and Catholic dioceses were asked to take up special collections for Rwanda at weekend Masses.

Catholics in the Chicago Archdiocese donated $436,000 at weekend Masses July 23-24. The previous record collection for a foreign disaster in the archdiocese had been $280,000 raised in 1989 for Lebanon.

Parishes of the Baltimore Archdiocese, where CRS has its national headquarters, donated $207,000. One small inner-city parish, St. Vincent de Paul, usually gets a total weekend collection of about $2,000. When the pastor announced that the whole regular collection would go to CRS for Rwanda relief, parishioners put $10,000 in the baskets.

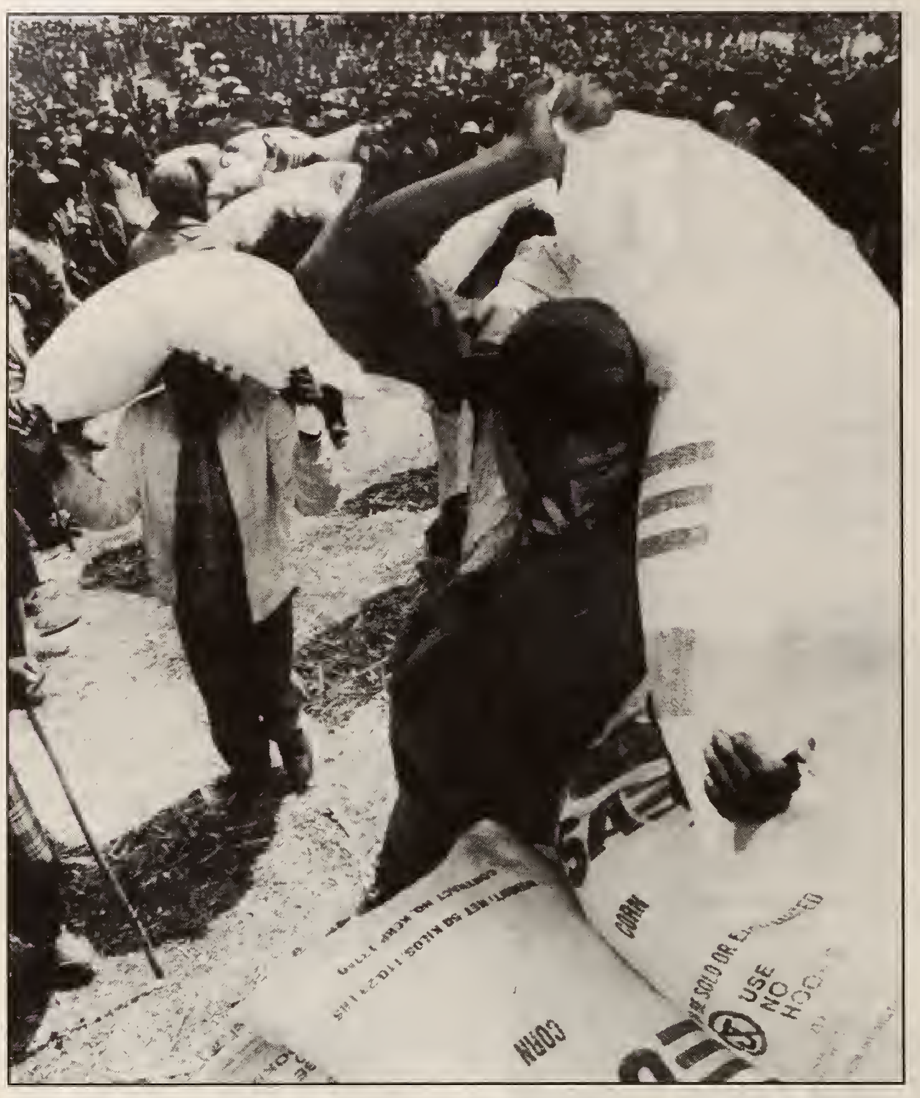
Catholics of Columbus, Ohio, donated $70,000 through their parishes. In Spokane, Wash., an appeal for donations by the diocesan newspaper, the Inland Register, brought in about $5,000.

Hehl said he was stirred to action by a Cable News Network report.

See **Rwanda,** Page 2

How To Help

Donations to Catholic Relief Services for aid to Rwanda can be made by mail or telephone. Checks or money orders should be made out to "CRS" with a notation "Rwanda" on the memo line indicating what the contribution is for. Send to Catholic Relief Services, P.O. Box 17090, Baltimore, MD 21203-7090. For more information on CRS work in Rwanda or to make a contribution by credit card, call (800) 736-3467.



A Rwandan refugee loads a sack of American corn on his shoulder at a camp in eastern Zaire where food and uncontaminated water is now being distributed by relief agencies. (CNS photo from Reuters)

Rwanda (From Page 1)

"I was watching CNN on a Sunday afternoon and saw tons of people being buried in mass graves. A bunch of them were children," he said. "Something inside of me said we had to do something."

He began calling colleagues — representatives of other truck and shipping companies — at home. By evening the deal was done: Six tractors and six flatbed trailers plus free preparation, inspection, handling and shipping to Mombasa, Kenya, an African port near Rwanda.

"Not one person said, 'How much will this cost?' From the moment I said let's do it, it was unanimous," said Hehl. From Navistar, Hehl got a donation of six heavy-duty 1990 cab tractors. From National Tractor and Trailer Sales Center in Atlanta he got six used flatbed trailers.

Various preparation, transport and handling services needed came from several other companies: District International Trucks of Hyattsville, Md.; Jupiter Logistics of Racine, Wis.; Wilson UTC of Elk Grove Village, Ill.; Global Container Lines of Garden City, N.Y.; and the Port of Mobile.

Hehl called CRS after several other relief organizations he contacted were slow to respond. The CRS employee who took the call had just returned from four months in Rwanda. "When she saw pictures of the trucks, she said, 'Stop. Don't do anything else. We want the trucks,'" Hehl said.

The trans-Atlantic shipment left Mobile, Ala., Aug. 12 after the trucks were blessed by Mobile Archbishop Oscar H. Lipscomb. They were expected to reach Kenya in 45 days.

Coordinator At Asheville Convent Named Provincial Of Her Order

ASHEVILLE—Religious of Christian Education Sister Martha Brigham, coordinator of St. Genevieve of the Pines Convent, has been named provincial of the American Province of the order, effective Sept. 11. Appointed to succeed her at St. Genevieve Convent is Sister Patricia Dolan.

The announcement was made by the superior general of the Religious of Christian Education of Saint Maur, France.

Sister Martha, a native of Massachusetts, was educated by the Religious of Christian Education in Winchester, Mass. She holds a B.A. degree in modern languages from Newton College of the Sacred Heart and an M.A. degree in religious education from Boston College. She is certified in art therapy from Emmanuel College, Boston.

She taught in the schools of her order in Massachusetts, and for two years, served as religious education coordinator at St. Luke Parish, Belmont, Mass. She also conducted a program in art therapy in Winthrop House, Medford, Mass., and Park Marion in Brookline, Mass.

Sister Martha left Asheville on Aug. 20 to prepare for her new duties. Sister Patricia assumed her duties as convent coordinator the same day.

Sister Patricia, a native of Champaign, Ill., came to Asheville at age 9. She graduated from St. Genevieve Academy, received a B.A. degree from Emmanuel College and an M.Ed. degree from UNC-Chapel Hill.

Sister Patricia's experience includes three years teaching in public school in Burke County. Her latest assignment was at Asheville Catholic School. She is an active volunteer at ABCCM and has been a participant in the "Return to Bethlehem" pageant every year since its beginning.

Charlotte Catholic High Gridders Open Season At Parkwood

By BOB GATELY
Editor

Charlotte Catholic High School, shooting to improve on last season's 4-6 football record, opens its 1994 season tonight (Aug. 26) at Parkwood, an old foe from Catholic's years as a member of the old Rocky River 2A conference.

The clash is the first of five non-conference games before embarking on their Western Piedmont 2A Conference schedule. The conference opener will be Oct.7 at home against defending conference and state 2A champion Lincolnton.

The Cougars, who moved to the Western Piedmont 2A last season in a realignment of North Carolina high school conferences, finished fifth in the six-team league with a 1-4 conference record.

The Cougars have just four offensive starters back from last year's team but Jim Oddo, starting his 22nd year as coach at Catholic.

"I think we'll improve," he said. "We won't be as big as last year but I think we'll be a little quicker."

He says junior quarterback Mike Falencki, a starter last season, should be better with a year of experience under his belt. And sophomore fullback Luis Moreno, the only player to start as a freshman since Oddo became coach, "should know our system better. Oddo said several other young players should show improvement from last season.

Oddo says the Cougars last some players on whom they had been countin because of transfers, family moves o off-season surgery. He says a couple ha been considered potential starters. As result, he says, there probably will be " lot of sophomores" in the starting lineu

"Some young players are going t have to grow up fast," he says.

The conference apparently will be a tough as ever. Oddo says Lincolnton ha 16 starters back from last year's champi onship team. Mooresville, the 1993 run ner-up, has 60 players on its varsit roster, about the same as Charlott Catholic's total for both the varsity an junior varsity.

Bessemer City, third last year, didn lose a single starter and some observe rate the Yellow Jackets the top threat t Lincolnton. West Lincoln, fourth la season, is improved but the Rebels lo their season opener last week to Newto Conover. Cherryville, winless last se son and beaten in this year's opener, expected to finish last again.

Catholic's schedule:

Aug. 26 at Parkwood
Sept. 2 Monroe
Sept. 9 at Charlotte Country Day
Sept. 16 Providence Day
Sept. 23 at Charlotte Christian
Oct. 7 Lincolnton
Oct. 14 Mooresville
Oct. 21 at Cherryville
Oct. 28 at Bessemer City
Nov. 4 West Lincoln

Catholic War Veterans Post Honored At National Convention

ARDEN — The Rev. Ralph F. Neagle Post of Arden won two national awards at the Catholic War Veterans national convention this month in Pittsburgh.

The post was honored for its project reminding the driving public to respect the special parking spaces for handicapped motorists. It was one of six special projects throughout the nation cited at the convention.

The project involves posters bearing the international access symbol and the phrase, "Leave Handicapped Parking for the Handicapped."

The local post won third place in the CWV's national historian program f its newsletter, the *Updater*. The newsl ter is published 10 times a year. It w cited for its format and appearance a its extensive coverage of local and r tional issues of interest to veterans.

The post is named for the late Fat Ralph F. Neagle, a World War II com chaplain who later served for many ye as Catholic chaplain at the VA Medi Center in Asheville. It meets the fou Thursday of each month in the par hall of St. Barnabas Church in Ard For more information, write to the p commander, Herbert Reith, PO Box 6 Enka, NC 28728-0681.

Distribution Of New Catechism Exceeds Two Million Copies

WASHINGTON (CNS) — More than 2 million copies of the English-language edition of the *Catechism of the Catholic Church* have gone into distribution since release of the book June 22.

"The extraordinary publishing effort is unprecedented in the religious book business and perhaps even among all publishing efforts in the nation," said Richard W. Daw, secretary for communications for the U.S. Catholic Conference.

"Readers demanded copies of the catechism even before it was off the presses, and the demand has not let up," Daw said in an Aug. 16 statement. "The most recent press run was for 513,500 copies, only about 50,000 fewer than the original run of 566,250."

Copies printed by mid-August totaled 2,106,070, said Daw, who is interim director of the USCC's Of for Publishing and Promotion Servi

The USCC is publisher of the C *echism of the Catholic Church* but li up 15 co-publishers of the English-l guage version of the catechism to m the expected demand.

Publishers say sales of the catech are high in their traditional channel distribution: direct mail and catalog well as religious and commercial bo stores, including Barnes and No Waldenbooks, Borders and Media P

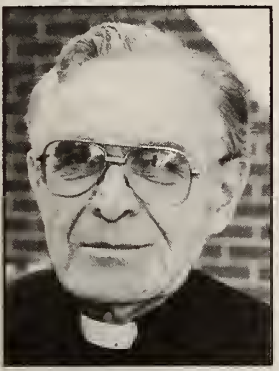
The catechism has appeared on tional bestseller lists, and in the Aug edition of *Publishers' Weekly*, it ran third on the bestseller lists for hardc and paperback religious books.

Permanent Deacons Receive High Praise For Their Efforts

By CAROL HAZARD
Associate Editor

NEW ORLEANS — They're not ishops and they're not priests. But they re clergy. And they perform an invaluble service for the Catholic Church.

Permanent deacons from throughut the United States reeived a reounding enlorsement of heir ministry t a July 20-24 conference n New Oreans. The ational conerence was he first since he permaent diaconate was restored 26 years go.


MSGR.KOVACIC

"I was delighted to hear from the ishops such a strong affirmation of the ermanent diaconate," said Msgr. Anhony Kovacic, vicar for the Permanent iaconate for the Diocese of Charlotte. ive bishops and an archbishop gave eynote presentations.

Msgr. Kovacic attended the confernce with deacons Curtiss Todd, Ben Venning and Bob Dotson and his wife, ertha. More than 800 people — inluding 520 deacons — from the United tates, Europe and South America gathred for the event.

The pheneomenal growth of the iaconate to 21,000 men worldwide — ith 12,000 in the United States — nderscores the ministry's vitality, Msgr. ovacic said. The Diocese of Charlotte - with 47 deacons — ordained its first lass in 1983.

In the most significant development, Vatican representative announced at e conference that the Congregation of lergy will hold a bishops' synod on the iaconate in 1995. Bishops will respond questions about deacons and their eological, economic and pastoral sponsibilites, Archbishop Crescenzio epe said. The responses will be comled and submitted to Pope John Paul , who is expected to issue an official cument on the diaconate.

"A document from the Holy See ows how important the role of the rmanent diaconate is in the Church," sgr. Kovacic said.

The diaconate trains men who reive special graces through the sacraent of holy orders to perform a ministry of charity, the word and sacraments, he said. "In the formation process, spirituality is well developed and based on humble service to priests and bishops. The diaconate is not a means to get power or receive great honors. It is to serve."

The heirarchy of the Church is made up of bishops, priests and deacons; the only ordained ministries in the Church.

"The diaconate keeps me in tune with what it means to be a servant, to give my life totally to our Lord Jesus through service," said Rev. Mr. Todd, vice chancellor of the diocese. "A deacon is called to reflect the life, obedience and love of Jesus."

A total spiritual commitment is a life of joy, whereas wordly pleasures are temporal and often hurtful, he said. "Spiritual wisdom grows and expands. That's not to say it's a bed of roses, but like the Apostle Paul says, we gain strength through weaknesses. Whatever thorn is in your side should bring you closer to the Lord."

REV. MR. TODD

The diaconate is a special calling, a true vocation, Rev. Mr. Todd said.

Deacons were active in the early life of the Church. However, neglect of the formation process and rivalry between priests and deacons led to the ministry's demise 1,600 years ago.

Since being restored in the Second Vatican Council, the diaconate has thrived in the United States. Conference participants came away reaffirmed in the value of their young ministry, its continued growth and their standing in the Church.

"Sometimes our vision is limited to where we are sitting or standing, but it was expanded to all the dioceses in the United States," said Rev. Mr. Wenning. "We saw a real healthy child. The diaconate is alive and well and getting stronger all the time."

Rev. Mr. Wenning is a deacon at St. Gabriel Church, Charlotte; Rev. Mr. Todd is at Our Lady of Consolation Church, Charlotte, and Rev. Mr. Dotson is at St. Margaret Church, Maggie Valley.

Scholarship Winner...

James Coates (l), a graduate of St. Anselm's Abbey School in Washington, D.C., is awarded a Senior Council Scholarship to attend Belmont Abbey College this fall. The scholarship, which is sponsored by the Benedictine monks of Belmont Abbey, provides a full year's tuition, room and board. Making the presentation are Benedictine Father Peter Weigand (c) and Abbot Aidan Shea of St. Anselm's Abbey.

Hundreds Expected At Hickory For Charismatic Conference

HICKORY—Catholic charismatics and guests gather twice a year for a conference at the Catholic Conference Center. Several hundred travel from all sections of the diocese and elsewhere for a weekend of praise and worship. From daily Mass, Saturday evening benediction and healing service, participants receive spiritual refreshment and inspiration.

The fall conference, Sept. 23-25, starts Friday at 7:30 p.m. and ends with an 11 a.m. Sunday Mass.

Conference leaders are from the Benedictine Abbey in Pecos, N.M. Father Paul Meaden and Sister Geralyn Spaulding will come as a team to address the conference theme, "Children of God Sealed with the Holy Spirit."

Father Meaden, a native of Minnesota, joined the Pecos Community in 1977 after spending 17 years mostly on the West Coast in engineering and construction. He graduated from Colorado School of Mines in engineering and geology in 1958 and spent two years in the Army. He attended seminary at St. John's, Camarillo, Calif. He studied for a semester in Israel and was ordained to the priesthood in Rome in 1984. He builds and maintains monastery facilities and assists with retreat programs. In addition, he serves the abbey as prior.

Sister Geralyn became involved in the charismatic renewal in 1971 as a college freshman in her home town of Lake Charles, La. After receiving her B.S. degree in environmental science in 1974, she moved to the Houston area to work as a water pollution investigator for the state. For four years, she lived with families active in the renewal. Her parish in Manvel, Texas, sponsored a retreat for her in 1981 at the Pecos Abbey entitled "A Covenant Community Experience." Attracted to the Eucharistic lifestyle of the community, she joined in December of the same year.

Sister Geralyn worked with the Sacred Dance Ministries International, assisting in workshops and ecumenical and Catholic retreats in Switzerland and England in 1989. She works full time as coordinator of the abbey music ministry in addition to assisting with retreats and missions through music, teachings, counseling and sacred dance workshops. She made perpetual vows on Aug. 6, 1988.

See **Charismatic,** Page 16

Have you given thought
to being a priest
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"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop William G. Curlin

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte or to your parish. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte (or _____ parish, city) the sum of $______ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact
Jim Kelley, Diocese of Charlotte, Office of Development,
1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

A Possible Answer

Cardinal Franjo Kuharic of Zagreb, Croatia's leading churchman, has come up with a possible settlement of the war in the Balkans — but it's going to require international action and that's the rub.

Speaking at a meeting of religious, diplomatic and ethnic leaders last week in Washington, Cardinal Kuharic suggested that an internationally administered and guarded protectorate might be a way to resolve the impasse over the partition of Bosnia-Herzegovina.

The internationally negotiated partition agreement would give 49 percent of the republic to the Bosnian Serbs and 51 percent to the Bosnian Croats and Muslims. But the Serbs, who control about 70 percent of the territory, so far refuse to accept the agreement. The Serbs also control a portion of Croatia —which they also seized by force — and show no signs of willingness to give up what the cardinal calls a "state within a state."

Cardinal Kuharic blames Serbian leaders for starting and continuing the conflict and he says the key is getting the Bosnian Serbs to sign the partition accord. He believes that the Serbs would have to agree if an international military force were used to guarantee the borders established by the accord.

Based on past performances, we somehow have a feeling that is not about to happen. Some European nations have sent troops into the area as "peacekeepers" but their efforts have been largely futile and they show no signs of willingness to take any effective action to halt the fighting. Even their attempts to provide humanitarian relief have been successful only when the Serbs have cooperated.

We don't see much prospect of the Europeans doing much, if anything, more than they already have. After all, they were not exactly enthusiastic about taking any action. And there appears to be little likelihood that President Clinton will risk getting American forces bogged down in a Balkan war.

As Cardinal Kuharic points out, the heart of the problem is the Serbian assertion that wherever Serbs live is Serbia's territory even if it is within another republic.

If that sounds familiar to some of us, it's the same claim that Hitler made when he grabbed the Sudetenland from Czechoslovakia in 1938.

Maybe the next claim will be for part of Illinois. After all, a lot of Serbs live in the Chicago area and the late King Peter is buried there.

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Pro-Life Corner

Respect Life

"Abortion mill employees from Delta Women's Clinic (Dover, Del.) and Brandywine Valley Women's Center (Penny Hill, Del.) pleaded guilty to charges of improperly disposing of the remains of pre-born children killed by abortion. The Delaware Special Wastes Management law calls or 'pathological wastes,' including 'human fetal remains,' to be disposed of properly and in accord with the law. The abortion mills poured the bodies of the children into garbage disposals."

***Abortion Report,* March 22, 1994**

The Respect Life Office Diocese of Charlotte (704) 331-1720

Pope Expresses Concern For Women

The Pope Speaks

Pope John Paul II

CASTEL GANDOLFO, Italy (CNS) — True concern for the health and well-being of women must include concrete action to help pregnant women carry their children to term and raise them, Pope John Paul II said.

The pope praised the efforts of those involved in planning the U.N. International Conference on Population and Development in Cairo, Egypt, for their focus on improving the condition of the world's women, but insisted that increasing access to abortion would not serve their real needs.

"Through maternity, God has entrusted human beings to women in a special way," the pope said Aug. 14 during his midday Angelus address.

Women are the first guardians of human life from the moment of conception and deserve support in that role, he told visitors at his summer residence south of Rome. "Who more than a mother knows the miracle of life which blossoms in her womb?"

Unfortunately, the pope said, many women face serious problems that make motherhood difficult or even heroic. "Often these unbearable weights derive from indifference or inadequate assistance," some of which are the result of legislation that ignores the value of the family, he said.

The condition of women also is threatened by "a widespread and distorted culture that unduly exonerates men from their family responsibilities and, in the worst cases, leads them to consider women as objects of pleasure or simple reproductive instruments," he said.

"Against this oppressive culture, it is obligatory to take every legitimate initiative aimed at promoting authentic female emancipation," the pope said. "But in this obligation, the dignity of women and the safeguarding of life are tied together, and it is hoped that the Cairo conference will courageously address the question from this viewpoint," he said.

"Many people accuse the Church of insisting too much on the family mission of women while disregarding the problem of their active presence in various areas of social life," the pope said. "In reality, it is not that way," he said.

"The Church is well aware of how much society needs the feminine genius in all areas of civil life, and it insists that every form of discrimination against women in the area of work, culture and politics be overcome,' the pope said.

Pope Says Children's Example Contributes To Church

VATICAN CITY (CNS) — At every stage of thei growing understanding of the faith, children contribut to the building of the Church, Pope John Paul II said Through the example of children, he said, adults ca rediscover the simplicity of holiness and the trustin faith that should mark the spiritual life of all Catholics

The faith and holiness of children is not only promise for the future of the Church, but a curren blessing, Pope John Paul said Aug. 17 in an ongoin series of audience talks about the role of lay people in th Church.

It would be wrong to ignore the role of the childre in the Church, he said at the audience, held a few hour before he was scheduled to begin a 10-day vacation Les Combes, in the northern Italian mountains. "The are the smile of heaven entrusted to earth," he sai "They are the true jewels of the family and society."

Following Jesus' example of welcoming childre and pointing to them as examples of the complete tru faith requires, the Church welcomes them as full mem bers of the community through baptism, he said. "Fro the beginning of their human development, baptis gives rise to a developing life of grace within them," th pope said.

Pope John Paul offered special prayers for childre who are hurting physically because of hunger, povert or illness or who suffer because of maltreatment by the parents, exploitation or the pain of seeing their paren divorced or separated.

It's The Wrong Place For A Visit

Editor's Notebook

Bob Gately

Pope John Paul II, as part of his commitment to seeking peace in the former Yugoslavia, will visit Croatia next month and hopes to be able to visit the war-torn neighboring republic of Bosnia-Herzegovina.

Specifically the pontiff would like to visit the Bosnian capital, Sarajevo, and the Vatican has issued a tentative schedule for such a visit. It calls for the pope to be in Sarajevo on Sept. 8 to celebrate Mass and visit with religious leaders.

The visit will not take place without assurances that the pope will be safe. Auxiliary Bishop Pero Sudar of Sarajevo says the pope's safety hinges on a security agreement between United Nations military commanders on the scene and Bosnian Serb leaders.

Frankly, I hope there is no such agreement and that the pope confines his visit to Croatia if he goes at all. I'm not so sure he would be any safer in the Croatian capital of Zagreb than he would be in Sarajevo. There are plenty of fanatics just about everywhere in that part of Europe.

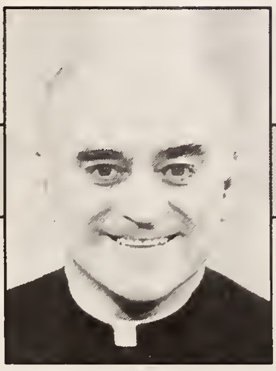
If there is a security agreement for a visit Sarajevo, I don't think it will be worth the paper i written on. Radovan Karadzic, the leader of the Bosni Serbs, is not exactly noted for keeping his word ab anything — except of course when he has been prom ing violence. He has been pretty good about keepi those promises.

See **Notebook,** Page

Singing In The Rain

Light One Candle

Father John Catoir



A person's emotional life is like the eather. We have good days and bad, ps and downs. Even spiritual writers ho promote an attitude of joy have ccasional feelings of gloom, I can attest that. But relief is an instant away when ou reflect on the wonder of God's love.

The Gene Kelly classic movie, "Sing- g in the Rain," comes to mind as a erfect metaphor for singing and danc- g your way through the puddles and the itfalls of life. Some people are able to nprove their emotional state with a bit f music. Put on a CD and enter the orld of those who are singing joyfully. enjoy listening to the music. It helps me thank God for my life and for the rivilege of being human.

But if music doesn't work for you try mething else. Try to analyze the cause f your dark mood. You may be stressed ut, or simply over-tired. In any case ou'll need to pamper yourself a bit ore. Try to be your own best friend, not our own worst enemy. Don't put your- lf down by listening to the demon ithin which says hurtful things to you. Reject the tyranny of that inner voice. Remember, feelings are not facts. Subjective opinions are not objective reality. You are a person of status and importance because you are a baptized Christian. You are precious and God loves you with all His heart. Talk to yourself in a positive way and refuse to engage in negative thinking.

You can shift your attention away from worries by putting things in perspective. Moods pass away like rainy days. Sadness and melancholy are merely temporary conditions. In the meantime, it helps to ventilate your fears from time to time with a trusted friend or counselor. Don't be afraid to reach out for help.

You can also do something physical to expend your negative energy. Clean the kitchen, rearrange your closet, mow the lawn or clean the attic. Sitting around moping will only make you sadder. Beware of TV, so many shows are violent and depressing, you don't need that. Don't drink too much. Booze is a depressant by definition and if you overdo it, you'll create brand new problems for yourself.

Do you realize that envy is defined as sadness over the good fortune of another? You'll want to resist envy as much as possible. Pray for those you envy every time you have bad feelings toward them. Refuse to be petty.

Just do something positive. Visit someone in the hospital. Go to a funny movie. Recall your favorite vacation spot. Take some crayons and draw your feelings, use different colors to express your mood.

You may not be able to change your mental landscape overnight, but with the help of God you do have the power to live joyfully because of the knowledge of His love.

If your depression lasts for more than a month, go see your doctor. You may need some medication to get yourself back on the track. Don't be afraid to take a sedative. With God's help all will be well. Trust the Lord. Meanwhile, I will keep you in Mass and prayer as well.

(For a free copy of the Christopher News Note, "Live Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Father John Catoir is director of The Christophers.

To Praise Or Not To Praise

Crosswinds

Martha W. Shuping, MD

ear Dr. Shuping,

My husband and I have a four- ear-old child and we both disagree ver how to handle giving her praise. henever my daughter brings home a ainting from pre-school or shows me mething she's done, I go out of my ay to tell her how terrific it is. My arents were always very critical of e and I promised myself that when I ad kids, I would be more supportive. y husband has a different attitude. e says that his parents always em- arrassed him by "making a fuss" er everything he did. Apparently, even gave up playing the guitar hich he loved) because his parents ere always trying to make him play r relatives. He says that I'm making mistake by "gushing" over our daugh- r so much.

Children do need praise, but if it's handled incorrectly, it can backfire. Some children become embarrassed by too much attention and then rebel (as seems to have been the case with your husband). Others become so focused on receiving praise that they lose their enjoyment in the activities themselves.

When your child brings home a painting that she's done, you don't have to convince her that she's the most talented artist in the world. It's fine to tell her that she did a good job, but you'll motivate her more by showing an interest in what she's done, rather than evaluating the finished product. Ask her which colors she likes best and whether or not she enjoyed using the materials. Let her tell you what her picture is about. Then pick out one or two of the more distinctive features in her "work of art" and say something positive about those.

You can offer to hang her picture up in the kitchen, or you can help her put it in a scrapbook if she wants. But don't force her to show her pictures to friends or relatives. Let her enjoy her own work without giving her the message that she should be dependent on what other people think. In the long-run, your daughter will have more confidence in her abilities if you help her to focus on the process of her accomplishments rather than the praise.

Dr. Shuping is contract staff with Catholic Social Services and also has a private practice as a psychiatrist in Winston-Salem. Questions for this column may be sent to: Dr. Martha W. Shuping, 1400 Millgate Drive, Suite B, Winston-Salem, NC 27103.

How Much Formal Education Do Parish Administrators Need?

The Human Side

Father Eugene Hemrick

The Archdiocese of Chicago's re- nt announcement that it will place aca- mically credentialed lay administra- rs in parishes stirred up some ques- ns.

Those who lack academic require- ents, yet have extensive parish and cular work experience and good will, el the rule will prove unfair to minori- s and others who are loyal to the urch. Some ordained permanent dea- ns who lack the needed educational ckground to serve as lay administrator y the requirements overlook their pow- s of ordination.

Are academic requirements that im- rtant for parish administration? Isn't enough to have a good heart and on- e-job experience?

To answer, we need to look at the rpose of schooling and the times we e in. And we need to find ways to make at education more available and af- rdable to those who seek it.

Formal education combines a struc- red program of study, testing of ideas, rning to use educational resources d the companionship of classmates who are often a helpful resource later as well. It is a matter of devoting a large portion of time to disciplined formation.

A good education not only provides us with valuable information, it makes us better critical thinkers.

To run a parish these days, being a good person is not enough.

Take religious education for example. One needs to know what good teacher training consists of, what are the best books to place in teachers' hands and what constitutes a good learning environment. Lacking this background, one risks turning youth off to religious education, losing adult catechumens, destroying adult education efforts and, in sum, not having any parish educational programs of worth.

To be an administrator means facing all types of people who will test you. There is always someone who doesn't like the way the liturgy is conducted or the art and sculpture used in decorating the church. Even the task of filling out marriage papers requires legal awareness. The leader of a parish needs to be able to react intelligently and on the spot to a variety of questions.

Education affords a person the needed time to digest facts and develop the critical thinking needed to thoughtfully respond to the many needs of daily parish life.

Often overlooked is the value of one's classmates in formal education. Frequently they form support groups, counseling each other and serving each other as resources.

But it is the legal side of running a parish in these times that above all makes academic credentials imperative. Lawsuits alleging everything from firing without just cause to having a damaged walkway to sexual harassment or abuse have made dioceses much more conscious of the need to put well-educated persons into responsible positions.

One bad lawsuit due to incompetence can destroy a parish for years, as well as disrupt the whole diocese.

Add to this the fact that administration also consists in overseeing a parish council and a variety of parish offices which are responsible for the upkeep of buildings, finances and evangelization, and one quickly sees that this is no job for the uneducated, well-meaning person.

See **Human,** Page 6

The Consistent Ethic Of Life

Question Box

Father John Dietzen

Q. I have read and heard much about the seamless garment, but no one explains it, even the priests who refer to it. Can you tell me what it is? (Florida)

A. The seamless garment is another name for what is more frequently called a "consistent ethic of life."

Basically, both phrases simply mean that in our moral teachings and positions about issues relating to human life we should be consistent and not deny on one issue what we defend on another. In other words, if one human life is sacred, all human life is sacred, and our political and moral positions should reflect that "consistency."

Though the idea is far from new, the specific consistent ethic of life, or seamless garment, approach was proposed by Cardinal Joseph Bernardin of Chicago in 1983.

Since then it has become a major element in every serious moral discussion, from abuse of the aged and sexual exploitation to war and the death penalty; from economic oppression of the poor and helpless to reform of health care and the massive violence committed today against unborn children.

The "consistent ethic" approach has profoundly affected Catholic thinking in all these areas, perhaps most especially on the subjects of just war and, as I described in another column recently, capital punishment.

Cardinal Bernardin points to three themes that underlie a consistent ethic of life: the theological assertion that the human person is made in the image and likeness of God, the philosophical affirmation of the dignity of the person, and the political principle that society and the state exist to serve the person.

Within this framework, the Catholic bishops of New York contended in their February 1994 statement against the death penalty that whether one speaks of violent crimes or unplanned pregnancies, "death is never the answer."

Interestingly, the "seamless garment" argument has led other groups to embrace our position on the evil of abortion.

Sojourners is a Washington-based group and is the name of their influential magazine, devoted to many issues of justice and peace. Several years ago the community abandoned its neutrality on the morality of abortion.

The editor explained: "Our deepest convictions about poverty, racism, violence and the equality of men and women are finally rooted in a radical concern for life — its absolute value and the need to protect it. It was only a matter of time before the spiritual logic of these other commitments would lead us to a 'pro-life' response to abortion as well."

The seamless garment, or consistent ethic of life, idea has immeasurably enriched the discussion of issues relating to respect for the sacredness of human life. It surely will continue to do so, as its challenges are increasingly accepted, w hope, both by those who presently clai a pro-life position and by those who d not.

(A free brochure answering ques tions Catholics ask about Mary, th mother of Jesus, is available by sendin a stamped self- addressed envelope t Father John Dietzen, Holy Trinit Church, 704 N. Main St., Bloomington IL 61701. Questions for this colum should be sent to Father Dietzen at th same address.)

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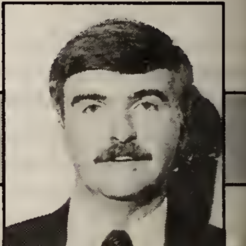
Pensacola Paranoia

Lifelines

Jim McInerney



When I first heard the news I promised myself that I would keep silent. This column is going to be about adoption, I said, not about some lone zealot who thinks he is on a mission from God.

But as the media reports kept assaulting me at every turn, each time I sat down at my typewriter I found myself unable to concentrate on finishing the adoption story. Instead, I found myself getting angry. So, the adoption column will have to wait. "Lord," I said, "please help me to convey my thoughts clearly and in a spirit of charity." So, here I go, point by point.

1. According to media reports, the murder of an abortionist and his bodyguard outside a Pensacola abortion mill last month, as well as the murder of another Pensacola abortionist last year, brings the death toll in the abortion controversy to a total of three. What nonsense.

There have been more than 30 million abortion killings in the United States since the Supreme Court legalized this barbaric practice in 1973. In the interest of accuracy the death toll is around 30,000,003. And this doesn't even include the thousands of women who have been maimed.

2. The man who allegedly committed this most recent outrage is not a leader of the pro-life movement. He is a self-styled Rambo who believes he has been divinely appointed to save lives by killing. He represents nobody but himself. He will have to answer to both God and man for his deeds.

3. The pro-abortionists are having a field day with this one. Their line (which, sadly, many in the media are echoing) is that the rhetoric of the pro-life movement is what has led to these murders. Here is how their reasoning works.

The pro-life movement, they say, holds that abortion is the unjust taking of an innocent human life. That means abortion is murder. Ergo, abortionists are baby killers. The shooting of an abortionist, therefore, is the result of pro-life thinking. In order to properly distance themselves from a few fanatics, prolifers must renounce their philosophy.

4. The above argument is pure drivel, designed to remove abortion from serious debate. How can you distance yourself from someone you were never near? A few historical analogies are in order here.

Nobody, except a few hard core racists, blamed Martin Luther King for the actions of a few militants who rioted, burned and killed cops during the turbulent '60s. Nobody, except a few flag-waving "love it or leave it" hawks, blamed the anti-Vietnam War movement for the Weathermen who set off bombs and killed people.

5. If you can be for civil rights or for peace and not be held responsible for the actions of a few fanatics, then you can be against abortion and not be held responsible for a few lunatics. All movements have their fanatics. The fact that it took 20 years for something like the Pensacola shootings to occur is testimony to the peaceful nature of the pro-life movement.

6. No other rights movement has a record as clean as the pro-life movement. Neither the civil rights, not the anti-war movement were so violence-free. Go back in history a little further and look at the labor union movement. There was plenty of bloodshed on both sides of that one.

7. The pro-abortion movement is, by its very nature, violent. It advocates and practices violence against unborn human beings. Thirty million and still counting. It makes me angry to hear NOW, NARAL and their advocates in the media talk about pro-life violence. If numbers were all that mattered and accuracy were still a journalistic value the body count would be 30 million babies versus three abortionists.

8. The pro-life movement was co ceived in love and dedicated to justice. I advocates are nurtured by prayer an hard work. It will not be deterred by th paranoia that the Pensacola murders ha produced.

Being equal opportunity lovers w continue to pray for the babies, the mothers and the abortionists. We r nounce violence of any sort and wi continue to work for the day that all of u born and unborn, can live in safety a peace. AMEN!

Human (From Page 5)

It is not easy to turn down a person who has all the qualifications to be an administrator except the academic requirements.

However, once you have seen a person get in over his or her head and drown in anxieties caused by educational inexperience, you quickly learn that tough love must rule. It is a love which says either you produce proof that you can swim, or I keep you out of the water for your own sake.

Father Hemrick is director of research for the United States Catholic Conference.

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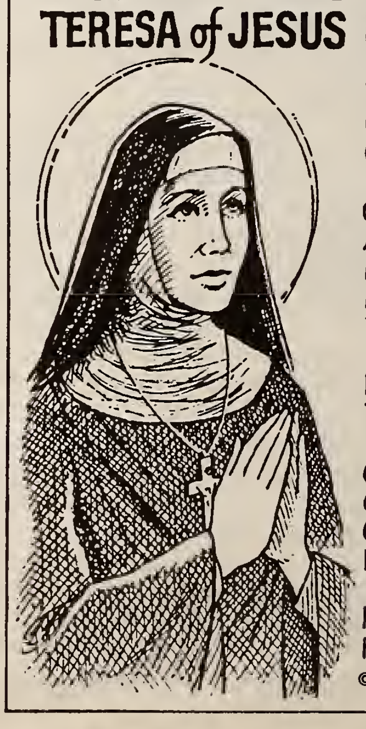
the Saints by Luke

ST. JORNET IBARS TERESA of JESUS



JORNET WAS BORN ON JAN. 9, 1843, IN AYTONA (LÉRIDA), SPAIN. THE DAUGHTER OF PEASANTS, SHE JOINED THE POOR CLARES, BUT WAS OBLIGED TO LEAVE BECAUSE OF POOR HEALTH.

SHE THEN FOUNDED A COMMUNITY TO CARE FOR THE AGED, WITH THE HELP OF FATHER SATURNINO LÓPEZ NOVOA. SHE TOOK THE NAME TERESA OF JESUS.

THE COMMUNITY RECEIVED PAPAL APPROVAL IN 1887 AND THEN SPREAD TO OTHER COUNTRIE

SHE WAS THE SUPERIOR GENERAL OF THE LITTLE SISTERS OF THE POOR UNTIL HER DEATH ON AUG. 26, 1897, AT THE MOTHER HOUSE IN LITIA (VALENCIA).

JORNET WAS CANONIZED BY POPE PAUL VI IN 1974. HER FEAST DAY IS AUG. 26.

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Back To School

A special section for The Catholic News & Herald

ask Force Studies Needs

lan Is To Unify Triad Schools

By CAROL HAZARD
Associate Editor

Does the Triad need a new high chool?

That's the big question and it is still nresolved. But it is one of the issues eing considered by the Triad Catholic chools Regionalization Task Force.

The plan is to unify the five pre-K rough 8th grade Catholic schools and e one Catholic high school in the Triad ea. They will be pulled together under e umbrella within the next two or ree years.

It could mean new programs and urriculums for the schools. It could so mean uniform tuitions and subsized tuitions based on financial need. apital campaigns for new facilities uld be undertaken. And teachers could rn more equitable salaries.

Regionalization adds up to a stronr school system. "We will take limited sources and combine them to create mething better than any of the individual school could do by themselves," said Superintendent Michael Skube.

Just how all that will occur is the job of the task force. The 20-member committee is looking at growth needs in the Greensboro, Winston-Salem, High Point area. Formed nearly a year ago, it is taking a scientific and systematic approach to studying those needs.

"The shape will depend on the character of the region," said committee member George Repass, principal at Bishop McGuinness High School. Unlike the six schools in Charlotte that were regionalized two years ago, the six schools in the Triad are located in three distinct communities.

"We are pulling all that together in ways that will satisfy the needs of each without undermining the character of any," Repass said.

The schools are Bishop McGuinness High School, Our Lady of Mercy and St.

See **Triad,** Page 8

Fostering Success In School

A Guideline For Parents

By DR. MICHAEL SKUBE
Superintendent of Schools

The new school year is a fresh start. The pencils are sharpened and the notebooks are clean and uncluttered.

What are the characteristics of successful students? They set goals. They plan ahead and organize their time.

Goals should be realistic. Not every student can be an "A" student. Success lies in doing one's best — in self-esteem gained by perseverance, solving problems and meeting challenges.

Parents can nurture self-esteem by providing love, security and understanding to help students grow centered within themselves. Parents are the single most critical influence on a child's success, both in school and life in general. What can they do to make a positive difference in their child's life?

- Love your child unconditionally and make sure he/she knows it.
- Provide reasonable and consistent limitations.
- Promote the development of independence and self-confidence from the earliest days.
- Teach your child right from wrong by modeling honesty, integrity, and respect for yourself and others.
- Expect your child to learn to accept responsibility for his/her choices.
- Model joy in learning.
- Read to your child daily, have him/her see you read daily and, when he/she acquires the skills to read independently, read together.
- Help your child see him/herself as a powerful, unique person with a great capacity for success.
- Support your child's interests even if they are not your interests.

Parents are the primary educators of their children. They know their children differently than the school does. It is important that parents communicate what they know with the school. Their input can make a difference.

Keys to a child's success in school include their parents' attitude about learning as well as the school. Parents should be involved to the best of their ability and time limitations. They can get to know the teachers and the principals, support school efforts, work in the classrooms, help out with field trips and maintain a positive attitude.

When a problem arises, first see if the child can work it out alone. If the child needs help, parents should remain calm and contact the teacher. Develop a partnership with the teacher. Gather all the facts before placing blame. When a teacher is criticized in front of a child, the child senses that the parent does not respect the teacher and often begins to feel the same way.

As we begin the new school year, let's mark it for success.

Back to school is also time for regular school Masses. Katheryn Shaia and Patrick Cuddihee, third graders at St. Patrick receive communion from Father Frank O'Rourke, rector of St. Patrick Cathedral. Photo by JOANN KEANE

$150,000 Pledge

First Gift Is For School Chapel

By JOANN KEANE
Associate Editor

CHARLOTTE — Charlotte Catholic High School's capital campaign is off to a grand start thanks to a $150,000 pledge from the CCHS Foundation.

The foundation pledge pumps blood into the heart of the new school with the pledge earmarked for the school chapel.

Made in honor of the Sisters of Mercy, the pledge becomes the first monetary donation received by the Charlotte Catholic High School Capital Campaign, which kicks off in mid-October.

"I am deeply moved and grateful for this donation," said Mercy Sister Paulette Williams, CCHS principal. "The CCHS Foundation has been extremely supportive of the high school, and this pledge for a chapel underscores their strong commitment to Catholic education. On behalf of the Sisters of Mercy, I offer prayerful thanks."

"It is really appropriate that the first gift come from the CCHS Foundation," said Campaign co-chair Chuck Grace. "This gift sets the tone for the campaign and truly gets us started towards the successful completion of the high school. It is especially significant since it honors the Sisters of Mercy, who have been the heart of CCHS from day one."

Since its formation in 1974, the CCHS Foundation has provided funding for an array of projects including library furnishings, computers and other classroom equipment, as well as providing tuition assistance and funding for other programs. The foundation building fund has provided funds for two school expansions; The Begley Education Center and the classroom, cafeteria, music and physical education addition. The Foundation also hosts the Grand Prix, their annual fundraising event.

CCHS Foundation president, Paul Polking said, "The foundation has been pushing for a new high school longer than anyone. Once we knew the plans were made, we stepped forward to get the campaign going."

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Numbers Steady

Catholic Schools Enrollment Up For Second Consecutive Year

WASHINGTON, D.C. — Catholic educators are ringing in the new school year on a note of celebration: For the second consecutive year, enrollment in Catholic schools nationwide has increased and for the sixth consecutive year, enrollment has steadied at 2.6 million students.

More than 9,000 new students entered Catholic schools during the 1993-94 school year. The previous year, 1992-93, saw an increase of 17,000 students.

St. Joseph Sister Catherine T. McNamee, president of the National Catholic Educational Association (NCEA), credits the growing numbers in part to successful marketing. "Catholic schools have found success simply by broadcasting their own success stories," she said.

Also contributing in increased support from parents, the business community and other lay leaders for Catholic schools, she said.

In 1990, NCEA and the United States Catholic Conference (USCC) began a national marketing campaign. The theme — "Catholic Schools: Schools You Can Believe In" — will be introduced in schools this fall and remain for several years.

"'Schools You Can Believe In' sends a powerful message to parents at a time when values-added education, academic performance and safety issues are foremost in their minds," said Dr. Robert Kealey, Executive Director, NCEA Elementary Schools Department.

The message promotes educational choice. "Our association is firmly committed to the vision of Catholic educators — that parental choice in education is a matter of justice," said Michael Guerra, executive director, NCEA Secondary School Department.

Other reasons for stabilized enrollment, according to Catholic leaders, include a 1988 Vatican document supporting Catholic schools, followed by a 1990 U.S. bishops' plan to make Catholic education available to all Catholic children.

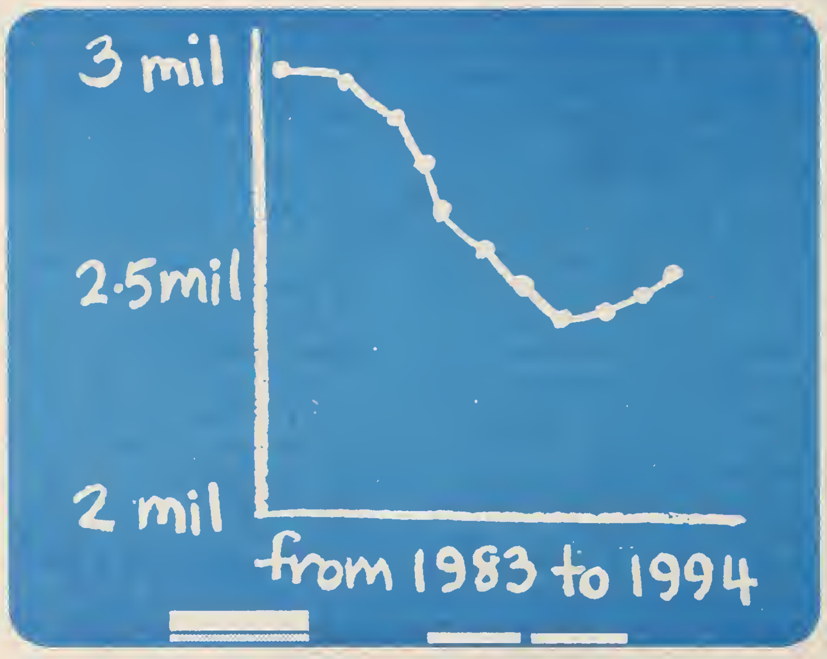
Then in 1991, NCEA convened 250 business, church, civic and educational leaders to chart a course for Catholic schools for the year 2000 and beyond, called the National Congress on Catholic Schools for the 21st Century.

NCEA is the largest private, professional education association in the world. Founded in 1904, the association's membership represents more than 200,000 educators serving 7.6 million students in Catholic education at all levels.

CATHOLIC SCHOOLS

SCHOOLS YOU CAN BELIEVE IN

CATHOLIC SCHOOL ENROLLMENT



Source: National Catholic Educational Association © 1994 CNS Graphics

Future home of Charlotte Catholic High School — Mecklenburg Area Cat building, formerly Stearns Catalytic, on a 13.5-acre tract of land in Southeas for the land and 119,000-square-foot building. The tax value is $3.6 value.

Triad (From Page 7)

Leo in Winston-Salem, Immaculate Heart of Mary in High Point and Our Lady of Grace and St. Pius X in Greensboro.

Any speculation about the structure is premature. The task force will make its recommendations to Bishop William G. Curlin, who will make the final decision.

Despite some pain associated with rapid change, regionalization in Charlotte bodes well for the Triad. Enrollment is up 36 percent since the six schools were regionalized two years ago.

Consider, too, that Mecklenburg Area Catholic Schools is building a new high school. The old high school will be converted into a middle school.

A new science program will be introduced in MACS this year. Last year, it was social studies; the previous year, math. A learning resource program was brought in to help students with special needs. What's more, MACS teachers on the low end of the salary scale received the largest salary increases ever given.

None of this could have happened without regionalization, Skube said. "We're one of the few school systems in the country that has anything of this magnitude."

If it could be done all over, more people would have been brought to the decision making process, Skube s d. "We had to move so fast to accomp sh so many things. In retrospect, we c ld have done a better job of communi t ing the changes with parents."

Hence, no timetable has been se or regionalizing schools in the Triad a a. Progress is being made, however, ad the future is in good hands. The sk force is made up of professional ed a tors, a pastor and parents with b k grounds in finances, statistical anal is and other disciplines.

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Photo by JOANN KEANE

New Principals Head Asheville Catholic, St. Leo

By BOB GATELY
Editor

Two of the elementary schools in the Diocese of Charlotte opened the school year this week with new principals, both fresh from the Forsyth County schools in Winston-Salem.

Maureen Hite is the new principal at St. Leo in Winston-Salem where she replaces Susan Krichten. Judith Cavello succeeds Mercy Sister Patricia Ann Pepitone at Asheville Catholic School.

A third diocesan school, St. Michael in Gastonia, is still seeking a new principal to replace Doug Rich.

Judith Cavello

Hite, who has spent her entire 11-year teaching career in the Forsyth County schools, says she decided to switch to a Catholic school because it would give her the "freedom to combine teaching with spirituality."

She went to Catholic schools as a child in West Virginia and has maintained an interest in Catholic education. She said her faith "has always been a big part of my life." She finally decided to seek the position at St. Leo because she "saw so many good things going on and I wanted to be a part of them." She said the transition to a Catholic school has not been hard.

A native of Weston, W.Va., Hite received her bachelor's degree from Glenville State College in Glenville, W.Va. After graduation, she married Keith Hite, a classmate from North Carolina and they moved to Winston-Salem.

While teaching health and physical education, she earned a master's degree from Gardner-Webb College at Boiling Springs. She obtained her administrative certification from UNC-Greensboro. Her last position with the public schools was as acting assistant principal of a Winston-Salem middle school.

The Hites and their children, Bobby, 14, and Kristy, 4, are members of Holy Family Parish in Clemmons where she is a eucharistic minister and a member of the Columbiettes, the women's auxiliary of the Knights of Columbus. She also chaired the children's clothing sale in 1992 and 1993 and coordinated the publishing of the new parish directory.

Cavello says she actually is still interim principal at Ashevillle Catholic School where a search committee continues to study applications.

While on a leave of absence from the Forsyth County schools last spring, she was visiting St. Eugene Parish in Asheville at the time the principal vacancy occurred. She says some members of the parish who knew of her background told Father Frank Cancro, the pastor, about her and "he asked me to step in."

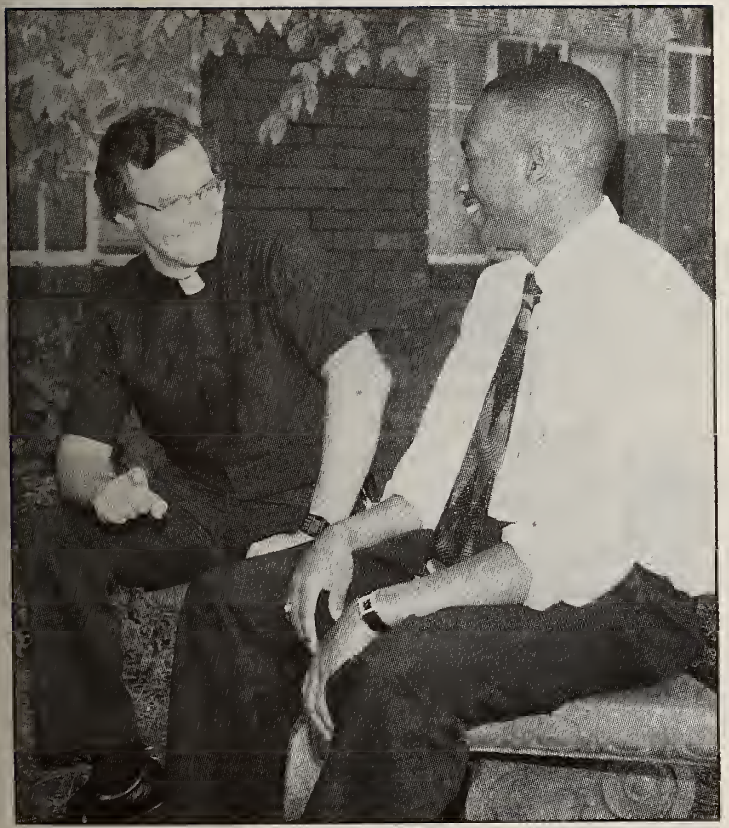
She says she is "very much a faith personö who believes in "signs and God's intervention." She says she thought about it briefly and accepted the offer.

Maureen Hite and her family

A native of Detroit, Cavello was educated at Loyola University in Chicago, Tulane University in New Orleans, the University of New Orleans and Wayne State University in Detroit. In her 28 years as an elementary school English teacher, she has taught in Catholic and public schools in several states. She spent the last six years at a Winston-Salem high school.

While teaching in Winston-Salem, Cavello lived in Kernersville where she was active in Holy Cross Parish. Since joining St. Eugene in August, she has been elected to the parish pastoral council and is a eucharistic minister, a member of the RCIA team and a member of the choir.

Cavello is divorced and the mother of two grown children. A daughter, 19, attends UNC-Asheville and a son, 22, lives with his father in Kernersville.



Father Dennis Kuhn, Charlotte Catholic High School campus minister, chats with senior Jay Butler. Photo by JOANN KEANE

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School Choice:

Parents Mobilize To Reach Lawmakers

WASHINGTON, D.C. — Parents of 2.6 million Catholic school students are mobilizing nationwide to get school aid for their children.

Efforts include grassroots organizing to reach state lawmakers and national coalition building to influence federal officials.

In a first-of-its-kind effort, 13 parents formed a National Advisory Committee for Parents of Catholic School Students and a National Coalition of Catholic School Parents' Associations on June 26.

To date, nine states have formed parent organizations as part of the national coalition. Seventeen states, including North Carolina, have requested U.S. Catholic Conference assistance in developing associations.

The parents' goals include:

- Use of tax dollars for students in Catholic schools.
- Ending discrimination against those who want to educate their children outside public schools.
- In the United States, Catholic schools offer a public school alternative for all young people and educate students from all faiths and economic levels. Almost one-quarter of Catholic school students are from minority groups and almost 13 percent attend inner-city schools. About 13 percent are not Catholic.

The Advisory committee will work with the Office for Catholic School Parent Associations, a new arm of the USCC Department of Education.

"Catholic school parents need to make their voices heard," said Bishop Robert J. Banks, chairman of the USCC Committee on Education who heads theDiocese of Green Bay."These parents and other backers of Catholic schools pay significant state and federal taxes and want Catholic school students to receive their fair share of them."

Each member of the Advisory Council represents one of the 13 Episcopal Regions of the National Conference of Catholic Bishops/USCC.

There are 8,345 Catholic schools in the United States, located throughout inner-city, urban, suburban and rural areas.

Facts About Catholic Schools

- In national and science achievement tests at elementary and secondary levels, Catholic school students outscored public school counterparts;
- In all subjects, Catholic school students show greater academic achievement gains between 10th and 12th grades than public school students;
- Catholic school students from disadvantaged families show no corresponding academic deficiencies in math or verbal achievement, while similar students in public and other private schools show substantial academmic deficiencies;
- In Catholic schools, minority students from underprivileged backgrounds outperform their public school counterparts;
- 83% of Catholic high school graduates go to college compared to 52% of public school graduates;
- The graduation rate for all Catholic students is 95%, public schools is 66%;
- Catholic school students surpassed public school students by an average of 4.5% in math, 4.8% in science, and 12.5% in reading in the three grade levels of the National Assessment of Educa tional Progress test;
- Catholic high school sophomores are four times less likely to drop out than their public school counterparts.

SOURCE: U.S. DEPARTMENT OF EDUCATION and DR. JAMES S. COLEMAN, SOCIOLOGIST AND RESEARCHER

St. Patrick eighth grader Ashley Matthews looks over a class assignment. Photo by JOANN KEANE

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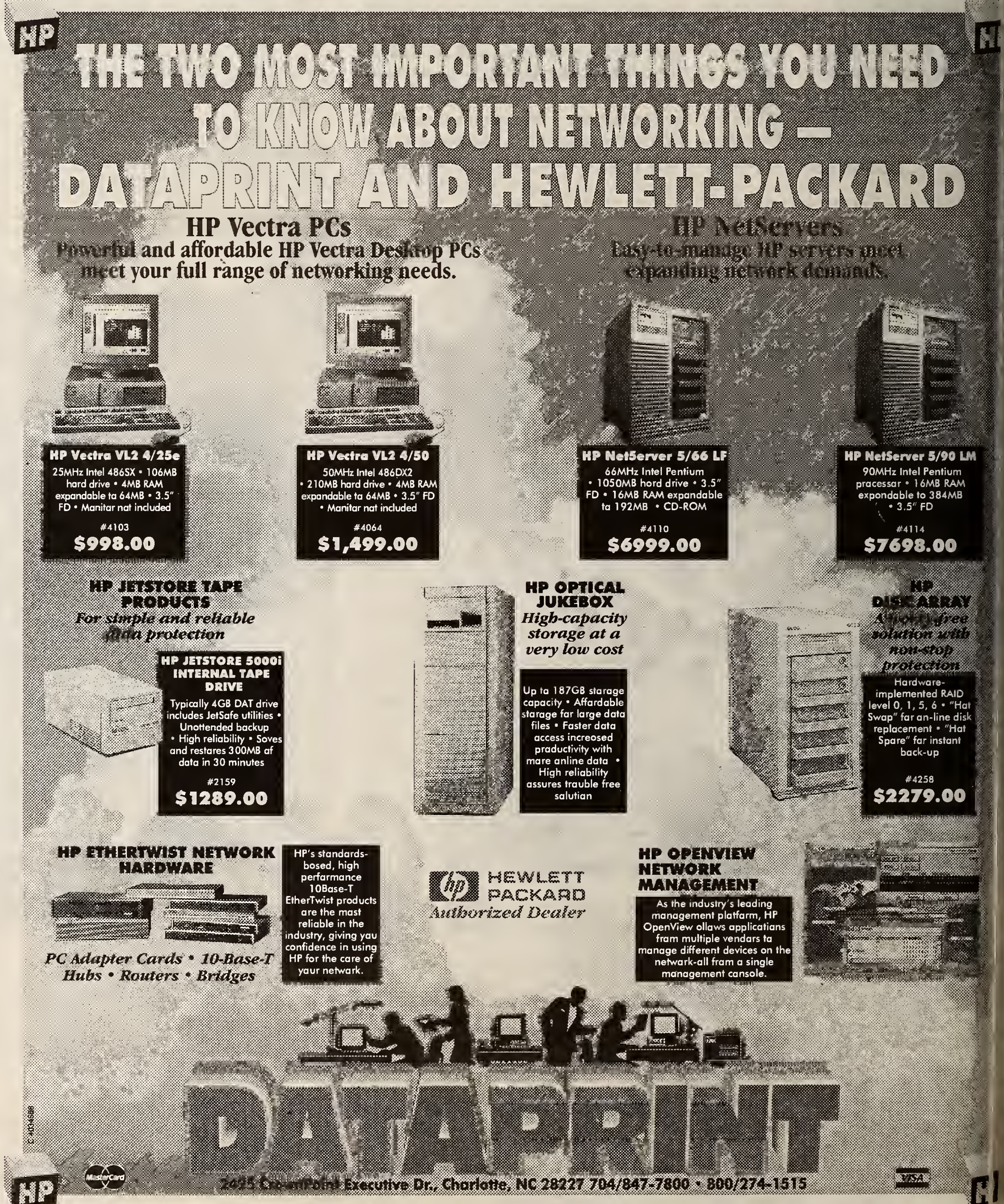

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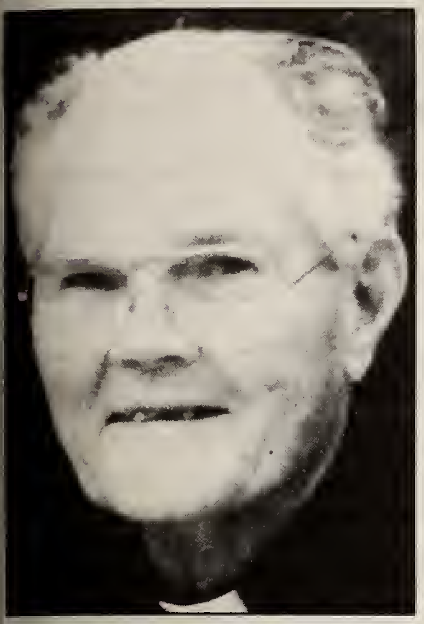
People In The News



FATHER JOSEPH LAWLESS

xtension Society Honors Priest or Work In Upper Peninsula

CHICAGO (CNS) — A Jesuit priest ho spent 46 years among the Native mericans of Michigan's Upper Penin- ula has been named winner of the Catho- c Church Extension Society's 1994 umen Christi Award. Father Joseph C. awless, whose Cherokee nickname Nish h In Odeh means "good heart," retired om missionary work two years ago at e age of 81. "The people know him as priest who gives his own shoes and coat the less fortunate," said Father Ken- eth Velo, Extension president, in an- ouncing the award. "In quiet, ordinary ways, Father Lawless made Christ present to the people of Michigan."

Haiti Projects Bring Fame, $10,000 To Catholic High School

WORCESTER, Mass. (CNS) — A Catholic high school in Worcester gained national exposure and a $10,000 prize from '*TEEN* magazine for its work to aid the poor in Haiti. Notre Dame Academy's program called Haiti and Notre Dame Side-By-Side, or HANDS, was named grand prize winner in the group category of the Noxzema Extraordinary Teen contest. The annual contest is for those in grades 6 to 12 who do volunteer work. The finalists in the individual and group categories were featured in the magazine's September issue, which hit newsstands in mid-August. Group projects competing with HANDS were a solid waste management plan, a cleanup and planting club, a foundation to help other teen-agers help people, and a group for juvenile delinquents trying to change their lives who share their stories with other teens.

In Unique Ceremony, Father Popp Marries His Pop

ST. CLOUD, Minn. (CNS) — It's not every son who has an opportunity to perform the sacrament of matrimony for his parent. But Father Kenneth Popp got that chance. "Now it is my proud honor to introduce to you Mr. and Mrs. Arthur and Mary Popp," said Father Popp, provoking post-nuptial Mass applause from friends and relatives and the 11 children and 22 grandchildren the two newlyweds have between them. It is the second marriage for both. "Never in my wildest dreams did I think I would be marrying my father," he said, "and I think he picked a pretty neat partner." For the wedding ceremony, Father Popp said he put more time and effort than usual into the homily. He also admitted to feeling a few butterflies in his stomach before it began. "I was a little nervous but it was a joyful nervousness," he said.

Irish Bishops Accuse Scandalized Colleague Of Reopening Wounds

DUBLIN, Ireland (CNS) — Two Irish bishops have accused a colleague of reopening old wounds by making too many visits to Ireland from a missionary post he took after leaving the country in the wake of a scandal. Bishop Eamonn Casey resigned as bishop of Galway in May 1992 after it became known that he was the father of a 17-year-old boy, the result of a love affair with an American woman, Annie Murphy. He went to Ecuador the same year, but has visited Ireland four times since taking the missionary post, which his critics say is unusual behavior for a missionary as well as painful to Irish Catholics.

Father Trosch's Comments Should Be Ignored, Says Archbishop

MOBILE, Ala. (CNS) — Excommunicating Father David C. Trosch would not change his mind or his teaching and could serve to fuel further publicity for the controversial priest who advocates the killing of abortion doctors, said Archbishop Oscar H. Lipscomb of Mobile. "I am not out to wreak vengeance on him. I'm out to illustrate correct teaching and to engender it," he told reporters during an Aug. 9 press conference in Mobile. Father Trosch is a friend of Paul Hill, who was charged in the July 29 murders of Dr. John B. Britton and his escort, James H. Barrett, at The Ladies Center, an abortion center in Pensacola, Fla. The Alabama priest is also on a list of anti-abortion militants who had signed a declaration saying that the killing of abortionists is "justifiable homicide."

Priest Says Prayer Saved Him From Kidnapper

GLEN BURNIE, Md. (CNS) — Father G. Eugene Nickol said prayer was his only weapon when an armed man abducted him and receptionist Aileen Pelesky from Holy Trinity Parish in Glen Burnie Aug. 13 just before the priest was to preside at a wedding. The man took money and a parish car, in which the priest and receptionist were forced to drive around for about two hours before they escaped their captor. At one point the priest was stuffed in the trunk. Police arrested 25-year-old Derrick L. Sellman in Annapolis Aug. 15, after he allegedly abducted his estranged girlfriend and their baby daughter for nine hours, choked and raped the woman and told her he had kidnapped the priest and receptionist two days earlier.

Employment Opportunities

Part-time Youth Minister: Queen of the Apostles is seeking a person to coordinate Youth Ministry. Send resume or inquiry to: Queen of the Apostles, 503 N. Main Street, Belmont, NC 28012. Phone (704) 825-5277.

CRE: Immediate opening for CRE for 1,200-family parish. Youth Minister and atechumenate/adult ed. director in place. Degree in religious education or related field preferred. Salary commensurate with education and experience. Send resume by Aug. 31 to: Search; St. Patrick's Church; 2840 Village Drive, Fayetteville, NC 28304-3813.

Pastoral Associate: 750-family parish is seeking a pastoral associate; a member of pastoral team whose primary responsibility is to assist parish and social ministry, ommunity outreach and developing family life ministry. Application deadline Sept.30, 1994. Contact Bud Freddiani, Search Committee, St.Pius X Church, 2210 N. Elm St., Greensboro, NC 27408. Tel. (910) 272-4781.

Receptionist/General Clerical: Full-time position. Applicant should possess xcellent communication skills and pleasant phone manner for multi-phone lines. Must enjoy working in close-knit, friendly atmosphere. Needs basic clerical skills including filing and church record-keeping. Typing a must. Computer knowledge elpful. Salary dependent on experience. Immaculate Heart of Mary Parish, High Point. Please call(910) 887-2613.

Scripture

Readings for the Week of August 28 - September 3

Sunday: Deuteronomy 4:1-2, 6-8; James 1:17-18, 21-22, 27; Mark 7:1-8, 14-15, 21-23.

Monday: Jeremiah 1:17-19; Mark 6:17-29.

Tuesday: 1 Corinthians 2:10-16; Luke 4:31-37.

Wednesday: 1 Corinthians 3:1-9; Luke 4:38-44.

Thursday: 1 Corinthians 3:18-23; Luke 5:1-11.

Friday: 1 Corinthians 4:1-5; Luke 5:33-39.

Saturday: 1 Corinthians 4:9-15; Luke 6:1-5.

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Comunidad Hispana
Comuniquémonos

A Todos Nuestros Lectores

Por LUIS WOLF

El próximo mes se cumplirán 22 años de la fundación del Centro Católico Hispano. Con la organización del Centro se empezó la publicación del "Comuniquémonos". El primer número fue una simple hoja, pero desde entonces casi sin interrupción se publicó en diferentes formatos y estilos hasta llegar a ser parte del periódico católico de la Diócesis de Charlotte: "The Catholic News & Herald".

Muchas personas han ayudado durante todos estos años a que esta publicación saliera adelante escribiendo artículos, poniendo direcciones, presillando las hojas, separando el periodiquito por zona postal, y con muchas otras actividades que eran necesarias para que llegara a la comunidad hispana de Charlotte y sus alrededores, la cual lo esperaba con ansias y llamaban a la oficina si se demoraban en recibirlo.

Desde que empezó a publicarse como parte del "The Catholic News & Herald", se ha hecho un poco mas difícil el preparar los artículos, pues esta publicación sale todas las semanas (excepto durante el verano que es cada dos semanas), pero así todo en cada edición nunca faltó el "Comuniquemonos".

Personas que tenían el don de escribir, como el Padre Silverio Rueda, la Hermana Pilar Dalmau, el Seminarista Fidel Melo y muchos miembros de la comunidad, han mantenido esta publicación interesante y amena cada semana.

Ahora que estas personas se han ido necesito la ayuda del Señor y la cooperación de ustedes para que siga saliendo esta página sin interrupción. Yo no soy periodista, ni escritor, ni se nada de redacción, pero temporalmente trataré de hacer lo mejor que pueda. Yo necesito su cooperación con ideas, escribiendo artículos e informándome de las cosas que debo de hacer para mejorar.

Aprovecho estas líneas para hablar un poco del "Centro Católico Hispano". Como decía antes, dentro de unas semanas se celebrarán 22 años de su fundación. Como toda organización ha tenido sus altas y bajas pero se ha mantenido creciendo cada vez mas. Somos una comunidad afortunada. Tenemos dos misas dominicales, cuando otras localidades quisieran tener por lo menos una al mes. Los dos Obispos que hemos tenido y el presente siempre han apoyado a la comunidad hispana. Empezando con el Obispo Miguel Begley que en su primer año como Obispo hizo posible la creación del "Centro". El Obispo Juan Donoghue, que practicaba el español para decirnos unas palabras en nuestro propio idioma. Ambos participaban en casi todas nuestras fiestas. Ahora tenemos al Obispo Guillermo Curlin, que se encuentra muy interesado por los hispanos y compartió la Liturgia Eucarística con nosotros hace unas semanas comunicándonos palabras muy alentadoras. .

Algunas personas han dicho que el "Centro Católico Hispano" no existe, pues la directora, Hna. Pilar, se fue con su congregación y en estos momentos no tenemos un sacerdote. Pero el Centro existe y esta vivo. El Obispo Curlin nombró al Padre James Byer encargado del apostolado hispano. La oficina sigue funcionando y los diferentes ministerios siguen trabajando. No ha pasado un domingo en que la misa no se haya celebrado por falta de sacerdote. Las cosas de Dios aquí en la tierra tendrán sus crisis, pero no se acaban.

El teléfono de la oficina no para. Personas de Charlotte y fuera de Charlotte llaman para pedir información de toda clase, especialmente para bautismo, matrimonios y horario y dirección de las Misas. En esta página hay nombre de personas y números de teléfono que espero guarden y les ayude en caso de que necesiten alguna información.

Quiero terminar pidiendoles que rezen para que el "Centro Católico Hispano" siga creciendo, unidos todos en una sola familia, guiados por nuestro Obispo, cumpliendo muchos mas años en beneficio de la Comunidad.

Escuela de Ministerios

El próximo curso de la Escuela de Ministerios es "Metodología Pastoral" y se llevará a cabo en el local del Centro Católico Hispano, situado en 2117 Shenandoah Ave., casi esquina a Independence Boulevard y The Plaza, los días 10 y 11 de Septiembre de 1994. Cada sesión empezará a las 9:00 a.m. hasta las 5:00 p.m. el sábado y hasta las 4:00 p.m. el domingo.

El Padre Mario Vizcaino, SCH.P., será la persona que conducirá esta clase. Para los que no conocen al Padre Vizcaino, él es Sacerdote Escolapio, cubano, lleva muchos años trabajando incansablemente en la Pastoral Hispana del Sureste de los EE. UU., es director de la Oficina Regional del Sureste para Asuntos Hispanos y del SEPI (Southeast Pastoral Institute). El y sus colaboradores ayudaron muchísimo al crecimiento del Centro Católico de Charlotte con sus visitas, talleres, y persistencia.

El dinamismo, humor y conocimiento del Padre harán de este taller algo muy beneficioso e inolvidable para las personas que asistan.

Para inscribirse y obtener mas información llamar a la oficina del Centro (704) 335-1281. Se necesita que se inscriban lo mas pronto posible, pues es necesario conocer el número de personas que asistirán.

El costo de inscripción es de $10.00, pero esto no debe ser impedimento para asistir a este taller que será, como se indica mas arriba, muy beneficioso para todos.

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Liturgia:	Misa 10:30 am - María Rodriguez, 563-0389 María Kraft, 545-1654. Misa 7:00 pm - Carmen Misiara, 568-7203. Jim Scancarelli.
Musica:	Misa 10:30 am - Eddie Rodriguez, 563-0389. Misa 7:00 pm - Tony Anaya, 543-7196.
Información sobre Bautismo y Matrimonio:	Edwin Rodríguez, 563-6916.
Visita a los Hospitales:	Rafael Torres, 563-7428.
Visita a las Cárceles:	Ben Pimentel, 556-7683.
Evangelización:	Carlos Medina, 331-9857.
Misas (Intenciones):	Carmen Misiara, 568-7203 o verla antes de la misa de 7:00 pm en San Patricio. Rafael Silva, 568-3188/María Rodriguez, 563-0389 Misa 10:30 am.
Catequistas:	Consuelo Cansler, 545-4186.
Cursillo:	Rafael Silva, 568-3188 Luis Lecaros, 556-7927.
Carismáticos:	Micki Cazares, 846-5606 Mercedes Jones, (704) 664-4941.
Catholic News & Herald (Comuniquémonos):	Luis Wolf, 335-1281.
Centro Católico (Oficina):	Luis Wolf, 335-1281.

Noticias Internacionales

CIUDAD GUATEMALA (CNS) — El Cardenal Bernadin Gantin presidente de la Comisión Pontificia para la América Latina, llegó a Guatemala a fines de julio con un mensaje papal especial para el presidente del país.

El Cardenal era portador de las gracias del Papa Juan Pablo II al Presidente Ramiro de León Carpio por su postura gubernamental en los valores morales tradicionales.

El mensaje llegó en una ocasión en que el Vaticano está manifestando su desacuerdo con el borrador de un documento para la Conferencia de las Naciones Unidas sobre Población y Desarrollo en El Cairo, Egipto, fijada para los días entre el 5 y 13 de septiembre próximo, y con respecto a la cual está cabildeando internacionalmente en busca de apoyo para su postura.

El Presidente de León Carpio ha hecho énfasis en el apoyo de Guatemala a los valores tradicionales y ha retirado el rechazo de la población cristiana al aborto y el matrimonio de homosexuales.

Cierto número de otros dirigentes latino-americanos han cerrado filas también con el Vaticano en la controversia sobre la conferencia del El Cairo.

Monseñor Cipriano Calderón Polo, vice-presidente de la Comisión Pontificia para la América Latina, acompañaba al Cardenal Gantin en el viaje.

CASTEL GANDOLFO, Italia (CNS) — El Papa Juan Pablo II dijo que la Iglesia Católica reconoce que el crecimiento rápido de la población lleva problemas aparejados, pero insiste en que cualesquira soluciones propuestas deben ser morales.

Eso excluye al aborto y a la contracepción, dijo él. Mencionó tambien a "las grandes posibilidades" de la planificación natural de la familia.

Según alguna evidencia científica, dijo el Papa, "la humanidad en su conjunto está aumentando a una tasa que podría, en el futuro, ocasionar dificultades para la coexistencia entre las personas".

"La Iglesia reconoce al problema y no subestima su importancia", dijo el Papa el 24 de Julio durante su reunión de mediodía con los visitantes para el rezo del Angelus.

Durante su discurso en su residencia de verano al sur de Roma, el Papa dijo que uno de los problemas centrales a tratar en El Cairo, Egipto, en la Conferencia Internacional de las Naciones Unidas sobre Población y Desarrollo, sería "la llamada explosión demográfica".

El Papa agregó que el crecimiento de la población mundial es un "fenómeno complicado" que ha dado lugar a una diversidad de proyecciones científicas.

CIUDAD DEL VATICANO (L'Osservatore Romano) — Al celebrarse el VIII centenario del nacimiento de San Antonio de Padua el Papa Juan Pablo II le dirigio un mensaje al reverendísimo padre Lanfranco Serrini o.f.m. conv, presidente de turno de la Unión de ministros generales franciscanos.

Al final de su mensaje, despues de exaltar la vida y trabajo de este santo a quien él se refiere como "hombre evangélico de gran ardor misionero... enamorado de Cristo y su de su Evangelio que ilustraba con inteligencia de amor la divina sabiduría que había tomado de la lectura asidua de la Sagrada Escritura" el Papa exhorta a todos los miembros de la gran familia franciscana en esforzarse por difundir un conociemto adecuado de santo taumaturgo. El Papa sigue diciendo que quiera Dios que entre los frailes de las órdenes franciscanas revivan sentimientos de auténtico fervor en e anuncio de la verdadera fe, junto con e cuidado atento y diligente de l predicación, el conocimiento y la estim de la palabra de Dios y la dedicació incesante y esmerada a la nuev evangelización, ya en los umbrales de tercer milenio cristiano.

USCC Official Says Catholics Must Fight Anti-Immigrant Bias

WASHINGTON (CNS) — Catholics have a special responsibility to provide moral guidance so the nation maintains a caring and generous response to the world refugee crisis, said the executive director of the U.S. Catholic Conference refugee agency.

In a mid-August meeting with refugee and immigration staff of Catholic Charities agencies in California, Jesuit Father Richard Ryscavage, outgoing executive director of Migration and Refugee Services, said the state's anti-immigrant attitudes are inconsistent with Catholic teachings.

He was also scheduled to address California's annual statewide meeting of public and private agencies that provide services to refugees and immigrants.

Father Ryscavage, who will leave his post in September to go to England for a tutorship in refugee programs, told the Catholic agency workers that a voter initiative on November's ballot can negatively influence the rest of the country.

The "Save Our State" initiative would require proof of legal residency for many public services including schooling, and prohibit any but emergency aid to people in the country illegally. The measure has been strongly criticized by California church leaders, notably Los Angeles Cardinal Roger M. Mahony, who called it "simplistic and ill-willed."

Father Ryscavage said Catholics in California have "a special responsibility to fight any unwelcoming sentiments. These attitudes, as embodied in the SOS initiative, can negatively influence the rest of the country.

"It pains me to learn that many California Catholics support this mean-spirited proposal, which is inconsistent with Catholic social teaching. Our Church insists on the dignity of all and the importance of helping those in need when their dignity is challenged by poverty or political persecution."

Noting there are legitimate budget concerns that in part led to the initiative, Father Ryscavage said the federal government must do its part to help states pay for community services to needy immigrants.

"Otherwise, anti-immigrant bashing will continue unabated," he said. "To deny immigrants vital services will not make them disappear from our communities."

He also criticized proposals for welfare reform that would require sponsors of immigrants to accept financial responsibility for them until the newcomers become citizens.

"This process might take years and might not be achievable for many older immigrants," he said. "Measures which place vulnerable groups in competition for public help or which challenge family reunification as the basis of our immigration policy are wrong."

Other proposals would require agencies that provide social services to check the immigration status of clients. "It is inappropriate to expect human service agencies to use scarce time and resources to carry out government enforcement functions," Father Ryscavage said.

Catholics should not only be welcoming strangers, but forming a new pro-immigrant movement, he said.

"Without the leadership of the Catholic community, this proud nation — built on the principles of equality and opportunity for all — is in danger of growing increasingly isolated and alienated from the global tragedies which surround us," he said. "We must not forget our immigrant roots. Let us act quickly and decisively to renew our spirit of welcome and acceptance of refugees and immigrants, and celebrate our diversity as a nation and the gifts which newcomers continue to give us."

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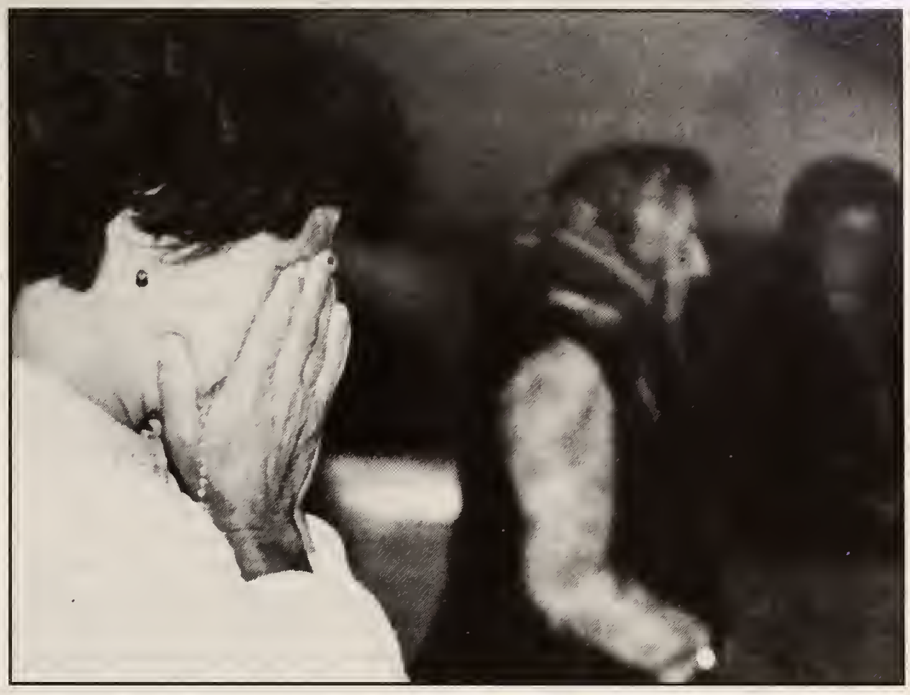

Bosnian refugees pray at Mass in a Zagreb church. Most people displaced by the war live in crowded camps, waiting for peace to come. (CNS photo by Liz Quirin, *The Messenger*)

Pope Plans To Visit Croatia, Hopes For Trip To Sarajevo

VATICAN CITY (CNS) — Pope John Paul II plans to visit Croatia Sept. 10-11 and hopes to make a Sept. 8 trip to the besieged Bosnian capital of Sarajevo, Vatican spokesman Joaquin Navarro-Valls said.

The aims of the trips are to stimulate "a just peace in the Balkans" and to show papal "solidarity toward people who suffer because of war," Navarro-Valls said Aug. 17. Despite the "difficult situation" caused by the fighting in Bosnia-Herzegovina, "His Holiness harbors the profound hope of being able to visit Sarajevo," he added.

On the same day as the announcement, the pope told Croats attending his weekly general audience that he joins them in prayers for "a just and lasting peace in Croatia and Bosnia-Herzegovina." In the audience were Croatian war orphans.

Several days before the Vatican announcement, Archbishop Vinko Puljic of Sarajevo said the final decision on the Bosnian visit would probably be made at the last minute.

The Vatican announcement came at a time when an agreement between the Muslim-led Bosnian government and Serb militias to halt sniper fire in the Sarajevo area was failing to take hold. Snipers have been targeting civilians as well as cargo planes carrying emergency food rations which use the same airfield that the papal plane would have to use.

The sniper fire has caused U.N. military officials to regularly cancel flights for several days at a time. The dangers to incoming and outgoing flights on Sept. 8 may be a key factor in determining whether the pope can make the trip.

The Vatican announcement also came after a major international mediation effort failed to halt the fighting between the loose Bosnian Muslim-Croatian alliance and Bosnian Serbs.

The Croatian trip will center on Sept. 11 celebrations of the 900th anniversary of the founding of the Zagreb Archdiocese. It will also give the pope a chance to see some of the effects of the conflicts in the ex-Yugoslavia.

Several years ago Croatia was the scene of fighting between Serbs living in Croatia opposed to the republic's independence and Croats. Parts of Croatia are still under Serbian occupation. The fighting has displaced 197,000 persons, according to government figures. The government says that it is housing an additional 183,000 refugees from the fighting in Bosnia-Herzegovina.

Cardinal Franjo Kuharic of Zagreb said Aug. 6 that preliminary plans for the papal visit include a 900th anniversary Mass in Zagreb, a meeting with priests and religious, and a Mass at the national Marian shrine at Bistrica, about 40 miles northeast of Zagreb.

The pope hopes his visit helps overcome the divisions and conflicts in the former Yugoslavia, said the cardinal. About 68 percent of Croatia's 5.5 million population professes Catholicism.

Navarro-Valls repeated an Aug. 3 statement that the pope also wanted to visit the Serbian capital of Belgrade in September, but the Vatican was told that the time is not right yet.

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Diocesan News Briefs

First Saturday Devotions

BELMONT — The First Saturday Devotion at Belmont Abbey is Sept. 3 with rosary at 9:30 a.m., confession at 10:30 a.m., Mass at 11:30, a.m. and the Chaplet of Diving Mercy at noon. Bring a chair. For more information, call Terri or Phil DeLuca at (704) 888-6050.

Youth Exchange Service

Volunteer families are needed to provide homes for foreign exchange students from Asia, South America and Europe. For more information, call (800) 948-2121 or (714) 955-2030.

Parish Festival

DENVER — Holy Spirit Parish will have a "September-Fest" on Saturday, Sept. 24 from 8 a.m.-4 p.m. An auction begins at noon. There will be live performances, hot air balloon and pony rides, a petting zoo, plenty of food and more. Call Pat Lisi at (704) 896-7735 for information.

Clothing Sale

CLEMMONS — Holy Family Parish is sponsoring a children's clothing sale on Friday, Sept. 9 from 9 a.m.-1 p.m. and Saturday, Sept. 10 from 8 a.m.-noon. Proceeds will benefit the parish playground fund. For information, call (704) 765-9020.

Positions Available

BELMONT — Full- and part-time care-giving positions for second and third shifts are available at House of Mercy, a residential home for people with AIDS. Caring, compassionate hard workers call Beth Maren at (704) 825-4711 for more information or send resume to P.O. Box 808, Belmont, NC 28012.

Parish Picnic

MONROE — Our Lady of Lourdes Parish picnic is Sunday, Sept. 11 beginning with an outdoor Mass at 11 a.m. There will be no 8:30 a.m., 10:45 a.m., 12:15 p.m. or Spanish Masses at the church. Bring your own chairs and picnic.

Life Chain

Thousands of people will line streets across the United States on Sunday, Oct. 2 for an hour or more beginning at 2:30 p.m. to protest abortion. The emphasis of the annual Life Chain — a peaceful, legal, pro-life event — is prayer.

HIV/AIDS Healing Mass

ASHEVILLE — The next monthly healing Mass for HIV/AIDS at St. Joan of Arc Church is Thursday, Sept. 1 at 7 p.m. Sponsored by Caring Hearts AIDS Ministry, the Mass is open to all. Everyone is invited to attend to offer spiritual support for people with AIDS as well as their families and caregivers.

Care Team Training

HIGH POINT — "GRAIN" (Guilford Regional AIDS Interfaith Network) is offering a training session Sept. 23-24 for care teams to work with people with AIDS. For information on pre-training orientation, call Sallie White at (910) 274-5637.

Office Help Needed

CHARLOTTE — The Refugee Office of Catholic Social Services needs a volunteer receptionist. Hours and days are flexible. For information, call Sonia Hayden at (704) 568-8806.

Charimastic Mass

CHARLOTTE — A Charismatic Mass is celebrated at 4 p.m. on the first Sunday of each month at St. Patrick Cathedral. Healing teams pray with individuals at 3 p.m. A potluck dinner follows Mass. The next Mass is Sunday, Sept. 4.

Cursillo Weekends

CHARLOTTE — The next men's Cursillo is Sept. 15-18, the ladies' is Oct. 20-23 at St. Ann Church. Veterans are asked to attend the closing. For more information, contact John or Jackie Johnson at (704) 552-6917.

Healing Ministry Retreat

GREENSBORO — Fifteen Greensboro area churches including Our Lady of Grace, St. Paul the Apostle and St. Pius X are sponsoring an ecumenical retreat, "Healing the Eight Stages of Life," Sept. 30-Oct. 2 at First Lutheran Church. For registration information, call Kitty Rodgers at (910) 288-4584.

House of Prayer Retreat Schedule

HOT SPRINGS — The Jesuit House of Prayer is presenting the following retreats:

— A retreat for men, "Men of Prayer, Men of Action," is Sept. 9-11. Led by Peter McCord, the retreat will focus on the lives of apostles and how they influence the lives of men today.

— A retreat for recovering alcoholic women, "Spirituality and the Twelve Steps," is Sept. 16-17.

— "Differing Prayer for Different Folks," a retreat on reflecting on and sharing prayer styles, will be led by Jesuit Father Andy Novotney Sept. 23-25.

For information and reservations, contact Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call (704) 622-7366.

Healing Mass

CHARLOTTE — St. Peter Parish has a Healing Mass for the healing of body, mind and spirit on the first Wednesay of each month at 7:30 p.m. The next Healing Mass is Sept. 7.

Yard Sale/Auction

HENDERSONVILLE — Immaculata School is collecting items to be sold at the annual yard sale/auction on Sept. 24. To make a donation, call Leonard Aubrey at (910) 891-7158 or Les Foss at (704) 684-6798.

Installation Presentation

CHARLOTTE — Cablevision and Visioncable will air the video of Bishop William G. Curlin's Installation Mass on Thursday, Sept. 15 at 8 p.m. on channel 10. The Mass was celebrated at St. Gabriel Church on April 15, 1994.

Catholic Singles II

CHARLOTTE — Catholic Singles of Charlotte II is a social service and spiritual group for men and women, ages 30-50 plus, single, separated, divorced or widowed. For more information, call Carole, (704) 542-9900.

Marriage Encounter

The next Marriage Encounter weekends are Sept. 16-18 in Hickory and Nov. 18-20 in Rock Hill. To register, call Tom or Emilie Sandin, (910) 274-4424.

Catholic Retirees Picnic

CHARLOTTE — The Charlotte Area Catholic Retirees picnic will be at Park Road Park on Sept. 14 from 11 a.m.-3 p.m. Cost is $3. To register, call Adele by Sept. 12 at 331-1720, Monday through Friday except Wednesday, 10 a.m.-2 p.m.

Anniversary Celebration

CHARLOTTE — A Silver and Golden Wedding Anniversary Mass and Reception will be celebrated at St. Patrick Cathedral on Sunday, Oct. 30 at 2:30 p.m. If you were married in 1969 or 1944, call your parish office for an in- tation.

Recollection Day For Men

BELMONT — Father John Hopk of the Legionaries of Christ, Washingt DC, will conduct a "Day of Recollecti for Men" at the Belmont Abbey Contin ing Education Center on Saturday, O 1 from 9 a.m.-5 p.m. The day will clude Mass, spiritual direction and me tations based on the spiritual exercises St. Ignatius. Cost is $20 and inclu lunch. For information or reservatio call Ann Potter at (704) 365-3858 (704) 366-5127.

The Sacraments

GREENSBORO — Franciscan F ther Louis Canino will speak on "H Important are the Sacraments in the L of the Church?" at the Franciscan Cen on Tuesday, Aug. 30 from 12:10 p.m p.m. He will present an overview of t sacraments and look at the popular my people still have about them. To regist call (910) 273-2554.

Deaf Ministry

CHARLOTTE — Beginning O 2, the 9 a.m. Mass at St. Gabriel Chur will be interpreted in sign language.

The Catholic News & Herald *w comes parish news for the dioces news briefs. Good photographs, pref ably black and white, also are welcon Please submit news releases and pho at least 10 days before the date of pu lication.*

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World and National Briefs

efugee Who Fled Haiti Drowns Louisiana Swimming Pool

LAFAYETTE, La. (CNS) — A refuee who fled Haiti drowned less than two eeks after he had settled in Louisiana. he funeral Mass for Tardieu Pierre, 23, as celebrated by a French-speaking riest in the chapel of Immaculata Cenr, office complex for the Diocese of afayette. He was buried in a donated emetery plot Aug. 11 in Lafayette. ierre, who arrived in Lafayette July 25 nder the auspices of the diocesan Immiration and Refugee Office, drowned ug. 8 in the swimming pool at the partment complex where he and some ther Haitian refugees were being housed. ierre had learned only a few days before f the death of his father in Haiti's politil violence.

amilies, Teens, Young Adults ttend Summer Conferences

STEUBENVILLE, Ohio (CNS) — amilies, teens and young adults filled e lecture halls of the Franciscan Uniersity of Steubenville this summer to ear about prayer, family values, chasty and becoming missionaries. "I adire those of you here who are married, ho are struggling through the daily ises ... simply to keep the faith and ansmit the faith to your children," Carinal John J. O'Connor of New York told bout 450 participants at the Conference n the Family Aug. 5-7. Father Benedict roeschel, founding member of the ranciscan Friars of the Renewal, spoke of the family's supernatural essence. "If you try to run a marriage on just intelligence, it will crash in three weeks," he said.

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Dubbed "Godstock," New York Youth Festival Draws Thousands

YONKERS, N.Y. (CNS) — The weekend of the Woodstock anniversary concert also saw thousands of Catholic young people gathering under the auspices of the Archdiocese of New York for what one participant labeled "Godstock." Young New York '94 was held Aug. 13-14 at St. Joseph's archdiocesan seminary in the Yonkers area. Cardinal John J. O'Connor of New York arranged the event in response to a suggestion made by a young woman last year in Denver that New York youth get together for a meeting similar to the international gathering with Pope John Paul II. In conjunction with the New York festival came an announcement the pope is to have a Mass for young people at the seminary the day after his Oct. 21 address to the United Nations. Everyone who attended and registered for the August event was assured of a ticket to the papal Mass, which is part of a four-day visit the pope is scheduled to make to the United States.

U.S. Church Law Changed To Ease Laicization For Sex Abuse

WASHINGTON (CNS) — Pope John Paul II has approved two U.S. modifications in Church law to make it easier for bishops to impose penalties, including laicization, on clerics found guilty of sexual abuse of a minor. Laicization, or returning an ordained person to the lay state, involves loss of all clerical rights and privileges. The changes, resulting from requests by the U.S. bishops to Rome last November, took effect April 25. The bishops' Office for Media Relations announced the changes Aug. 12. They will remain in effect for five years but can be reviewed for possible renewal at that time.

St. Anthony Messenger Buying Franciscan Communications

LOS ANGELES (CNS) — St. Anthony Messenger Press announced Aug. 10 that it is purchasing Franciscan Communications in Los Angeles and moving it to Cincinnati. It said its offer in May to purchase the name and inventory of the Los Angeles company "has been accepted in principle and the goal ... is to conclude the negotiations by Aug. 31." The announcement said the move would be completed by fall with "no interruption in the delivery of Franciscan Communications products to any of its loyal customers throughout the world."

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Pope Urges Dialogue As Route To Solving Caribbean Problems

VATICAN CITY (CNS) — Pope John Paul II urged peaceful negotiations to solve the political crises in Haiti and Cuba. Offering special prayers for the two countries at the end of his Aug. 17 general audience, the pope said "the legitimate aspirations" of the people must be respected, but that violence is not the way to deal with the situation. The U.N. Security Council in late July authorized a U.S.-led multinational invasion of Haiti to topple the military dictatorship and restore the democratically elected presidency of Father Jean-Bertrand Aristide. Early August also saw festering political turmoil in Cuba and new heat in the ongoing tensions between the government of Fidel Castro and the United States over Cubans fleeing the island.

Bishop Disputes Theory That Christ Was Stoned, Not Crucified

MANCHESTER, England (CNS) — A suggestion that Christ was not crucified by the Romans but was stoned is absolute nonsense, said Bishop John Brewer of Lancaster. The bishop, chairman of the English and Welsh bishops' conference theology committee, was responding to reports of a book to be published in September by politician Enoch Powell, a former member of Parliament and Conservative Party minister. In the book, Powell, a Greek scholar, argues that Jesus was stoned to death by the Jewish establishment. Bishop Brewer told the Catholic weekly newspaper *The Universe* that there were some historical elements of Jesus' life that were open to debate, but the crucifixion was not one of them.

Government Agency Says Abortions Declining In Italy

ROME (CNS) — Abortions are on a steady decline in Italy, according to a government report. The report said there were 155,172 legal abortions in 1992, the last year for which statistics are available, compared to 190,000 in 1987. This represents a 35 percent drop in the ratio of abortions per woman of childbearing age, said the report, prepared by the Health Ministry. Italy registered its highest number of legal abortions in 1981, with 224,067. The report also said a large number of medical personnel refuse to participate in abortions. This is permitted under a clause in the 1978 law that allows conscientious objection. Sixty percent of the doctors and anesthesiologists are conscientious objectors, said the report. Forty-five percent of the rest of the medical staff are conscientious objectors, it added.

Korean Church Preparing For New Century

SEOUL, South Korea (CNS) — The Catholic Church in Korea is readying a pastoral plan for the 21st century that aims at meeting developments in family life, education, reunification with North Korea and other sectors. The Extraordinary Committee for 2010 Pastoral Research, under Father Dionysius Namik Paik, secretary general of the Korean bishops' conference, has been mapping the plan which includes research by experts into 11 themes. The themes are: family, faith life of Korean Catholics, youth, education, reunification and North Korea evangelization, social structures, administration, information, communications, pastoral care for an aging population and women.

Argentinean Bishops Urge Ban On Abortion, Euthanasia

VATICAN CITY (CNS) — The bishops of Argentina have urged their people to provide constitutional protection to the unborn and the ill. In an Aug. 11 statement titled "The Defense of Life," the bishops said the ongoing national debate on constitutional reform should not give in to "voices favoring the legalization of abortion in the name of a misguided freedom and defense of women." The bishops' statement, which also called for a rejection of abortion at the September U.N. International Conference on Population and Development, was released by the Vatican Aug. 13.

Vatican Embassy Open For Business In Israel

JERUSALEM (CNS) — The first Vatican ambassador to Israel presented his credentials to Israeli President Ezer Weizman Aug. 16 and officially began representing the Holy See in the Jewish state. Archbishop Andrea Cordero Lanza Di Montezemolo officially took up the post two months after Israel and the Vatican established full diplomatic relations. "I think that the pope, the Vatican have realized that it's high time to talk to the state of Israel, to talk to the Jews," Weizman said. "A little bit late, but better late than never, they've done it." Yossi Beilin, Israel's deputy foreign minister and a key player in the talks leading up to full diplomatic relations with the Vatican, said at the ceremony that when the peace process reaches the stage of discussing the holy sites in Jerusalem, Israel will consult the Vatican.

Card Of Thanks

Thanks to God, St. Anthony, St.Jude, the Blessed Mother and the Holy Spirit for prayers answered.
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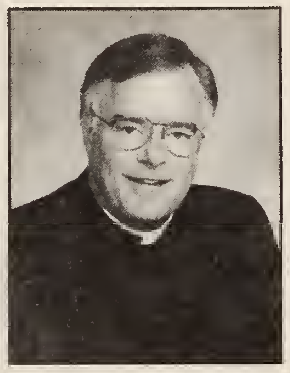
Vocation Update

Six Men Make New Beginnings

By FATHER FRANK O'ROURKE
Vocation Director

Like other families, our Church family of the Diocese of Charlotte begins a new school year. We are sending six new men to seminary this fall to begin their preparation to serve as priests here in Western North Carolina.



Through a process of inquiry and discernment with Bishop William G. Curlin, myself and our formation committee, these men have been formally accepted by Bishop Curlin and sent by him to seminaries that will guide and direct them in their formation for priesthood.

These men join 14 others whom you have met through this column. All of these men are in various stages of their preparation and formation for the priesthood. They bring a diversity of gifts and talents that have been cultivated in their families and parish communities.

The Catholic News & Herald will continue to share with you in later issues the faith journeys of our seminarians and their decisions to answer the call to the priesthood. In the meantime, let me introduce the six new men to you:

- David Lett, 26, from Upper Marlboro, Md. — St. Meinrad Seminary, St. Meinrad, Ind.
- Dave Brzoska, 32, from St. Aloysius Church, Hickory — St. Vincent Seminary, Latrobe, Pa.
- Luis Osorio, 36, from St. Philip the Apostle Church, Statesville/Catholic Hispanic community — St. Vincent Seminary.
- Shawn O'Neal, 25, from St. John Neumann Church, Charlotte/UNC-Charlotte Campus Ministry — St. Meinrad.
- Matthew Leonard, 32, from Oakton, Va./Franciscan University, Steubenville, Ohio — St. Mary Seminary, Baltimore.
- Chris Davis, 23, from St. Benedict the Moor Church, Winston-Salem/UNC-Greensboro — St. Mary Seminary.

These men come from families and parish communities like yours whose faith, love and encouragement have helped them respond to the call of the spirit. Join us in giving God thanks for the generous offering these men make of themselves to the Lord and His church. I hope you know of the part you play in inviting and encouraging men to consider a call to priesthood in the Diocese of Charlotte.

In the next issue of *The Catholic News & Herald,* I will share with you the names and addresses of all our seminarians with the hope that you will give them your prayers and encouragement.

To inquire about the possibility of serving as a priest in the Diocese of Charlotte, call Father Frank O'Rourke at (704) 334-2283.

Send Me Names

In this column, I would like to share with you the good news of men and women from our diocese who are entering seminaries and religious life this year. Please forward their names, religious commmunities and new addresses to me for inclusion in this column: Father Frank O'Rourke, St. Patrick Cathedral, 1621 Dilworth Rd. East, Charlotte, NC 28203.

Vatican Denies Rumors That Pope's Health Deteriorating

LES COMBES, Italy (CNS) — The Vatican denied reports that Pope John Paul II's health was deteriorating and said the 74-year-old pontiff was taking mountain walks and preparing for major events this fall.

The pope, on vacation in northern Italy for 10 days, appeared to some observers to be tired and in discomfort during an outdoor Mass Aug. 21. He winced in pain at one moment when he stepped down from the altar.

But papal spokesman Joaquin Navarro-Valls told reporters the following day that the pope's general condition was good. He said the pope's thigh, broken in a fall last spring, was healed.

After reading newspaper accounts of suspected ill health, the pope jokingly suggested that his spokesman ask the journalists "if any of them have ever grimaced in pain," Navarro-Valls said.

The pope strolled for an hour-and-a-half in the mountains Aug. 22, using a cane for support, the spokesman said. In April, doctors performed reconstructive surgery to repair the thigh bone. The pope's recovery has been described as normal, but his movement has been limited since then.

The Italian bishop who was with the pope on the altar in the Aosta Valley said the pope later confided that he had forgotten about his recovery and placed too much weight on the leg.

"It's true there was a difficult m ment. I noticed because I was next him, and he placed his full weight on m for support," said Bishop Ovidio Lari Aosta.

The two later joked about it, with th pope explaining that he normally ste forward with his stronger left leg b simply forgot this time, Bishop Lari sai "You got off on the wrong foot. It ca happen to anyone, even a pope," th bishop replied.

Bishop Lari said that "on a physic level, the pope is fine; he just has so difficulty walking."

Navarro-Valls said episodes of di comfort were normal for someone wh had had partial reconstruction of th thigh bone a few months earlier. H noted that the pope's personal physicia did not accompany the pontiff to nort ern Italy, and that the papal apartment the mountain retreat had not been move to a lower floor to eliminate stairs.

The spokesman said the pope w spending much of his annual vacati reading and preparing for several ke events beginning in September: his vis to former Yugoslavia; the meeting wi families from around the world; the syn on religious life; the trip to the Unite Nations and three U.S. cities in Octobe and the trip to the Far East for Wor Youth Day next January.

Notebook (From Page 4)

Karadzic already has said the Holy Father would not be safe in Sarajevo. That's about the only thing we agree on. Of course, he says the threat is from the Bosnian Muslims who would attack the pope and blame it on the Serbs.

I suppose it is possible that a Muslim fanatic might attack the pope but it seems to me that the Bosnian Muslims are sensible enough to realize that such a attack would cost them the goodwill o which they depend for their future as viable nation.

Karadzic and his followers neve have given any indication that they ca what anyone else thinks of them

By and large, I am not sure that th is any time for the pope to be visiting th Balkans and I am sure that it's not th time for a visit to Sarajevo.

Letters To The Editor

Thanks for donation

Dear Msgr. McSweeney,

Warmest greetings and sincere best wishes in the prayerful hope that all goes well with Your Excellency and your devoted people of God.

It is a great pleasure for me to acknowledge with sincere thanks the Good Friday Collection offerings of the Church of Charlotte for the year of 1994 in the amount of $22,006.02

It is through the good-hearted generosity of your people that we are able to continue to help the poor in the Holy Land.

Last year, we dedicated two apartment buildings for the poor Christian families in Beit Hanina, near Jerusalem. This year, we hope to complete three more apartment buildings in Bethany. This is one of the ways we try to encourage Christian families to remain in the Holy Land. The dedication of these buildings is one of the many blessings that compel the friars to give thanks to God for the goodness and generosity of the people of the United States.

Asking your blessing in the apostolate of the Holy Land I remain,

Gratefully yours in the Risen Christ,
Brother Callistus Welch, O.F.M.
Commissariat of the Holy Land
Washington, D.C.

Journey to salvation

To the Editor:

Many thanks to Father Daly for h wonderful article on celibacy. Pries truly are representatives of Christ o earth. They are our teachers and she herds, leading us on our journey of fait As Father Daly has said, "In a real sens the priest or nun marries the Church. We are the Church. The responsibiliti and opportunities that the religious hav to serve that Church are limitless. We members of that Church must return th love. Jesus shared very close friendshi with many men and women. The lo they shared was pure We can also sha this pure love with the men and wome who have dedicated their lives to bein Christ for others by being their frien and making them a part of our familie In this way we can all journey together the road to eternal salvation.

Colleen Assal
Greensboro

Letters Policy: *We welcome letters current issues. Letters must be signed orig nals of 250 words or less and must inclu the address and daytime telephone numb of the writer. Letters are subject to editi for brevity, style and taste and must n contain personal attacks on any perso Opinions expressed in letters or in gue columns do not necessarily reflect the vie of this newspaper or its publisher.*

Spiritan Fathers Elect New Provincial

BETHEL PARK, Pa. — Spiritan Father Christopher P. Promis has been elected the provincial for a three-year term for the USA-East Province of the Congregation of the Holy Ghost (Spiritans).

He will succeed Father Norman E. Bevan, provincial since 1985 who has been elected president of Catholic Theological Union in Chicago, effective Jan. 1, 1995.

Spiritans staff St. James Parish in Hamlet, Our Lady of Lourdes Parish in Monroe and Sacred Heart Mission in Wadesboro.

A native of Stamford, Conn., Father Promis was ordained to the priesthood at St. Mary's Seminary (Ferndale) in Norwalk, Conn. on Nov. 24, 1972.

His first assignment was in the District of Kilimanjaro, Tanzania, East Africa. He studied Swahili, Bantu customs, history and politics of Tanzania at the Pastoral Institute in Kipalapala, Tanzania. Serving in missions in Monduli and Kijungu, he worked among the Maasai people. He returned to the United States in 1976 for vocation work, but went back to the District of Kilimanjaro in 1978 as rector of Oldonyo Sambu Diocesan Junior Seminary. He was elected district superior of Kilimanjaro in July 1978, a position to which he was re-elected in 1981.

After returning to the United States for a sabbatical in 1984, he was appointed assistant director of the province's formation program at Catholic Theological Union in Chicago. The following year, he returned to the East African Foundation Novitiate in Lushoto, Tanzania as assistant novice master for four years.

After one year of study at a formation institute in Montreal, he was appointed director of formation at the Chicago Theological Union community of the province in 1990 and is still serving in that ministry. He has served as first assistant to the provincial since 1991.

Charismatic (From Page 3)

The conference is open to all who seek to be encouraged on their faith journey. Costs include a $4 registration fee for adults (no charge for children under 18 and child care is available by advance registration). Lodging is available at the conference center with overflow at a local hotel. Offerings will be taken to cover weekend expenses. To make room reservations, call Carol at (704) 331-1709.

Beginning with a small group in 1967, the charismatic renewal has grown to include more than 50 million Catholics. The Charlotte Diocese has been involved in the renewal both locally and nationally.

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